

## DOCTORAL THESIS

### Virtuous Speaking and Knowledge Sharing in Group Dialogue A Framework for Analysis

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**Virtuous Speaking and Knowledge Sharing in  
Group Dialogue: A Framework for Analysis**

**By**

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requirements for the degree of PhD*

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## **Abstract**

### **Virtuous Speaking and Knowledge Sharing in Group Dialogue: A Framework for Analysis**

The problem of sharing knowledge and creating shared understandings in group settings is well known and has been the subject of study from many angles including management, psychology and epistemology. Each of these disciplines has complex constructs to approach the problem and theoretical recommendations on idealised forms of group interaction which can result in more balanced knowledge sharing. Few of these approaches have been tested in real world group interactions, let alone in groups which are adversarial by nature.

The objective of this thesis is to provide a framework for investigating particular theoretical concepts in real world group dialogue which is adversarial in order to assess their impact on the problem of knowledge sharing.

The development of the conceptual and analytic framework is a central part of this thesis. It is based on understandings developed within virtue epistemology and dialogical theory (Bakhtin, 1986, 1984, 1981). Drawing on Fricker's (2007) notion of a 'virtuous hearer', the analogous concept of the 'virtuous speaker' is postulated, a person who exhibits speech practices which facilitate the emergence of joint understanding. How these speech practices may manifest themselves are investigated in actual adversarial speech episodes, and explored from both a Bakhtinian and a virtue



perspective. Speech is tagged first of all with monological/dialogical linguistic markers, then the key utterances are identified which lie on the critical path to joint understandings. These utterances in turn are tagged with virtue markers. The Excel tool capturing all this data is then used to visualise patterns of speech using a Bakhtinian lens and an intellectual virtue lens. Both categorisation schemes are applied separately and then combined in order to isolate the speaking practices of a virtuous speaker.

The analysis revealed that the majority of speech episodes were dialogical overall. However, the speech practices were primarily monological along the critical path to joint understanding. There appeared to be no correlation between the overarching classification of the speech episode and the particular classification along the critical path. This was surprising, as the theoretical literature suggests that joint understandings are more likely to emerge from dialogical forms of interaction.

*Key words:*

*Bakhtin*

*Dialogical speech*

*Epistemic imbalance*

*Group dialogue*

*Intellectual virtue*

*Knowledge sharing*

*Monological speech*

*Reflexivity*

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For my mother and father



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## List of Acronyms

CP	Critical Path
DA	Dynamic Analysis
FCA	Financial Conduct Authority
IV	Intellectual Virtue
KE	Knowledge Exchange
LA	London Assembly
MQT	Mayor's Question Time
NAO	National Audit Office
PAC	Public Accounts Committee
SA	Static Analysis



## **Chapter 1: Introduction**

### **1.1 The Research Problem**

When people come together in organisational group meetings to discuss problems they engage in dialogue which should, ideally, result in an enhanced joint understanding of the issues under consideration and clarity around the knowledge claims which support particular perspectives and viewpoints. However, research shows that such interactions are not always accompanied by optimal processes (e.g. Deetz and Simpson, 2004; Harvey, 1988; Janis, 1982; Schein, 2003). At times, we may actively engage with others in seeking to gain new joint understandings in a process of mutual exploration, engagement and learning. Alternatively, we may seek to impose our pre-existing perspectives and views, and become defensive, and intransigent in so doing. Unfortunately, there are myriad examples which demonstrate that humans can easily default to this latter position. The impact of such flawed knowledge sharing processes may result in incomplete understandings with consequences which can range from the trivial to the profound.

A notable example of the latter effect was evidenced in the Chilcot Inquiry Report (2016). This report was produced following a seven year long investigation of the processes that led to the UK government's momentous decision to go to war with Iraq in 2003. According to the report, the Cabinet held a key meeting on 17 March 2003, in which Cabinet ministers concluded that sufficient cause had been established to put the case for war before the House of Commons. When those ministers were later questioned

about this key meeting by the Chilcot Inquiry, several suggested that they had harboured profound doubts about the proposed course of action and consequently the decision to make a case for war. Based on the recommendation from the meeting, the House of Commons approved the case for war, a war which cost many lives and which contributed to widespread destabilisation within the region, the effects of which are carried through to the present day.

In a statement made on the 6<sup>th</sup> July 2016, Chilcot outlined the primary lessons which needed to be learnt, referring in particular to ‘the importance of collective Ministerial discussion which encourages frank and informed debate and challenge’ (The Iraq Inquiry: Statement by Sir John Chilcot, 2016, p.11). Other key recommendations within the report were ‘the need to be scrupulous in discriminating between facts and knowledge on the one hand and opinion, judgement or belief on the other’ as well as the ‘need for vigilance to avoid unwittingly crossing the line from supposition to certainty, including by constant repetition of received wisdom’ (Chilcot et al, 2016, p.132).

Problems which occur within group knowledge sharing processes are well documented within the research literature and are discussed in Section 1.2. However, that such problems can still occur at such a high level, amongst highly skilled politicians, in discussions which have such profound consequences, illustrates that the theoretical frameworks which have been developed to describe, explain and address these issues have not had a significant impact on speech practices to date. This thesis explores whether there may be new ways to look at this problem.

## **1.2 Knowledge Sharing and Group Interactions**

Research across multi-disciplinary areas have explored the problem of knowledge sharing in social groups, focusing on its possible causes and consequences. The following discussion provides a brief outline of the range of issues which have been uncovered. In relation to knowledge exchange and certain perspectives dominating within group interactions, it has been found that individuals may withhold privately held views in groups due to inaccurate assumptions around other group participants' negative reception of such views and fears associated with social isolation (Harvey, 1988; Huber and Lewis, 2010; Miller and Prentice, 1994). Groupthink research has also suggested that particular social groups may prioritise conformity of perspective over conflict, and consequently seek to isolate themselves from dissenting voices outside of the group. This results in a failure to engage in a critical evaluation of alternative viewpoints (Janis, 1982; Janis and Mann, 1979). In terms of particular dynamics within groups composed of diverse individuals, it has been found that such groups often fail to leverage group knowledge effectively (Jackson, Joshi and Erhardt, 2003; Kochan et al, 2003; Mannix and Neale, 2005; Milliken and Martins, 1996; Williams and O'Reilly, 1998). This is a problem because heterogenous groups are more likely to generate novel insights which can enhance problem solving (Damon, 1991; De Dreu and De Vries, 1993; Nemeth and Kwan, 1987, 1985). On the other hand, homogenous groups may suffer from so-called 'collective blindness', where an inability to consider alternative positions is hampered by the group's composition (Janis, 1972), producing a lack of creativity in thinking processes (Bowers, Pharmer and Salas, 2000), or



excessively conformative thinking (Asch, 1951; Wetherell, 1987). There is also a tendency towards more extreme decisions (Isenberg, 1986).

Moving beyond these specific studies relating to knowledge sharing and deliberation processes, other issues relating to group interactions and social positioning have been identified, all of which potentially have an impact on knowledge sharing processes. Problems identified here include dynamics which emerge where individuals wish to be part of a particular social grouping which then produces excessive conformity with perceived group norms in terms of how individuals believe they should behave or think, as outlined within social identity theory (e.g. Abrams and Hogg, 2008, 2000, 1990, 1988a, 1988b; Pratkanis and Turner, 2013, 1996; Tajfel, 1974; Tajfel and Turner, 2016; Turner and Pratkanis, 2014, 1998a, 1998b). Other influences include people placing excessive reliance on group members with higher social status to shape the group's behavioural norms, sometimes leading to overly directive leadership and a lack of democratic engagement within group deliberation processes (Flowers, 1977; Fodor and Smith, 1982; Leana, 1985; Richardson, 1994; Sherif, 1936). This may also be linked to an excessive deference to individuals who are perceived to have a higher social status, referred to as expectation states theory (Berger and Zelditch, 1998). Lastly, competitive behaviour may occur, where individuals compare themselves to others within the group who are most like themselves, which may then cause conflict, as outlined in social comparison theory (Festinger, 1954; Gibbons and Buunk, 1999).

And so, while a wide range of problems associated with knowledge sharing processes and group interactions have been identified, there are as yet no

clear understandings as to how these issues may begin to be resolved. McGrath, Arrow and Berdahl (2000) have suggested that the tendency of small group research to situate itself within a positivist epistemology emphasizing laboratory experiments has also created a detachment from real world contexts, where groups are more usually part of complex and open systems which are both adaptive and dynamic. The question therefore arises whether new ways of framing and approaching this problem may be needed.

### **1.3 The Research Gap**

The research undertaken has been partly inspired by studies within the knowledge management area, where the management processes which have been developed to advance more seamless knowledge sharing processes have met with mixed success, with an attendant recognition that this is a more complex and multi-layered challenge than initially appeared. Consequently, there have been a number of calls for research which provides additional understandings as to how and why people interact, share and create knowledge in specific communities (e.g. Jakubik, 2011, 2009, 2008, 2007; Sun, 2010; van Winkelen and McDermott, 2010; Zboralski, 2009), as well as calls for the development of models which reflect more fully these social processes of knowledge creation (e.g. Cook and Brown, 1999; Nonaka et al, 2008). Jakubik (2011) comments that there is a pressing need within the knowledge management discipline to give more attention to ‘the social construction of knowing, engaging, participating, observing, practising together with others, and reflecting on the practices and feelings’ (p.396). Nonaka and Takeuchi (1996) have stressed the importance of dialogue within the knowledge creation process, particularly

in relation to tacit knowledge and Von Krogh and Roos (1995) have made specific suggestions around how conversation should be managed. However, these and similar studies (e.g. Gratton and Ghoshal, 2002; Guilich, 2003; Topp, 2000) do not explore knowledge sharing within dialogue contexts in which knowledge claims may be actively contested.

Beyond the knowledge management literature, there are only a limited number of areas within the management literature which are directly concerned with dialogic interactions. These include literature on reflective practices (e.g. Tsoukas, 2009; Tsoukas and Chia, 2002), self-reflexive practices (e.g. Cunliffe, 2009, 2003, 2002a, 2001b; Hibbert and Cunliffe, 2013) and relational dialogue (e.g. Cunliffe and Eriksen, 2011).

Overall, therefore, there appear to be some gaps in addressing particular issues on contested knowledge claims within organisational contexts. This is especially the case in relation to face to face group dialogue and the knowledge which emerges from such interactions.

#### **1.4 Choice of Research Topic**

My own interest in this problem has been shaped by a professional career as a researcher and knowledge management professional, working within investment banking, technology transfer and strategic management consultancy over a twenty year period. Latterly, I took on an additional role as a non-executive director for a start-up company in the renewable energy sector. Thus, my work over the years has involved a variety of different types of internal and external meetings, both in terms of discussions around research findings and their implications for investment decisions, but also in

terms of managerial meetings discussing operational and strategic plans in the private and public sector. In my experience, across all of these professional contexts, group discussion dynamics were often unpredictable with conflict arising among different functional/professional/managerial levels in relation to explanations and interpretations of the issues under discussion. It appeared at times that individuals were talking past each other, and a lack of mutual understanding of the various perspectives of the participants in dialogue seemed to underpin a lack of development of joint understandings. These dynamics were perplexing and puzzling and I resolved to examine them in my PhD research by exploring problems relating to knowledge sharing processes within face-to-face group encounters.

### **1.5 Reframing the Problem**

If the understandings which emerge from face to face group knowledge sharing processes are to more fully reflect the views and understandings of the varying participants, then a question may be posed as to possible processes which may lead to more beneficial outcomes in this regard.

In seeking to develop insights around this, my thesis develops new ways of exploring the problem. I have done so through the application of key ideas from two different areas of the academic literature, namely social/virtue epistemology from the field of epistemology and dialogical theory from the philosophy of language. These have then been combined with understandings developed within the management literature, as will now be discussed.

## **1.6 Social and Virtue Epistemology**

As a discipline, social epistemology may be simply defined as the study of the social dimensions of knowledge or information. There are two main strands within social epistemology. First, a more classically focused tradition which is concerned with ‘veritism’, or truth seeking (Goldman, 1999), and which seeks to identify, evaluate and enhance truth seeking within social contexts. It is proposed here that there are objective truths, which may be uncovered through rigorous knowledge seeking process, and that the role of social epistemology is to understand the social conditions which best achieve this aim. Philosophers who are dominant within this strand of epistemology include Fuller (2009, 1988, 1987), Goldman (2002, 1999, 1991), Goldman and Whitcomb (2011) and Haack (1998).

However, there is also a more radical perspective within social epistemology which seeks to reframe the central concerns of epistemologists towards clearer recognitions of how knowledge claims are constituted in social settings. For example, Nelson (1993) claims that the theories, observations, and values of a community are deeply intertwined, and given that it is the communities that construct standards of evidence, this has an inevitable impact on epistemic practices. These views are also mirrored by academics working within the sociology of knowledge who have called for a fuller recognition that epistemic practices and norms are socially constructed, meaning in its most extreme sense, that ‘there are no context-free or super-cultural norms of rationality’ (Barnes and Bloor, 1982, p.27). If it is accepted that ‘knowledge’ is socially constructed, then the social

processes which underpin the emergence of knowledge claims become a key area of focus.

These perspectives on the socially constructed nature of knowledge within social epistemology have also partly informed new approaches within the field of virtue epistemology. Virtue epistemology is a nascent and diverse field of studies, but it is informed by two underlying commitments. First, a recognition that epistemology may be framed as a normative discipline, and second a recognition that humans, individually and collectively, are both the source of knowledge and the arbiters of knowledge claims.

### **1.7 Intellectual Virtue**

In this context, virtue epistemology suggest that epistemic evaluation should focus on the properties of persons engaged in knowledge seeking rather than, as has been traditional within classical forms of epistemology, the properties of beliefs or propositions. In line with this, there are calls for people to develop so called intellectual virtues, described as characteristics which can promote intellectual flourishing, enhance cognitive skills and epistemic judgements, and facilitate equality and fairness in knowledge-seeking processes and knowledge outcomes. Schweikard (2015) suggests that these virtue-theoretic perspectives allow some means of characterising virtuous epistemic agents, and also offer some kind of conceptual tool to explore ‘whether and to what extent agents can indeed be responsible with respect to their and others’ beliefs’ (p.68).

## **1.8 Dialogue and Intellectual Virtue**

Looking at the impact of these understandings on knowledge sharing within spoken group encounters, the literature within virtue epistemology in relation to testimony offers more specific perspectives. Here, Fricker (2007) suggests that there is a need for the training and development of the so called ‘virtuous hearer’ (2007, p.7). The virtuous hearer strives to develop what is described by Fricker as a ‘distinctly reflexive critical social awareness’ (2007, p.91). This entails developing an active form of cognitive, emotional and perceptual rebalancing which allows for a fuller engagement with different perspectives and world views.

However, while developing capacities associated with ‘virtuous hearing’ may address some of the communicative/cognitive problems which are highlighted in Fricker’s work, a question arises whether there is room to go beyond virtuous hearing, and to also develop attitudes and skills associated with more conscious forms of speaking.

With this in mind, the development of an analogous concept to the virtuous hearer, named the ‘virtuous speaker’, is proposed. An initial exploratory definition of the virtuous speaker is proposed as: a person who uses language in ways which allow for the development of joint perspectives and understandings (though not necessarily agreement) to develop within verbal encounter, prior to further investigation within the empirical research.

At the same time, the term ‘epistemic imbalance’ is developed in the thesis to encapsulate a phenomenon where different parties in group dialogue contexts struggle to understand and/or engage with the perspectives of

others. This is a modification of Fricker's (2007) original concept of epistemic injustice.

The development of these understandings leads to the primary research question:

**How does virtuous speaking manifest itself in face-to-face group interactions with inherent epistemic imbalances?**

This research question allows for an encapsulation of the new conceptual framing of problems associated with knowledge sharing processes. However, it gives no direction as to how 'virtuous speaking' may be identified, what its characteristics might be, and how it can be tracked, assuming this is possible.

This complex new conceptual frame and the resulting research question necessitate a bespoke analytical framework. This analytical framework is encapsulated in 2 main research sub-questions which have been developed and applied in this thesis in order to answer the overarching question.

**1.9 Analytical Framework: The Examination of Speech Practices**

How may virtuous speaking be located, revealed or uncovered in group interactions with inherent epistemic imbalances? Is it possible to identify the presence or absence of virtuous ways of using language within such encounters? And how do speech practices contribute to the development of joint understandings in dialogic encounters?

It is proposed that it may be possible to develop deeper understandings by drawing on Bakhtin's (1986, 1984, 1981) insights within the philosophy of language and management literature. Bakhtin's work places dialogue at the



centre of linguistically created social and individual realities. He examines different uses of language and what they may signify, in the context of engaging in dialogue with the different embodied perspectives of others. Amongst a range of different concerns within his work, Bakhtin (1984) suggested that profound differences inform strongly monological or dialogical modes of interaction. These two categories of ‘monological’ and ‘dialogical’ may be linked to contrasting types of engagement with difference, ranging between varying types of openness to the development of dialogically informed communal understandings amongst dialogic participants, versus the embedding or enforcing of a monologically informed pre-existing understanding within the verbal encounter (Morson and Emerson, 1990).

The insights around linguistic practices developed by Bakhtin (1986, 1984, 1981) are drawn on to go beyond simply analysing what people say, and to move towards analysing how people use language in their interactions with others. This examination of speech in action is focused primarily on language analysis, but also tracks the impact which these forms of speech have on knowledge sharing practices in terms of the joint understandings which emerge over the course of the speech episodes that are examined.

The first part of the empirical research thus seeks to understand whether the ‘virtuous speaker’ may be linked to speech practices associated with dialogical forms of interaction, while the non-virtuous speaker may be linked to speech practices associated with monological forms of interaction, analysed according to a Bakhtinian analytical framework, and tracked against discursive outcomes in terms of the joint understandings developed.

In addition, a number of other dialogically and monologically oriented speech devices are integrated within the framework to assess the overall impact of monological and dialogical forms of speech on discursive outcomes.

At the same time, the research seeks to ‘square the circle’ in terms of drawing these findings from the monological/dialogical language analysis together with the virtue epistemology understandings of intellectual virtue. In this context, a further analytical exercise is undertaken to assess whether forms of speech which lead to the development of joint understanding (i.e. virtuous speaking) also co-exist with intellectual virtues central to enquiry processes, as identified by Baehr (2011) within the virtue epistemological literature.

Analysing speech practices and group dialogue is extremely complex. However, the analytical system developed in this thesis aims to provide as much clarity and transparency as possible around the processes and ensuing results. This necessitated the creation of a research methodology which allows for the examination, categorisation and visualisation of what language is doing, and how it is doing it. This is applied to individual utterances (Static Analysis) and whole speech episodes (Dynamic Analysis).

Thus, the primary research question and research sub-questions are as follows:

## **1.10 Primary Research Question**

How does virtuous speaking manifest itself in face-to-face group interactions with inherent epistemic imbalances?

### **Question 1**

- (i) Can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance?
- (ii) Are dialogical speech practices sufficient to explain the emergence of understanding in this type of discourse?

### **Question 2**

- (i) What are the key intellectual virtues which accompany the development of understandings within group interactions with inherent epistemic imbalances?
- (ii) Are there any relationships between the linguistic and virtue markers which are associated with virtuous speaking?

In addressing these research questions, the findings will also examine how far the concept of the virtuous speaker is useful.

## **1.11 Data Sources**

Four complex sets of dialogue were chosen which manifest a variety of discursive positions, and which all demonstrate inherent epistemic imbalances to a greater or lesser extent. These consist of two public

meetings, namely the London Assembly Mayor's Question Time meetings (23<sup>rd</sup> July 2014) and the House of Commons Public Accounts Committee meetings (28<sup>th</sup> April 2014) which examined the privatisation of Royal Mail. The participants in both of these meetings have notably conflicting views of the various issues under discussion. There is a struggle for epistemic ascendancy where various viewpoints strive to take precedence in the ongoing and final positions adopted within the exchanges. This leads to very rich data based on the ebb and flow of language and emergent understandings across the speech episodes. In essence, the exchanges are adversarial and have inherent epistemic imbalances. They are perfect for the purpose of analysing language usage. At the same time, the transcripts are publicly available documents, and because the topics covered concern matters of public interest no 'inside knowledge' is required to decipher them. Indeed there is a great deal of background information available which helps to understand the various discursive positions of the speakers in relation to the matters under discussion. Thus, this pre-existing knowledge is useful in separating out what is already known from what emerges from the group discussions, and what may be new understandings at the end of the exchanges.

It should be emphasized here that the analysis is not interested in the content of any of the specific arguments presented, but rather in how they are presented, and the extent to which the use of language contributes to the development of joint understanding or otherwise.

## **1.12 Conclusion**

This thesis aims to tackle a complex real life problem, a problem which plays out across many different situations and levels of society. The conceptual and analytical frameworks which have been developed to frame and analyse the problem have synthesized and combined understandings from different bodies of academic knowledge. Both virtue epistemological and dialogical perspectives are highly theoretical and these bodies of literature have been largely unconnected to date. The links which have been made here have been carefully crafted in ways which maintain the integrity of the major concerns within both areas. At the same time, the alignments of certain aspects of these different understandings have resulted in a synergy that facilitates a problem framing and sheds new light on the issues under examination. The research which has produced this conceptual and analytical framework may be viewed as a dialogical conversation between various areas of the academic literature, drawing from management, the philosophy of knowledge and the philosophy of language.

The overall objective of the research is to understand how language is used in ways which allow for the development of joint understandings to emerge in face to face group dialogue contexts in which there are inherent epistemic imbalances. In short, it asks if a 'virtuous' way of speaking may be recognised in these speech practices.

The concept of the virtuous speaker is employed because it facilitates a means of examining these problematic issues through a particular lens that encompasses both an ethical and an epistemic component.

In ethical terms, if the means can be found to use language within dialogue with more care and more consciousness, then one of our primary means of communicating as humans (i.e. through language) may become more effective in reaching across differences.

In epistemic terms, the ability to engage effectively and incorporate a range of different understandings within group dialogue processes can also produce enhanced outcomes on epistemic grounds. In these instances, enhanced knowledge sharing processes can also bring beneficial epistemic consequences.

### **1.13 Overview of Structure**

The thesis consists of eight chapters in total.

Chapter 2 examines the key literature which is relevant to the research undertaken and covers three areas. First of all, in Section 2.2, existing understandings of knowledge sharing practices within the management literature are explored, with a particular emphasis on the insights developed within the research on dialogue. In Section 2.3, key concerns within the social epistemology literature around the socially constructed and sometimes contested nature of knowledge claims are discussed. Section 2.4 discusses approaches within the virtue epistemology literature which seek to address these latter concerns. Section 2.5 draws out the key understandings across the three literature review sections which are taken forward within the research.

Having discussed these key areas of existing literature, in Chapter 3 the conceptual and analytical framework underpinning the research process is

developed and fully explained. This framework pulls together insights from the virtue epistemology literature and the dialogical literature to create a cohesive approach in the examination of language usage. The primary research question and the four research sub-questions are presented and integrated within the analytical framework.

Chapter 4 goes on to detail and justify the research methodology adopted, and the specific research methods developed within the research are fully explained. The qualitative approaches employed have focused on categorising and visualising the impact of language usage on group dialogue, and the analytical structure is discussed in detail.

Chapter 5 is the first analytical chapter that examines and classifies language usage within the two meeting transcripts which have been utilised as data sources. The London Assembly transcript is analysed in Section 5.2, and the Public Accounts Committee in Section 5.3. A Summary of Results is offered in Section 5.4. Overall, Chapter 5 provides an answer to Research Question 1 (i).

Chapter 6 addresses sub-research question 1 (ii). Within this chapter, the key utterances which contribute to the development of joint understandings are drawn out from the transcripts (Knowledge Exchange Analysis), producing a Critical Path. This Critical Path is then analysed for its monological or dialogical qualities. The London Assembly transcripts are analysed in Section 6.2, the Public Accounts Committee transcript in Section 6.3, and a Summary of Results provided in Section 6.4.

In Chapter 7, an Intellectual Virtue analysis is undertaken, and applied to the utterances along the Critical Path. Intellectual virtue classifications are

compared with monological and dialogical speech practices in order to assess the relationship between the development of joint understandings, the presence or absence of intellectual virtue, and the employment of various kinds of speech practices. The London Assembly transcripts are analysed in Section 7.2, the Public Accounts Committee transcript in Section 7.3, and a Summary of Results and answers to Research Questions 2 (i) and 2 (ii) are provided in Section 7.6.

In Chapter 8, the research findings across all of the research sub-questions are drawn together and discussed in the light of existing understandings within the relevant academic fields. In addition, the research contributions are set out, and possible implications for policy and research going forward are discussed.

This thesis also incorporates an accompanying volume of Appendices (Part 2) which incorporates additional material on the analysis conducted within the thesis.



## **Chapter 2: Review of the Literature**

### **2.1 Introduction**

The following chapter will examine the various understandings which have been developed within the academic literature around problems associated with knowledge sharing in face to face group dialogue encounters. As discussed in Chapter 1, this literature review moves beyond the management field to encompass discussions within social and virtue epistemology. These areas of the philosophical literature provide specific insights into the problem under review in this thesis.

It is recognised that some of the material incorporated into this discussion, particularly in relation to social and virtue epistemological readings, may cover some unfamiliar (although very interesting) ground. Here, a balance needs to be struck between providing sufficient explanation in order to place the material discussed firmly within the context of its academic ‘home’ and at the same time, draw out material which is most relevant and pertinent to the problems under examination within this thesis. The intention has been to provide sufficient detail, combined with an overarching clarity.

The chapter is divided into four sections. Section 2.2 discusses the management literature, Section 2.3 the social epistemology literature and Section 2.4 the virtue epistemology literature. Section 2.5 draws understandings within each of these bodies of literature together, to offer an overarching summary of the material which will inform the research process going forward.

## **2.2 Knowledge Management Literature**

### 2.2.1 Introduction

This chapter sub-section explores the ways in which problems relating to knowledge sharing processes in groups have been addressed thus far within the knowledge management literature. It will assess the extent to which these understandings may contribute to addressing the research problem under scrutiny in this thesis.

Discussions around this research issue have been approached from a number of different angles and informed by various understandings and theoretical frameworks. In order to place a coherent structure around a discussion of approaches and findings, the research draws upon a framework developed by Schultze and Stabell (2004), which seeks to distinguish some distinctive overarching meta-discourses operating across knowledge management research. This framework is a development and amendment of earlier work by Deetz (1996), which is in turn a response to the classic framework developed by Burrell and Morgan (1979, p.22). The Schultze and Stabell framework is utilised here, rather than either the original Deetz or Burrell and Morgan papers, because it offers specifically focused insights in the context of knowledge management studies.

The literature is discussed in terms of four different discourses, namely Dialogic, Critical Discourse, Neo Functionalist and Constructivist. The key understandings which are taken forward are discussed in the Conclusions, as well as the areas which have been put to one side as not directly relevant to the research problem.

### 2.2.2 Framework for Literature Review Discussion

Four different discourses are identified within the Schultze and Stabell (2004) model, namely the Dialogic discourse, the Critical Discourse, the Neo Functionalist discourse and the Constructivist discourse. These comprise two different dimensions, namely an epistemological dimension and a social order dimension. The epistemological dimension frames questions around knowledge claims as either ‘what’ questions (i.e. what is knowledge), which sees knowledge is an objective entity, something also referred to by Cook and Brown (1999) as an epistemology of possession versus so called ‘when’ questions which point to the provisional and temporal nature of knowledge claims at any given point in time. In this context, the use of the term ‘dualism’ relates to the ‘what’ framings and an accompanying objective, rationalistic notion of knowledge including binary notions of valid/invalid knowledge claims, whilst the word ‘duality’ is employed when referring to emergent and socially situated knowledge claims which may be provisional and also contextually and temporally specific.

Secondly, Schultze and Stabell (2004) suggest that there are two different sets of assumptions pertaining to the constitution of social order. One set of assumptions rests upon a belief in the existence of a definitive social order and an implicit hierarchy which naturally emerges in social contexts, which is called the consensus view. A second perspective, the dissensus view suggest a social order which is always provisional, always emergent, and one in which ongoing and continuous challenges to the status quo are part of a natural process of ongoing renewal and revolution. These four dimensions

frame four different discourses in relation to knowledge, named by the authors as the Dialogic Discourse, the Critical Discourse, the Constructivist Discourse and the New Functionalist Discourse, as outlined in Table 2.1

Table 2.1 Discourses within Knowledge Management Research

	<b><i>Duality</i></b> (Emergent and socially situated knowledge claims which may be provisional contextually and temporally specific)	<b><i>Dualism</i></b> (Knowledge is an objective entity, epistemology of possession)
<b><i>Dissensus</i></b> (Suggests a social order which is always provisional, always emergent, and one in which ongoing and continuous challenges to the status quo are part of a natural process of ongoing renewal and revolution)	<b>Dialogic Discourse</b> Metaphor of Knowledge: discipline Role of Knowledge in Organizations: deconstruction of totalising knowledge claims, creation of multiple knowledges Theories: post-structural theories, feminist theories, postmodern theories	<b>Critical Discourse</b> Metaphor of Knowledge: power Role of Knowledge in Organisational Underclass: reformation of social order Theories: labour process
<b><i>Consensus</i></b> (Rests upon a belief in the existence of a definitive social order and an implicit hierarchy which naturally emerges in social contexts)	<b>Constructivist Discourse</b> Metaphor of Knowledge: mind Role of Knowledge in Organizations: coordinating action, shared context, recovery of integrative values, generation of understanding Theories: structuration theories, theories of practice, sensemaking, actor network theory	<b>Neo-Functionalist Discourse</b> Metaphor of Knowledge: asset Role of Knowledge in Organizations: progressive enlightenment, prediction, reduction of uncertainty Theories: resource based view of the firm, transaction cost theory, information processing theory, contingency theories

*Note.* Reproduced from ‘Knowing What You Don’t Know? Discourses and Contradictions in Knowledge Management Research’ (Schultze and Stabell, 2004, p.556)

Utilising these four different discourses as a framing device offer a means of placing a range of research conducted in and about knowledge sharing processes within a meta-theoretical perspective. This allows more clarity to emerge from this crowded, sometimes overlapping, and wide-ranging field of research, where contributions and their accompanying underlying assumptions as well as any findings which have emerged may be more clearly outlined.

The discussion begins with an approach which appears the most relevant to the exploration of problems associated with knowledge exchange within face to face group interactions, namely the dialogic discourse (Section 2.2.3). The key insights within the remaining three discourses and whether these have any material bearing on the research problem under examination within this thesis are then discussed. Understandings with the Critical Discourse are discussed in Section 2.2.4, Neo-Functionalist within 2.2.5 and Constructivist within 2.2.6. A summary of findings is found in section 2.2.7.

### 2.2.3 Dialogic Discourse

As a first step in discussing work within the dialogic research tradition it is important to distinguish between the use of the term dialogue and the use of the term dialogical. This distinction is central to understandings within the field. ‘Dialogue’ as defined by Linnell (2009) as ‘direct interactive encounter between two or more, mutually co-present individuals who interact by means of some semiotic resources, such as spoken language...’ (p.4). However, ‘dialogical’ may be regarded as an ontological perspective, which suggests that the human sense of self is chiefly interdependent on

interactions with other human beings and that the human condition is primarily a relational one (Steward and Zediker, 2000).

Within these broad understandings, research on dialogue may be segmented into three areas: (1) Bakhtinian (1986, 1984, 1981) dialogical explorations of the constitutive effect of language and dialogue, drawing on both ontological, philosophical, literary and philological framings (2) Research which explores the importance of developing reflective and reflexive practices when engaging with other voices and perspectives, drawing on understandings of dialogue as both ontologically, epistemologically and relationally significant (e.g. Cunliffe, 2003; Helin, 2013), which is in part influenced by Bakhtin's understandings (3) Normative approaches which involve the exploration of the conditions under which 'true' or 'ideal dialogue' (Habermas, 1990, 1984, 1971) may emerge in social contexts, and which may be linked to critical theory.

These are now discussed in turn.

#### 2.2.3.1 Bakhtinian Perspectives

Dialogic perspectives, as developed by Bakhtin (1986, 1984, 1981), proposed a different way of looking at language, placing dialogue at the centre of linguistically created social and individual realities. This body of work engages in an examination of language in action, exploring what language is doing and how it is doing it, specifically within relationships of dialogue. Cunliffe, Helin and Luhman (2014) comment: 'Bakhtin's view on dialogue differs from mundane usage, where dialogue is a synonym for two or more people talking to each other; rather it is a differential relationship' (p.337).

Bakhtin's work requires three forms of translation from the perspective of this thesis. Firstly, from the original Russian language source into English language sources. Secondly, a translation from a philosophic-philological-literary focus into a domain in which these concepts may be understood and applied (i.e. organisational or management studies). Thirdly, a translation from Bakhtin's situated context within a Russian Soviet cultural, social, historical and political context during a Stalinist and post Stalinist era into a 21<sup>st</sup> century Western European and Anglo American context. These complexities are deepened further by the unavailability of Bakhtin's works to a Western audience between the 1920s and the early 1960s.

A range of interpretive, biographical and exploratory academic works have developed to debate the sometimes contested interpretations of Bakhtin's writings within varying academic traditions (e.g. Brandist, Shepherd and Tihanov, 2004; Clark and Holquist, 1984; Hirschkop, 1999, 1989; Holquist, 1990; Morson and Emerson, 1990). Much of the academic writing around Bakhtin's work has, to date, been dominated by theoretical explorations and explorations of the meaning and significance of the various concepts and insights which his work presents. This reflects both the complexity and sometime ambiguity of Bakhtin's own writings and also a lack of clarity as to whether certain work was produced by the Bakhtin Circle, including P.N. Medvedev and Valentin Voloshinov (Bakhtin et al., 1994) or by Bakhtin himself. Thus, Bakhtin's work on dialogic relationships has produced an ongoing dialogue amongst academics from different disciplines as to the origin, nature, meaning and significance of the published works.



In broad terms, Bakhtin's work may be viewed as working across both the philosophy of being (ontology) and the philosophy of language (philology). On ontological terms, examinations of the development of self and other lie at the centre of Bakhtin's dialogic theories. In certain senses, his concerns may be linked to Mead's (1934) work in that both men suggest that the individual must be an other before he/she may become fully a self. Mead suggested that all individual/group relations are grounded in language and that the individual sense of self is derived from their interactions and relationships with a range of social groupings, beginning with the primary social grouping of the family and moving through a range of secondary social groupings throughout life. From this process of communication, 'thought arises, i.e. conversation with one's self, in the role of the specific other and then in the role of the generalised other' (Mead and Silva, 2011, p.199).

However, Mead did not grapple with the question as to how language facilitates the development of both similarity and also difference in human subjects. How can language act as both a fixed medium of exchange, and at the same time allow for differences to emerge amongst individuals through their use of this common medium of language? In effect, how does language act to create/reflect both sameness and difference simultaneously? Bakhtin's work offers some insights in relation to this question and his answer partly lies in his suggestion that language's capacity to create both difference and similarity lies in its capacity for dialogue and addressivity, where dialogue must always involve speech between at least two people in which one party addresses the other, in acts of so called addressivity.

Bakhtin thus suggests that the very notion of a 'self' is a dialogical or relational one. As Holquist (1990) outlines, 'the self may be conceived as a multiple phenomenon of essentially three elements ... a center, a not center, and the relation between them' (p. 29), while Tappan (1999) comments that 'a dialogical perspective, grounded in Bakhtin's concept of authorship and ideological becoming, seeks to define a unit of analysis (the dialogical relation) that integrates in unique and fruitful ways, both the psychological and the social' (p. 128).

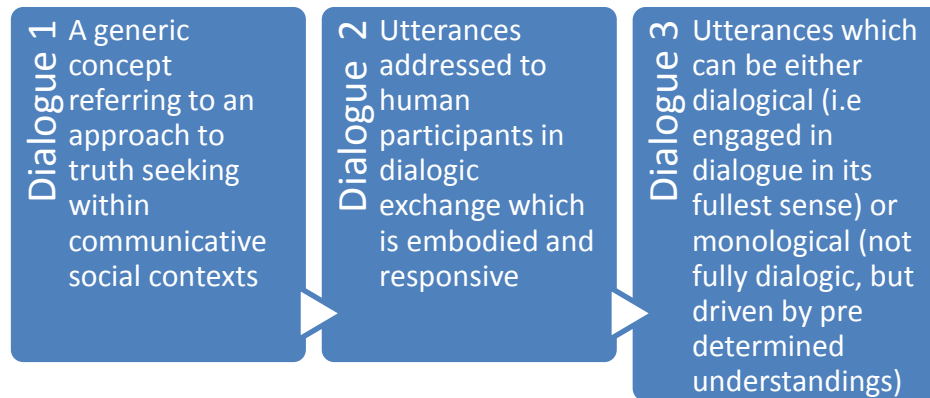
This understanding of the self as grounded in language and in dialogical relationships informs the other major aspect of Bakhtin's philosophical preoccupations, as examined within the philological literature.

On philological terms, while Bakhtin's writing is occupied with language, and specifically with the dialogic nature of language, it cannot be seen as attempting to develop a 'language system', which 'fixes' particular language rules. He strongly resisted the work of Saussure (1959) and also the Russian formalists (e.g. Jakobson, 1971; Propp, 1968), seeing them as proponents of so called 'abstract objectivism', an approach which attempts to develop an understanding of the linguistic laws which govern speech practices. On the other hand, he also opposed 'individual subjectivism' which regards language as facilitating the free expression of the individual's desires, needs, wants (Cole, 1985), understandings which were associated with Freud's work (Voloshinov, 1976). Individual subjectivism does not concern itself with the constraints which may be placed upon that freedom through, for example, the social context in which the individual is located (Holquist, 1990). On the other hand, abstract objectivism denies the ongoing

creativity which is implicit in language usage. Bakhtin's focus lies somewhere between these two extremes, in that it seeks to examine how language works, but also to emphasize the ongoing possibilities which exist within language usage.

Within this overall preoccupation with language, a major focus concerns the role dialogue plays in the ongoing creation and modification of understandings amongst participants engaged in verbal interactions. Bakhtin's discussions of dialogue may be seen as operating on three different levels. Firstly, the notion of dialogue as a global concept, which alludes to its capacity for truth seeking, on a primarily ontological level. In the second sense, dialogue is possible only between speech embodied in people. It must be addressed to somebody, otherwise it lacks addressivity, and is therefore not constituted as dialogue. In the third sense, Bakhtin refers to the existence of dialogic utterances and non-dialogic utterances (monologic) within verbal exchanges. An utterance may be described as a unit of speech communication, but one which must be addressed to somebody in anticipation of a response of some kind. Within this, a monological utterance seeks to impose the individual's particular understanding on the other participant in dialogue, while a dialogical utterance may seek to offer a particular understanding but also to engage with the understandings of the other participants in a dialogue. (Morson and Emerson, 1990).

Fig. 2.1 Three Different Levels of Understanding of Dialogue within Bakhtin's Work



*Note.* Adapted from Morson and Emerson (1990, pp.131-133)

However, Bakhtin did not see dialogue as a process which necessarily involves an unproblematic and open exchange of perspectives (Deetz and Simpon, 2004) but rather as a process in which unity and difference are in constant interplay with each other, drawing on different discourses, perspectives, or systems of meaning (Baxter and Montgomery, 1996).

Cunliffe, Helin and Luhman (2014) comment that:

‘Communicating dialogically means that in the moment of speaking our utterances and responses are both open to a myriad of possibilities (centrifugal forms) and shot through with speech genres and ideological ways of talking (centripetal forces). In others words, conversations are a ‘dialogic relationship of utterances as a complex unity of differences’ (Zappen, 2000, p. 10) in which our utterances are momentarily responsive to the words of each speaker and also take into consideration the context in which they are spoken’ (p. 337).

In this context, dialogue is always composed of an utterance, a reply and a relation between the two (Holquist, 1990). For Bakhtin, an utterance is

different to the sentence within language and is described as a unit of speech communication, one which must be expressed to someone in anticipation of a response. Utterances must have authors, and they must have listeners. They achieve things, but they also evaluate things (Morson and Emerson, 1990) and are links within a 'chain of speech communion' (Bakhtin, 1986, p. 93). All speech is linked to the past and the future, to what has just been said in the past, and to what the other speakers may say in the future, and also to the so-called superaddressee 'whose absolutely just responsive understanding is presumed either in some metaphysical distance or distant historical time' (Bakhtin, 1986, p.126). In effect, the superaddressee may be viewed as personifying or representing the dominant 'discourses' of frameworks of understanding which informs the speech of the individual.

However, Bakhtin also proposes that there are different ways of engaging with the words of others, which range on a continuum from the more monological to more dialogical forms of speech (Baxter, 2011). Monological, as a term, is illustrated through Bakhtin's focus on literary works in which the various elements of the narrative, and the voices of characters within particular novels, are subject to the single consciousness of the author. In essence, this means that all voices are filtered through the understandings of the author. On the other hand, the polyphonic work allows the authenticity of the different individual voices to come alive within the novel, giving them some freedom from the control of the authorial voice, as described by Morson and Emerson (1990):

'In a monologic work, only the author as the 'ultimate semantic authority' retains the power to express a truth directly...By contrast, in a polyphonic work...the author ceases to exercise

monologic control...Polyphony demands a work in which several consciousness meet as equals and engage in dialogue that is in principle unfinalizable' (1990, pp. 238-239).

Polyphonic work of the latter kind escapes from the monological and offers a representation described by Bakhtin as dialogic:

'The polyphonic novel is dialogic through and through. Dialogic relationships exist among all elements of novelistic structure; that is, they are juxtaposed contrapuntally. And this is so because dialogic relationships are a much broader phenomenon than mere rejoinders in a dialogue, laid out compositionally in the text; they are an almost universal phenomenon, permeating all human speech and all relationships and manifestations of human life – in general, everything that has meaning and significance' (1984, p. 40).

Bakhtin was concerned with so called 'single voiced' and 'double voiced' modes of expression, where the former is largely subsumed by a monological perspective which fails to fully recognise or engage with different perspectives or points of view. The latter, 'double voiced' category refers to speech which is informed with an awareness of the variety of social languages and accompanying perspectives which inform social interactions and discourses.

As Cimini and Burr (2012) comment: 'Like Habermas, Bakhtin sought the advancement of a genuinely consensual and open dialogue, 'dialogic' and 'communication rationality' over strategic and authoritarian actions, 'monological closure' and 'instrumental rationality' (p. 154). For example, he is critical of official discourses, seeing them as often comprising a mask for dominant ideologies (Holquist, 1990).

This area of the research therefore regards the use of language within dialogue as a central and ongoing process in which unity and difference and the space between them are in constant play. In seeking to understand the processes by which such inter-linguistic social realities are created (Shotter, 1993a, 1993b), dialogical research has an implicit remit which is quite radical. This is because dialogical research proposes that dialogic encounters offer the possibility of constructing new meanings through the ongoing and interactive process of dialogue (Baxter, 2011).

At this point, it is important to examine other theorists within the dialogue field to assess any further understandings which are pertinent to the research problem.

#### 2.2.3.2 Reflection and Reflexivity

Work which focuses more clearly on the individual's role and responsibilities in engaging with others within social contexts most often proposes the development of increasing levels of reflectivity and reflexivity in dialogical encounter.

In relation to reflective practice and knowledge claims, Tsoukas (2009) suggests that a key question which needs to be asked is 'what is in dialogue that enables new knowledge to emerge in organisations' (p.942). He suggests that productive dialogue occurs when participants are engaged in a relational exchange, producing an effect called self distancing, which in turn allows for the emergence of jointly produced conceptual reframings in such dialogic encounters. In self distancing, the dialogic participants verbally interact with one another, and at the same time are reflexively aware of their own particular 'positions' vis-à-vis the areas under

discussion. Relational engagement in this context describes a situation in which individuals take responsibility both for their shared tasks and also for the relationship which develops between them (Tsoukas, 2009, p. 945). Problematic areas which Tsoukas points to are how to make relational engagement productive in hierarchically arranged organisational settings, and secondly, how productive dialogue may occur in heterogenous groups.

In terms of self-reflexive practices, Cunliffe (2009b, 2002a, 2001) suggests that reflexivity entails questioning how we each shape social and organisational realities in everyday interactions with others. In particular, this involves moving beyond a purely intellectual engagement with other persons/ideas and ways of seeing, and moving towards a fuller lived engagement, which recognises one's own prior assumptions and embodied perspectives, and thus commits to a process of 'questioning our own ways of being, relating and acting' (Cunliffe, 2002a, p. 45). Such a deconstructionist perspective on the self involves a recognition that the subject which is called the 'self' is recreated on an ongoing basis by the discursive practices that surround this 'self'. Critical reflexivity thus involves questioning accepted understandings and situating one's own position within dominant practices of knowing.

Cunliffe (2002a) also connects reflective/reflexive dialogue with, respectively, explicit and tacit knowledge, and suggests that management practitioners, educators and learners must learn to engage in productive dialogue in order to expose tacit assumptions which may be framed and sustained by particular kinds of power relations. She distinguishes between reflective practice as a 'rational' or cerebral process as opposed to



reflexivity, which is a more ‘lived perspective’ in which the whole person explicitly acknowledges the personal and political values which may inform research practice. In developing the notion of relational leadership, Cunliffe and Eriksen (2011) suggest that morally responsible leaders should engage in relational dialogue, and recognise the ‘intersubjective nature of life’ (p. 1437), which recognises and addresses moments of difference and which responds to others in the present moment through looking, listening and anticipating.

This area of the research offers specific insights which are relevant and pertinent to the research concerns within this thesis.

#### 2.2.3.3 Ideal Dialogical Encounters

Research within this area of practice focuses on developing normative guidelines for particular forms of engagement in group encounters that may facilitate egalitarianism, respect, mutuality, openness, consensus and the development of joint agreement. Classic studies include work by Bohm and Nichol (2004), Buber (1958), Habermas (1984) and Pearce and Littlejohn (1997). Each of these studies emphasises a different but common theme in the (often top down) embedding of particular conditions or principles of engagement within group contexts which can then facilitate more democratic and egalitarian exchanges. For example, Bohm and Nichol (2004) outline a set of specific interventions, including a call for individuals to suspend over-hasty judgements within group interaction to allow for differing perspectives to be heard which can then enhance collaborative engagement.

Work by Habermas (1972) proposes that communicative acts are not just about communicating information, but are also about directing actions within the lived world by ordering, promising, threatening, directing etc. In order for mutual understandings to develop within communicative processes, Habermas (1984) suggests that there are three validity claims which must be present, namely (a) truth claims about the state of affairs in the objective world, (b) legitimacy claims about truth in relation to the shared social world, and (c) sincerity claims about truth in relation to the speaker's own subjective world. When these validity claims are met, then genuine understanding may emerge amongst participants. However, if they are not met, then the conditions in which ideal communication may take place are missing, and the outcome of such communicative interactions will be flawed. In terms of the end goals of communicative practices Habermas (1984) distinguishes between communicative action, which is oriented towards reaching understandings of the normative rightness or legitimacy of actions (which in turn contributes to relationship building), and instrumental and strategic action, which are oriented towards specific goal driven outcomes (and which may result in a limited form of relationship building).

Attempting to inculcate such conditions within dialogue practices have led to initiatives and training programs, such as the Public Dialogue Consortium (Pearce and Littlejohn, 1997). Such applied training programs focuses on embedding particular forms of interaction amongst group participants, for example, using systemic questioning to provoke open debate and engage in appreciative enquiry. The latter entails a search amongst disputants for positive solutions to issues under discussion, whilst encouraging participants

to reflect on possible futures under different scenarios. These kinds of interventions are intended to bring about so called second order change, where the ways in which people interact transforms the nature of the conflict, moving from an individualistic focus (first order change) to a higher form of engagement. The individual attempts to over-ride the primacy of self-interest in working towards an optimal outcome for all parties. However, there are questions as to how easily such practices may be developed in groups in which there are strongly conflicting views.

#### 2.2.4 Critical Discourse

The critical theorists draw attention to potential domination of certain groups' interests (Karataş-Özkan and Murphy, 2010) through deconstructing, exposing and charting the relationships and links between knowledge and power structures. For example, Hardy and Thomas (2013) adopt a Foucauldian approach to show how powerful discourses at both a linguistic level and a material level shape the development and enactment of strategic action within a particular organisational context. Lawrence et al. (2005) examine how power and politics impact on organisational learning processes, leading to the privileged embedding of certain insights and processes within the organisational context and the side-lining of other perspectives. Coopey and Burgoyne (2000) call for the adoption of an open form of politics within organisations, based on democratic governance structures, which in turn may facilitate the development of effective learning practices around communal goals.

Research concerned with the issue of silence and lack of voice explores why people may feel unable to challenge existing understandings through

voicing their different perspectives (Morrison and Milliken, 2003, 2000; Milliken, Morrison and Hewlin, 2003). Blackman and Sadler Smith (2009) suggest that while an individual may choose to be silent, in particular contexts, there is a distinction to be made between voluntary 'silence' and 'being silenced', the latter occurring when an institution exercises power in ways which discourage open discussion. The authors conclude that creating opportunities for 'active dialogues' in which diverse voices may be heard present an ongoing challenge for organisations. Coopey (1995) also suggest a lack of engagement with issues of power in discussions around the value of dialogue within organisations, pointing out that the power to set the agenda within dialogic encounters is a power which is unevenly distributed across organisational actors.

However, Hardy and Clegg (1997) suggest that, whilst post-modernist and critical management writings have analysed and described how power and knowledge are linked there is less focus on finding ways to unravel the dynamics of this relationship by uncovering the processes and structures through which power accumulates and is exercised.

Deetz's publication 'Democracy in an Age of Corporate Colonisation' (1992), offers some very useful insights both from a 'discourse' perspective but also from a language perspective. A case is made here that public discourse in the United States has become dominated by private interests in the shape of corporate organisations, resulting in a colonization of public decision making. In this context 'genuine conversation' has become systematically distorted by a form of strategic manipulation which operates at the level of language. Deetz's work, however, attempts to move beyond

the analysis of the wider ‘discourse’ to examine the communicative practices which uphold these discourses, and he suggests that:

‘Systematically distorted communications, then, is an ongoing process within particular systems as they strategically (though latently) work to reproduce, rather than produce, themselves. It is shown in systems that respond to themselves and are unable to form a relation to the outside on the outside’s own terms; they respond to shadows of themselves cast on the events around them. In this form they translate all back to their own conceptual relations, thus precluding alternative discourses on conflicts with contrary institutional interpretive schemes. Such systems largely fool themselves in presuming themselves to be referential and purposively directed to an actual outside. In order for this to happen and be sustained, active processes of discursive closure occur in the internal discourses’ (Deetz, 1992, p. 187).

He goes on to outline a range of communication practices which result in discursive closure, and suggests that ‘closure is also possible through the privileging of certain discourses and the marginalization of others’ (p. 187). The discursive practices discussed include disqualification of certain topics, naturalization of others, topical avoidance, and subjectification of experience. These particular concerns with language usage may be linked to Bakhtin’s notions of monological speech practices, which I discuss in the methodology chapter. Therefore, this aspect of Deetz’s work has been integrated into the research framework and is discussed further in Chapter 4, the methodology chapter.

### 2.2.5 Neo Functionalist discourse

Within this discourse, a very different reading of knowledge emerges. It is based on a clear separation between the knower and the known, allowing for knowledge to be framed as a ‘thing’, an asset or a discrete entity. This facilitates a management approach in which knowledge may be managed in similar ways to the approaches taken to manage other tangible assets. Rather than examining ‘knowledge exchange’ processes, it is more common for this literature to refer to ‘knowledge transfer processes’, language which reflects this particular framing. This understanding of knowledge as a tangible asset was present in the early and influential ‘unified model of knowledge creation’, or knowledge spiral, developed by Nonaka and Takeuchi (1996) which explores how knowledge is created and transferred within the organisational context. There are four categories of knowledge assets, namely experiential, conceptual, systemic and routine, comprising a mix of tacit and explicit knowledge. This knowledge creation and transfer model rests on the assumption that tacit knowledge may be converted into explicit knowledge. Capturing and holding the intellectual assets of the organisation subsequently employed a codification strategy (Hansen et al, 1999), which involves attempting to ‘capture’ knowledge by standardising and structuring it in ways that enable knowledge to be more easily transferred and exchanged (e.g. Collis and Montgomery, 1995; Maier and Schmidt, 2014). In theory, such approaches can facilitate the externalisation, in tangible forms, of the embodied knowledge of employees.

These perspectives on the nature of knowledge and consequently knowledge transfer processes were clearly influenced by some of the early theories of

communication, such as those developed by Shannon and Weaver (1949) that framed the communication process as focusing upon the physical sending of messages between a sender and a receiver. In this reading, the emphasis is on the physical transfer of the message rather than on any complexities which may occur around, for example, what is being transferred, or who is transferring the message.

This overly reductive approach to knowledge transfer has since been extensively interrogated (e.g. Szulanski, 2000) with assertions that the characteristics of the source of knowledge, the recipient, the context and the type of knowledge itself profoundly affect the transfer process. The impact of so called 'knowledge ambiguity' on the ease of transfer has been recognised, where knowledge ambiguity refers to aspects of the underlying knowledge components such as the levels of tacitness, specificity or complexity, all of which may negatively affect ease of knowledge transfer (Reed and De Fillippi, 1990). Although developing understandings around different kinds of knowledge (e.g. tacit/explicit, embodied/embedded, embrained/encoded, etc.) impact upon the efficacy of knowledge exchange processes, and while it may be recognised that the kinds of knowledge exchanged through verbal exchanges in group contexts comprises a high proportion of tacit knowledge, these concerns with the nature of knowledge are not directly concerned with the core research issues of how knowledge may be more effectively shared within face to face group interaction contexts.

However, while the neo functionalist framing is not pivotal to explorations of knowledge sharing processes in face to face group encounters it does

have a hidden impact insofar as it suggests that boundaries may be placed around what is classified as 'knowledge'. Questions may thus be raised within groups as to who has access to the 'facts' of the situation. This can lead to the prioritisation of particular 'rational' ways of seeing. Within these framings, the overarching questions as to how issues may be 'realised' or conceptualised in a particular way become masked by deference to embedded and dominant readings or interpretations which then require standard kinds of responses by group participants. This can lead people to respond to questions only within the boundaries of certain underlying assumptions around the limits of what is relevant to the discussion. Part of the rationale for the research has been to understand how to bring to the surface any dominant underlying assumptions so that they may be more effectively interrogated.

#### 2.2.6 Constructivist Discourse

Finally, the constructivist discourse draws on very different epistemological and ontological notions to the neo functionalist approach and bears some relation to dialogic readings. The three basic underpinnings of constructivist thinking are: (1) An ontology that sees the world as one which does not exist independently of our senses but one which appears differently to different observers, affected by conditions such as time, geographical location or ideological perspective, (2) An epistemology which relies not just on sensory perception and human reason but also on the mediation of understandings amongst actors of their sometimes, different, situated realities and accompanying understandings, and (3) An investigative methodology which attempts to identify how these socially constructed



patterns and regularities are generated and maintained or modified (Moses and Knutsen, 2007).

In relation to knowledge sharing activities in groups, there is much more emphasis, within this perspective, on the embodied, situated and relational nature of knowing, placing the knower and the known in a mutually constitutive relationship and engaged in processes of so called ‘social learning’ (Brown and Duguid, 2001; Pentland, 1993; von Krogh and Roos, 1996; Vygotsky and Cole, 1978). This type of learning is regarded as a socially mediated process between the individual and the social context in which they are located (Brown and Duguid, 2000; Plaskoff, 2011). Knowledge exchange in group contexts addressed within this discourse covers a number of concerns, which may be divided into structural, cognitive, and relational factors.

#### 2.2.6.1 Structural Factors

Research concerned with structural factors examines specific conditions or interventions which nurture particular behaviour and activities which in turn support the activity of knowledge development and sharing in a variety of ways. The literature which deals specifically with knowledge exchange within groups comprises a number of different approaches, including certain areas of the literature on learning. In relation to speech practices, Bird (1996, p. 230) comments that ‘conversational interactions often promote learning because they frequently provide narrative space for participants to re-think and re-express their positions without losing face’. In this context, the ability to listen to, absorb, and internalise other perspectives lies at the heart of the ability to learn. Open forms of dialogue may therefore be placed

at the heart of the learning process, and Senge (1990) also suggests that the voicing of conflicting ideas and opinions is central to creative thinking within organisations.

Communities of practice (CoP) have been seen as central to the development of shared understandings of knowledge within particular organisational contexts. The term 'communities of practice' emerged from Lave and Wenger's (1991) work on situated learning, which in turn drew from social learning theory (Lave, 1988; Vygotsky and Cole, 1978). The authors describe learning communities as places where learning, meaning, and belonging develop within social groups, and through practice within each groups. Wenger (2000) suggests that 'knowing... is a matter of displaying competences defined in social communities' (p. 226). Such communities are regarded as creating a framework for ongoing participation and practice. However, while the CoP literature discusses the nature of collective learning processes and how CoPs may be developed and nurtured there is less interrogation of how individual differences in perspective may be recognised or incorporated within such groups. This has resulted in limited analysis, for example, of political tensions within communities of knowing, examinations of micro social relations, the connections between knowledge and identity, or the impact that organisational hierarchies may have on the validation of knowledge claims (Fenwick, 2008).

Argyris and Schon (1974, 1978) have called for a fuller understanding of identity constructs within groups in order to facilitate more open and truthful dialogue while Child and Rodrigues (2011) suggest that a major gap in organisational learning is in understanding the impact that social identity

(Tajfel, 1982a; Tajfel and Turner, 1986) has on learning processes in groups. Social identity may be defined as ‘individual identification with a group; a process constituted firstly by a reflexive knowledge of group membership, and secondly by an emotional attachment or specific disposition in this belonging’ (Benwell and Stokoe, 2006, p. 25). Within management research, work on identity has most commonly looked at how to nurture a sense of identification amongst and between employees and their organisation, and in so doing create a sense of shared social identity within the organisation. This can then embed a sense of loyalty and belonging which encourages more cooperative working practices (Alvesson, 2000). Alvesson (2001) thus suggests that ‘successful rhetoric, image production and orchestration of social interactions call for the regulation of employee identities’ (p. 863). However, it is suggested that such regulative scenarios offer only micro emancipatory possibilities around identity expression within the employment relationship (Alvesson and Willmott, 2002). So called identity regulation practices also have their limitations within loosely coupled organisations. Blackler and McDonald (2000) raise the question of how to support decentred collaboration more effectively, in recognising that people increasingly work within groups which form and reform in rapid succession, and which are often built around project work

In relation to the current research project, issues of identity do clearly impact upon the efficacy of dialogue. However, proposals within the management literature have largely focused on how to create a stronger sense of loyalty and identity between workers and organisations in order to facilitate cooperation and achieve organisational goals. As facilitating the

expression of diverse perspectives has been less of a focus, much of this work has not been directly relevant to the research.

#### 2.2.6.2 Cognitive Factors

Research into cognitive factors has been concerned with how shared mental models and integrative values develop within organisational contexts. Weick's theory of sensemaking (Weick, 1993; Weick and Roberts, 1993), for example, looks at the ways in which organisational realities are constructed by organisational members through socially constructed cognitive maps, which include shared images of how experiences are to be understood and interpreted. Weick uses the term 'enactment' to describe the ways in which organizational actors create particular realities by prioritising particular ways of seeing, and acting, thereby privileging certain choices over others. This has the effect of masking the fact that organisational goals, processes, structures or networks are persistent, socially constructed realities (Weick, 1979). Emphasizing that such understandings are not just concerned with 'mind', Cunliffe and Coupland (2012) highlight the fact that sensemaking involves an intellectual engagement and also an ongoing embodied engagement through feelings and emotions.

#### 2.2.6.3 Relational Factors

Lastly, research which is concerned with relational factors of knowing are broadly informed by social network theory. Social network theory (Hatch and Cunliffe, 2006; Nahapiet and Ghoshal, 1998) looks at networks of relationships and the effect that such relationships may have on behaviour, including knowledge sharing behaviour. A central claim here is that such networks of relationships provide a valuable resource for the exchange of

knowledge, and in particular, focus on issues around trust and the impact of trusting relationships on knowledge sharing behaviour. For example, studies of inter organisational and multi-functional networking found that the development of different kinds of trust were dependent upon the motives which held participants together in the network (Newell and Swan, 2000). Higher levels of trust have generally been found to correlate with perceived shared interests (Wasko and Faraj, 2000). In terms of the outcomes of trusting relationships, trust has been associated with improved levels of communication (Von Krogh, 2005) and information flow (Gupta and Govindarjan, 2000; Hansen et al, 1999). Levin et al (2006) also found correlations between trust and the quality of social interactions, as have studies by Politis (2003) and Willem and Scarbrough (2006).

However, the necessity for social groups to refrain from engaging in blind trust is also highlighted by studies, in which it has been shown that a negative aspect of engendering high levels of trust is the danger of creating collective blindness, which may inhibit critical faculties coming into play when required (Yli-Renko et al., 2002). At the same time, research has shown that employees are more likely to identify with their professional groupings and accompanying value systems (e.g. Dent and Whitehead, 2002), rather than with organisationally imposed value systems (Weick and McDaniel, 1989). These attitudes may lead to fragmentation of knowledge at different levels within the organisational ecosystem.

### 2.2.7 Conclusion

It seems that the range of research within each of the four discourses offer different readings and perspectives in relation to problems of knowledge

sharing in groups. I will now segment and highlight research areas which are not taken forward within the research, followed by those which are.

### 2.3.1 Perspectives which are not directly applicable to the research project

Taking each of these areas in turn, research within critical management studies has been mainly concerned with charting the relationships between knowledge constructs and power, and drawing attention to the domination of the interests of those with more power to shape what counts as knowledge. It commonly employs various forms of discourse and critical discourse analysis to uncover this knowledge/power nexus. However, creating more understanding about how to change or disrupt these identified dynamics is not a key area of concern within this area of research. In addition, there is a notable focus in the literature on analysing written texts rather than examining verbal exchanges.

While the constructivist discourse adopts an epistemology which recognises that knowledge is socially constructed, and subject to social processes, much of the work in the field focuses on descriptive rather than critical approaches. For example, sensemaking research describes how organisational actors may jointly create social realities, and is less concerned with interrogating the underlying processes at work while within the communities of practice literature there is also a limited emphasis on possible political tensions with communities of knowing, or power dynamics within organisations which may affect what is constituted as knowledge.

In relation to identify, social identity and trust, the concern has been how to create shared social (i.e. organisational) identities which facilitate both

higher levels of trust and knowledge flows. There is less focus on finding ways to openly engage with, and accommodate, differences in perspective. There is also a limited recognition that trust may have negative consequences, creating problems of 'blind trust' where particular assumptions and readings remain unchallenged, and which may contribute, for example, to problems such as groupthink (Janis, 1982)

Within the neo functionalist discourse, there is a dominant reading of knowledge as an asset, with an accompanying management approach in which knowledge may be managed in similar ways to other tangible assets. These perspectives are also not directly relevant to research on knowledge sharing in face to face group encounters.

Lastly, an exploration of the conditions under which 'ideal dialogue' (Habermas, 1990, 1984, 1972) may be nurtured has clearly been relevant to this research in terms of looking at the conditions under which egalitarian communication practices may be developed within speech contexts. However, in moving beyond theory to practice the actual embedding of such practices has been shown to be a much more complex and difficult goal to achieve, involving high degrees of coordination and cooperation across various actors. Therefore, the research has not drawn on this body of work, but has instead focused on areas of the dialogical literature which have yet to be fully investigated empirically.

### 2.3.2 Research which has been directly applicable to the research project

A number of dialogical perspectives have offered fascinating possibilities in relation to the research problem in this thesis. Two key areas have been identified, firstly dialogical perspectives which examine the use of language

and its effect on the creation of understandings within speech encounters, and secondly, explorations of reflexive and reflective practices and how they may be consciously activated when seeking to engage fully with others' understandings.

Dialogical perspectives seek to understand the processes by which inter-linguistic social realities are created (Shotter, 1993) and propose that dialogic encounters offer the possibility of constructing new meanings through these ongoing and interactive processes of dialogue (Baxter, 2011). Bakhtin's work strives to develop a holistic philosophy of being linked to dialogic processes, and he explores how varying kinds of language use within dialogue encounters impact upon the understandings which emerge from such encounters. These varying preoccupations with speech practices and their import have offered fruitful ground for the empirical research on exploring group dialogue encounters.

Linked to dialogical forms of interaction, critical self-reflexivity and reflective practices are also relevant to the research concerns within this thesis in proposing that our engagement with others should strive to be conscious and ethical. However, there are open questions as to how such heightened self-awareness may be developed and employed within day to day interactive processes.

Lastly, work by Deetz (1992) on forms of discursive closure offer interesting insights which seem to chime with Bakhtin's work in relation to monological forms of communication. Therefore, this aspect of Deetz's work has been taken forward in the research and will be discussed in the methodology chapter (Chapter 4).



Thus, the research within this thesis has drawn on Bakhtin's dialogical insights, and also work developed by Deetz (1992) in relation to forms of discursive closure.

### 2.3.3 Some remaining problems in relation to Bakhtin's dialogical perspectives

While Bakhtin and works within the dialogical field offer insights in relation to dialogical interactions they do not specifically focus on issues around knowledge or epistemology. Dialogical readings may be regarded as primarily operating on an ontological and philological level, and applied largely to literary works. Therefore, although these works examine the nature and meaning of dialogue they do not explicitly do so within the context of an exploration of epistemological concerns, namely what are the most reliable ways of producing robust knowledge outcomes. Hence I have sought to find some means to more fully develop this missing piece of the conceptual puzzle.

The next part of this chapter will explore the relevance of concerns within the fields of social and virtue epistemology to the problems of knowledge sharing in social contexts. Social epistemology is explicitly concerned with the social paths and social routes to knowledge validation processes, while virtue epistemology proposes that knowledge seeking processes are at least partly informed by moral intention as well as intellectual engagement.

## **2.3 Social Epistemology**

### 2.3.1 Introduction

As discussed in Chapter Sub Section 2.2.3, dialogical perspectives offer important and relevant insights in relation to speech interactions, and those perspectives are developed further in Chapter 3. However, dialogical readings are not specifically concerned with epistemological issues. This chapter will explore these knowledge aspects of the research problem by examining certain framings which have been developed within social epistemology. Problems yet to be fully explored within the management literature relate to issues of power, and especially social power, in influencing and informing the development of knowledge claims in face to face group dialogue encounters and there seems to be room to develop understanding on how knowledge processes unfold in actual speech exchanges, an area which this thesis examines.

The aim of the chapter sub-section is to draw out how a social epistemological perspective may augment understandings of the problems surrounding knowledge sharing processes in face to face group dialogue encounters. In discussing these various issues this chapter sub section is structured in the following way. Section 2.3.2 addresses the main concerns of social epistemology, Section 2.3.3 covers the social practices which impact upon knowledge validation processes, Section 2.3.4 examines inclusion/exclusion practices which affect knowledge validation processes, while 2.3.5 summarises the understandings from social epistemology which have been utilised within this thesis.

### 2.3.2 Main Concerns of Social Epistemology

Epistemology looks at questions around (1) the nature of knowledge, (2) the extent of knowledge and (3) the sources of knowledge (Blaauw and Pritchard, 2005) and seeks to answer three key questions: firstly, ‘what is knowledge?’, secondly, ‘what can we know?’ and thirdly, ‘how do we know what we do know?’ (Greco, 2000). The social epistemological literature may be described as an area of the philosophical literature which explores the conditions which inform the development of knowledge in social contexts. In so doing, this literature examines, charts, and critiques social paths and social interactions which lead to the validation of knowledge claims (Goldman and Whitcomb, 2011).

Epistemology as a discipline has historically focused on knowledge seeking and verification processes from an individualistic perspective, and it seeks to locate the most rigorous analytical methods to inform this goal. Descartes (Descartes, 1996 [1637]) sought to secure knowledge on firm foundations, through the doctrine of rationalism, proposing that it is possible to obtain knowledge by the use of reason alone. Cartesian dualism proposes a separation between the rational processes of the mind, and the sensory/emotional processes linked to the body. The empiricists (e.g. Locke and Woolhouse, 2004 [1689]) went on to propose that understanding and knowledge also develop from ‘experience’, observations and sensory experience. Within these varying approaches, a perception of knowledge as something which is impersonal, objective and which is derived from empirical ‘reality’, dominated Western thought.

In the mid to late 19<sup>th</sup> century, the American pragmatists (James et al., 2005) began to argue that humans are deeply immersed in knowledge creating activities, and acquire knowledge by participating in actions (Magee, 2009). They rejected the spectator view of knowledge, where man observes external realities and derives knowledge, and proposed instead that people are core participants in the knowledge creating process. William James (James and Gunn, 2000) also argued for a pragmatist conception of truth that understands truth in terms of utility. Truth happens to an idea, in that it is made true by events.

### 2.3.3 Social Practices and Knowledge Validation

Social epistemology thus recognises that a huge part of our knowledge seeking is either directly or indirectly social. Within this, the classical branches of social epistemology focus on ‘veritism’, or truth seeking, and work within this tradition seeks to identify, evaluate and enhance truth seeking processes within social contexts. The role of social epistemology is to understand social conditions which may best achieve this aim.

The non-classical strand within social epistemology goes further than this, in interrogating the very notion of ‘truth’ as an objective reality, typified in debates between the notions of epistemic absolutism versus epistemic relativism (e.g. Boghossian, 2006). In line with this, Fricker (2011) questions the classic epistemological tradition that:

‘provides us with a clinically asocial conception of the knowing subject, with the result that epistemology tends to process as if socio political considerations were utterly irrelevant to it...in epistemology it can too often seem as if a concern with truth and

rationality were wholly disconnected from any concern with power and the social identities of the participants in epistemic practices'. (Fricker, 2011, p.55)

Such perspectives propose a clearer recognition of the distinctions between rationally derived factual knowledge and socially informed judgements as to what may be described as knowledge within specific epistemic communities.

These issues relating to the socially constructed and situated dimensions of knowledge are explicitly interrogated within the field of standpoint epistemology. Standpoint epistemology may be viewed as a particular strand of social epistemology which draws in turn on understandings developed within standpoint theory. As developed by Lukacs (1971), standpoint theory rests upon two premises. Firstly, that different material and social conditions generate different conceptualisations, perspectives and theories about the world. Secondly, that systematic divisions exist between different groups in society in relation to their social and material conditions which affect the way in which they experience and move in the world. This means that social groups will have different beliefs, theories and standpoints, based on their situated perspectives. Haraway (1988) brought these framings developed within standpoint theory to feminist standpoint epistemology. Highlighting the human embodiment aspect acknowledges that people live at certain times and places and are oriented in particular ways towards their environments.

Such approaches facilitate a questioning of dualistic theories of knowledge which assume a clear dichotomy between knower and known and which fail

to recognise the extent to which knowledge about the external world is subjectively constituted (e.g. Devaney, 1997). It also allows a questioning of the impartiality of objectively framed knowledge seeking processes, and also, implicitly, the transfer model of knowledge exchange which has been a quite dominant perspective within the management literature.

The arguments and concerns of standpoint epistemology could also be epistemological concerns and socially representative and democratic knowledge seeking processes. Anderson (1995), for example, proposes that the goal of epistemic enquiry should seek truths with reference to interrogating the interests behind the questions asked, placing any truth seeking community more openly within a value framework, allowing for co-determination as to what this framework should be. Code (2006) calls for co-habitability in decision making, emphasizing the idea of co-production in knowledge seeking processes which lead to more robust knowledge outcomes. This is in a similar vein to Harding (1991) who argues that egalitarianism within social groupings and communities in their knowledge-seeking processes produces beneficial outcomes on epistemic as well as moral grounds. It is suggested that truth seeking is contextual, situated and therefore, political, and it is only by bringing unspoken political perspectives to light that we can start to understand any inherent bias in our knowledge validation processes (Anderson 2004; Longino, 2002).

Thus, to summarise, the issue of the socially derived nature of what counts as 'knowledge' operates on two different levels. Firstly, a particular social grouping may construct standards of evidence for knowledge claims which are advantageous for that particular social grouping and which may be

implicitly informed by ideological (including political) commitments. Secondly, sub groups within broadly defined social groupings may have diverse members with different standpoints, depending on their relative positions within the social, professional, or organisational hierarchy.

The next section will explore the ways in which knowledge exchange processes within speech contexts has been considered within the social epistemological literature.

#### 2.3.4 Inclusion/Exclusion Practices and Knowledge Validation

Social epistemological studies which explore issues around testimony are of direct relevance to the research problem. Testimony may be simply described as the word of others (Blaauw and Pritchard, 2005), and work within this area seeks to understand and account for why the verbally expressed understandings of others may be heard or not heard, and believed or not believed.

Within this, testimony theorists divide along two main lines, namely the reductionists and the anti-reductionists. The reductionists proposed that testimony is a derivative source of knowledge, and that in order to believe testimony it is necessary to understand the non-testimonial sources upon which this knowledge rests. This work has not been a focus of the research, as in group interaction contexts making judgements on this basis alone would be impractical. More relevant however are the anti-reductionists, who propose that one may legitimately and justifiably form a belief solely on the basis of testimony in the absence of any countervailing evidence (Coady, 2010, Lackey, 2008). In relation to the research focus here, the anti-

reductionist position is the most relevant in terms of exploring knowledge sharing within face to face group speech encounters.

Fricker (1988) has written extensively on the conditions for anti-reductionist testimonial belief and within this her work manifests explicit and ongoing concerns with the development of more egalitarian knowledge exchange processes within testimonial contexts. She proposes that we should ‘look at the world through a lens that is maximally informative about the human relations in play (epistemic, ethical, social, political) and then see if we can bring philosophical structure to bear in order to explain what those relations are, and how they are, or are not, interwoven’ (Dieleman, 2012, p. 256).

In this context, Fricker (2011) describes qualities associated with the so called ‘good informant’. According to Fricker (2011, p.56) the ‘good informant’ may be defined as someone whose testimony or spoken word is accepted or believed and that such a person is distinguishable by three features, namely (i) Competence, (ii) Trustworthiness, and (iii) Indicator properties. In believing or choosing to believe the claims of a competent speaker within testimonial exchange, a judgement is made which is based upon a rational assessment of the speaker’s levels of expertise and competence to offer an opinion. This is based upon an understanding of the speaker’s professional standing, experience and/or education, and in this context belief in the speaker’s competence is based upon an assessment of another’s capacity or qualification to offer an opinion. The second proposed quality which entails giving credence to the testimony of others is trustworthiness, something which may be regarded as a relational attribute. In this context, there may be a pre-existing relationship where trust has built



up over time, or there may be a decision to trust the word of another in the absence of any evidence to the contrary. Equally, one may trust the word of another because of their perceived expertise or social standing. Lastly, Fricker (2011) suggests that our credibility norms, namely, our willingness to accept the word of another, are also influenced by judgements relating to the identity of the individual speaking. This is in effect a judgement pertaining to the social power or social identity of the speaker. Judgements of this kind may have negative connotations. For example, we may choose not to believe a speaker's testimony because the individual's social position is not sanctioned as one which bestows authority, and/or we hold personal prejudices in relation to particular identities. On the other hand, the speaker may also hold unwarranted credibility due to her organisational position, organisational function or professional status which confers trustworthiness through the office which the individual holds. Fricker proposes that the social indicators which are necessary to achieve credibility are closely related to social power, and thus, in a range of situations, a position of powerlessness may 'place one under general suspicion of being motivated to deceive, in a way which the position of powerfulness does not' (2011, p. 61). These proposals link to findings within the social psychology literature, as discussed in Chapter 1.2.

Fricker relates such problems to Goldman's 'veritism' (1999) in that flawed judgements of this kind may present an obstacle to truth finding in two ways, firstly through causing the hearer(s) to miss key pieces of information or knowledge, and secondly through potentially blocking the circulation of

critical ideas. Such errors have consequences on both intellectual and ethical grounds.

In drawing these ideas together, Fricker (2007) defines the concept of testimonial injustice. Testimonial injustice thus describes a case where an individual's word or testimony is disregarded for reasons unrelated to their epistemic credibility but related to their social credibility. A related form of injustice proposed by Fricker, aligned to testimonial injustice, is described as hermeneutical injustice. This form of injustice relates to intelligibility rather than credibility and occurs where no framework or language exists for understanding certain perspectives or experiences, such that 'members do not get to participate fully in those social processes of meaning-making through which shared concepts and modes of interpretation are formed for us to draw on in interpreting the social world' (Dieleman, 2012, p. 257). This is a self-perpetuating phenomenon, in that the speaker cannot find a way in which to voice her lived experiences and understandings, because there is as yet no socially understood way in which this experience may be framed or expressed. This also means that the potential speaker may be unable to even construct coherent thoughts around their particular experiences. These understandings may be linked to dialogical perspectives, as outlined in Chapter 2.1, which suggest that the external and internal voice are intimately related. As such, human understandings are seen as rooted in relationships of dialogue between the self, the not self (the other), and the space between these.

To summarise, testimonial injustice thus occurs when a testimony is offered by someone who is both competent and trustworthy, but who lacks

sufficient indicator properties, and whose testimony is therefore ignored or marginalised. Hermeneutical injustice occurs when identity prejudices prevent knowledge entering into public discourse in any form, which may result in certain experiences, thoughts, or ideas never actually entering our collective speech. Both of these phenomena may have an impact on the validity, reliability, and truth indicators of knowledge which may emerge from social interactions in which knowledge is exchanged.

Combining the two types of injustice, namely testimonial and hermeneutical injustice, provides an overarching category of epistemic injustice. Fricker's work thus provides a means whereby specific issues relating to problems of knowledge sharing in groups may be clearly named, differentiated, and defined in ways which are not clearly stated within the management literature. Fricker suggests that the 'wrong done to the speaker in testimonial injustice relates to the wrong done in epistemic injustice taken generally, namely any epistemic injustice wrongs someone in their capacity as a subject of knowledge, and thus in a capacity essential to human value' (Fricker, 2007, p. 5).

#### 2.3.5 Epistemic Injustice?

Naming these issues in relation to so called testimonial and hermeneutical injustice and as comprising an overarching form of epistemic injustice provides a shorthand term for encapsulating identified problems. However, two questions arise in relation to these framings. First of all, whether there may be cause for assigning these problems around testimonial exchanges as uniformly comprising cases of 'injustice'. Do epistemic agents consciously or unconsciously engage in biased cognitive processes? Are there, for

example, other reasons beyond competence, trustworthiness and indicator properties which may affect belief in the testimony of others? And if so, what are the implications of invoking the term ‘injustice’ in this context? There are a number of perspectives on these issues which may be considered.

Origgi (2012) offers a different angle on testimonial injustice in questioning the notion that identity prejudice is the major cause of assigning a lack of credibility to an agent’s testimony. She proposes that a much broader range of factors comes into play in social interactions and that the ‘amount of trust we allocate to our interlocutors depends on many factors, a complex of judgements, heuristics, biased social prejudices, biased social perceptions and previous commitments we rarely take the time to unpick when we face the decision to accept or reject a piece of information’ (p. 223). The question of how trust develops forms a central part of this discussion, and Origgi offers interesting thoughts on the dynamics underpinning the development of trust in the testimony of others, and incorporates additional responses such as judgements of the other party’s epistemic position (where they are better placed to have knowledge on a particular topic), emotional reactions, and moral commitments.

Anderson (2012) also suggests that certain cognitive processes may be largely unconscious and cites a study by Gaertner and Dovidio (2004) which indicates that unconscious cognitive processes may result in discriminatory behaviour by people who, on a conscious level, may sincerely reject such behaviour. Alcoff (2010) comments we may rightly shift very quickly from a default mode of receptiveness to a doubtful attitude when we have some

reason to doubt the other person's credibility, whilst Hookway (2010) suggests that in group discussions participants may also tend to discount certain testimony as irrelevant to the matters at hand because of understandings aligned with embodied perspectives. Interestingly, Coady (2010) points to two types of epistemic injustice, one group being a victim of unjust error, and the second group a victim of unjust credibility. Fricker herself (2007) has also suggested that it is important to distinguish nonculpable or innocent epistemic error from prejudice or moral vice.

Turning to the use of the term 'injustice' within the ethical literature, distinctions around justice/injustice tend to fall within two broad areas of concern, namely justice as redistribution and justice as recognition. Fricker (2007) suggests that the concept of epistemic injustice may be split into two key areas which she refers to as distributive and discriminatory. These two areas seem to map neatly on the redistribution/recognition framework, albeit utilising slightly different terminology.

Fricker (2007) also suggests that her work on epistemic injustice is not concerned primarily with distributive forms of justice, but rather with discriminatory forms of justice, and with questions of identity and credibility in relation to knowledge claims. Fraser (1998) suggests that injustice as recognition is a cultural or symbolic form of injustice which may entail cultural domination, non-recognition, and disrespect. She proposes that while the solution for economic injustice may relate to a political-economic restructuring of some kind, the remedy for cultural injustice will be 'some sort of cultural or symbolic change [which] would involve upwardly revaluing disrespected identities and the cultural products

of maligned groups' (Fraser, 1998, p.19). However, she also points out that individual identity is multi-faceted, comprising for example gender, race, class, and occupation/profession. People who may experience discrimination in relation to one aspect of their identity may be privileged in relation to other aspects of their identity. Thus, so called 'affirmative remedies' (p. 32) are problematic in dealing with such complexity.

The development of the term 'epistemic injustice' offers a way of encapsulating certain problems in relation to knowledge sharing in social contexts which have not been fully recognised within the management literature. However, some problems arise with the use of the term 'injustice' in this regard, as discussed. The use of the term 'epistemic injustice' will be revisited in Chapter 3, and some alternative proposals put forward.

#### 2.3.6 Conclusion

This chapter has made a number of points in relation to knowledge sharing and validation processes in social contexts. Firstly, it has been argued that if particular knowledge communities within both organisations and societies construct standards of evidence for knowledge validation processes, then this will have an inevitable impact on epistemic outcomes- namely on what comes to be classed as 'knowledge' in particular knowledge communities. The question then arises of how more democratic forms of engagement within knowledge seeking communities may be developed in order to counteract possible distortions.

Secondly, if 'knowledge' is regarded as partly socially constructed within specific epistemic communities, then different lived perspectives will bring

different knowledge standpoints which need to be accommodated within knowledge validation processes. Again, more democratic forms of engagement then become necessary. Thirdly, in relation to testimony or speech exchange, if the qualities which make for a believable testimony are adversely affected by judgements relating to social indicators and social power, then more conscious and reflexive practices in this regard may need to be developed to offset such potentially harmful epistemic processes.

Finally, if certain understandings remain unexpressed because there is no existing framework in which to place these understandings, then particular care will be needed to give verbal space to individuals to allow particular kinds of understandings to emerge. All of these different issues point to a need for knowledge seeking communities or groups to develop more conscious awareness and practice in relation to knowledge validation processes.

This Sub Section lays the groundwork for the next chapter subsection within the literature review. On the basis that I have effectively argued that flawed social practices affect knowledge sharing and validation processes at an epistemic community level and at speech level within specific epistemic communities, then the next step is to explore whether any possible solutions to the problems identified have been proposed. The current chapter has therefore focused on framing and describing the problem (descriptive) whilst the next chapter will focus on prescriptive or normative approaches in terms of possible ways of addressing the problem. Chapter Sub Section 2.4 shall now discuss specific perspectives within virtue epistemology which seek to answer some of the questions which have been raised within this

chapter. Discussions across all three sub-sections will then be summarised in Chapter Sub Section 2.5, where I set the stage for the development of the conceptual and analytical framework in Chapter 3.



## **2.4 Virtue epistemology**

### 2.4.1 Introduction

The previous section (2.3) has argued that flawed social processes can affect knowledge sharing and validation practices within epistemic communities on a general level and also in relation to speech exchanges within particular epistemic communities. All of this points to a need for knowledge-seeking communities to develop more conscious awareness of practices in relation to knowledge sharing and validation processes.

This chapter sub section will now turn attention to some proposed solutions which have been developed within the virtue epistemology literature. Virtue epistemology draws upon particular understandings developed within social epistemology in relation to the social construction of knowledge. It also seeks to understand how to enhance knowledge exchange and validation processes in social contexts through more conscious and virtuous knowledge-seeking practices (Greco and Turri, 2012).

The problems which have been identified within Section 2.3.3 as emerging around testimonial or speech exchanges have raised issues around conducting group knowledge sharing processes in a more egalitarian and inclusive manner in order to produce more beneficial outcomes on intellectual and ethical grounds. If virtuous knowledge seeking practices are to offer some solutions in this regard, then questions arise as to how such practices may manifest themselves: (1) In processes of knowledge seeking overall (i.e. in terms of enquiry processes), and (2) In actual face to face group dialogue encounters. These questions are explored further, drawing

upon understandings developed to date within the virtue epistemological literature.

The chapter is broken into four sections. Section 2.4.2 provides a brief overview of the key concerns within virtue epistemology, including the concept of intellectual virtue. Section 2.4.3 discusses intellectual virtue within the context of processes of intellectual enquiry overall whilst Section 2.4.4 specifically connects various kinds of intellectual virtue with problems of knowledge exchange within speech encounters (i.e. testimonial contexts). Section 2.4.5 summarises key insights from this chapter which are taken forward in the thesis.

#### 2.4.2 Virtue Epistemology and Intellectual Virtue

Developing understandings around how to embed more robust and ethically informed knowledge-seeking processes has been a primary driver within the field of virtue epistemology. Virtue epistemology may be described as a class of philosophical theories which ‘focus epistemic evaluation on the properties of persons rather than properties of beliefs or propositions’ (Fairweather and Zagzebski, 2001, p. 3). It is a diverse field of study but one which is united by two key commitments, firstly that intellectual agents and social groupings are the primary source of knowledge and the primary arbiters of knowledge claims, as discussed in Sub Section 2.3, and secondly that epistemology may be regarded as a normative discipline. Virtue epistemology may be placed within the general arena of regulative epistemology. Analytic epistemology is concerned with generating reliable theories of knowledge, including how knowledge claims may be justified through rational thought processes and empirical evidence, regulative

epistemology has a different remit. Regulative epistemology, however, focuses on developing guidelines for effective epistemic practices (Wolterstorff, 1996). It aims to respond to ‘perceived deficiencies in people’s epistemic conduct, and thus is strongly practical and social... This kind of epistemology aims to change the (social) world’ (Roberts and Wood, 2007, p. 21).

Thus within virtue epistemology, it is proposed that knowledge-seeking agents should strive to develop what are described as intellectual virtues, the nurturing of which are proposed as necessary component for developing comprehensive knowledge. Intellectual virtues are linked to moral virtues in the sense that while all moral virtues are understood in terms of a general motivation for the good, all intellectual virtues are understood in terms of a general motivation to engage in knowledge-seeking processes which are robust, fair and egalitarian. Montmarquet’s (1993) proposes that an epistemic virtue is a virtue in the classical sense of a trait for which we may be held responsible. Zagzebski (2009) refers to these qualities (or virtues) as demonstrating epistemic generosity and which are consciously brought into play by conscientious members of epistemic communities. Schweikard suggests that these virtue-theoretic perspectives allow some means of characterising virtuous epistemic agents, and also offer some kind of conceptual tool to explore ‘whether and to what extent agents can indeed be held responsible with respect to their and others’ beliefs’ (2015, p. 68).

Zagzebski (1996) also suggests that virtues overall are definable in terms of a particular motivation. She discusses Aristotle’s proposal within Book II of the *Nicomachean Ethics* that a virtue is an acquired human excellence, and

that intellectual virtues are acquired traits which must be learned and developed. A virtue is thus a quality which a person acquires through training, and which ultimately becomes closely identified with a sense of self. For example, one of the intellectual virtues identified by Aristotle is the virtue of phronesis, or practical wisdom. As an intellectual virtue, phronesis is framed by Aristotle as interconnected with moral virtues, ‘a truth attaining intellectual quality concerned with doing and with the things that are good for human beings’ (Greenwood, 2015 [1909] p.99).

Other virtues referred to in the virtue epistemology literature include intellectual autonomy, honesty and courage alongside intellectual fairness, carefulness, and open mindedness (Code, 1987; Montmarquet, 1993; Zagzebski, 1996). Some of these overarching virtues may be regarded as relevant to knowledge inquiry processes, as will now be discussed.

#### 2.4.3 Intellectual Virtue – Enquiry Processes

Epistemological writings may be characterised as preoccupied with developing robust theoretical framings which engage with the major concerns within the existing academic body of knowledge. Virtue epistemology is no different in making a case on the merits of adopting a virtue based approach to epistemology, and in justifying these approaches within existing understandings around valid epistemological concerns (e.g. Battaly, 2010; Zagzebski, 1996). Roberts and Wood (2007) comment that ‘recent virtue epistemologists have tried to use the concept of virtue to answer routine questions of late twentieth century epistemology, especially in formulating definitions of justification, warrant and knowledge’ (p.19). However, there is still a limited amount of work which examines how

intellectual virtues may manifest themselves in real world contexts. Roberts and Wood (2007) have turned their focus to these more practical questions, proposing that ‘while recent epistemology has devoted almost exclusive attention to the role of the virtues in acquiring the epistemic goods, we think that a more adequate guide will need to pay attention to their role in the transmission and application of those goods as well’ (p. 31). In pursuing the latter aim, they explore the nature and character of particular kinds of intellectual virtue including firmness, courage and caution, humility, autonomy, generosity and practical wisdom, all of which potentially come into play within knowledge sharing practices. However, the discussion offered is at a broad level, and does not provide many clues as to how these broadly framed virtues may be more explicitly tracked within actual knowledge sharing and inquiry processes.

Baehr’s (2011) work, which has some commonalities with Roberts and Wood in his theoretical discussion of intellectual virtues, provides additional perspectives, in that he attempts to connect the virtues with specific behaviours. This approach allows for a delineation of intellectual and moral attitudes, and their manifestations in practice, which may be brought to bear on knowledge sharing processes. So, for example in the table below, the category of ‘sufficient and proper focusing’ contains the more ‘trackable’ virtues of attentiveness, thoroughness, sensitivity to detail, careful observation, scrutiny and perceptiveness:

Table 2.2 Inquiry Relevant Challenges and Corresponding Groups of Intellectual Virtues (Baehr, 2011)

<b>Inquiry relevant challenge</b>	<b>Initial Motivation</b>	<b>Sufficient and Proper Focusing</b>	<b>Consistency in Evaluation</b>
<b>Corresponding intellectual virtues</b>	Inquisitiveness, Reflectiveness, Contemplativeness, Curiosity, Wonder	Attentiveness Thoroughness Sensitivity to detail, Careful Observation, Scrutiny, Perceptiveness	Intellectual justice, Fair mindedness, Consistency, Objectivity, Impartiality, Open-mindedness.
	<b>Intellectual ‘Wholeness’ or Integrity</b>	<b>Mental Flexibility</b>	<b>Endurance</b>
	Intellectual integrity, Honesty, Humility, Transparency, Self-awareness, Self-scrutiny.	Imaginativeness, Creativity, Intellectual flexibility, Open mindedness, Agility, Adaptability.	Intellectual perseverance, Determination, Patience, Courage, Tenacity,

*Note.* Reproduced from ‘The Inquiring Mind: On Intellectual Virtue and Virtue Epistemology’ (Baehr, 2011, p.21)

The above framing by Baehr (2011) does offer a path forward in terms of tracing particular kinds of intellectual virtue within communicative exchanges which encompass inquiry processes. These framings are further

developed in Chapter 3 (Conceptual and Analytical Structure) and Chapter 4 (Methodology).

Attention will now turn to virtue readings within speech exchange processes.

#### 2.4.4 Intellectual Virtue within Speech Encounters

There are two key contributions which are relevant to questions about sharing knowledge in verbal encounters, namely those from Fricker (2007) and from Schweikard (2015).

##### 2.4.4.1 Corrective Virtues within Testimonial Exchange (Fricker, 2007)

As discussed in Chapter 2.3.4, Fricker (2007) proposed that there are two kinds of injustice which affect testimonial exchanges, namely testimonial and hermeneutical injustice. To recap, testimonial injustice thus describes a case where an individual's word or testimony is disregarded for reasons unrelated to their epistemic credibility but rather related to their social credibility. A related form of injustice proposed by Fricker is described as hermeneutical injustice. This form of injustice relates to intelligibility rather than credibility and occurs where no framework or language exists for understanding certain perspectives or experiences. In relation to the development of particular kinds of intellectual virtue which may address these two forms of injustice, Fricker proposes two different approaches, as detailed in the following table:

Table 2.3 Forms of Epistemic Injustice in Relation to Testimony and Corresponding Intellectual Virtues (Fricker, 2007)

Form of epistemic injustice	Forms of intellectual virtues
<p><b>Testimonial injustice:</b> when a hearer wrongs a speaker in his capacity as a giver of knowledge, as an informant</p>	<p><b>Testimonial virtue</b> – a virtue such that the influence of identity prejudice on the hearer’s credibility judgement is detected and corrected for, development of skills associated with the ‘virtuous hearer’.</p>
<p><b>Hermeneutical injustice:</b> where there is a gap in collective hermeneutical resources which allows a testimony to be believed</p>	<p><b>Virtue of reflexive critical sensitivity</b> which facilitates a            1) more inclusive hermeneutical micro climate            2) ability to temporarily reserve judgement when faced with unfamiliar perspectives or readings</p>

*Note.* Adapted from Fricker (2007, pp. 96-98, pp.168-169)

Testimonial virtue: Thus, in the case of testimonial virtue, Fricker identifies the need for the training and development of the so called ‘virtuous hearer’, where ‘the primary conception of the virtuous hearer must be that of someone who reliably succeeds in correcting for the influence of prejudice in her credibility judgements’ (2007, p.7). Fricker (2007) suggests that virtuous hearers should become more aware of engaging in an appropriate kind of listening which is more pro-active and socially aware of possible differences than is normal in our day to day communication. This involves being alert to what a speaker may not say, as much as listening closely to



what they do say, and being able to suspend judgement when faced with understandings and readings which do not closely match one's understandings of the issue in hand. As Bohman outlines, this entails the development of 'sensitivities necessary for hearers to become more attuned to possible prejudice and thereby alleviate epistemic injustice of various forms' (Bohman, 2012, p. 176).

Virtue of reflexive critical sensitivity: Secondly, Fricker suggests that the epistemic goal of understanding would be 'served by the intellectual virtue of hermeneutical justice being incorporated into the hearer's testimonial sensibility. This virtue is such that the hearer exercises a reflexive critical sensitivity to any reduced intelligibility incurred by the speaker owing to a gap in collective hermeneutical resources, and which involves a suspension or adjustment of credibility judgement' (2007, p. 7). Thus, according to Fricker, intellectual virtues which correct for possible identity prejudice when interacting with the testimony of others entail developing a form of virtuous hearing, and also a cognitive corrective process which incorporates critical reflexive sensitivity.

I now discuss virtues within testimonial exchange offered by Schweikard (2015).

#### 2.4.4.2 Corrective Virtues within Testimonial Exchanges (Schweikard, 2015)

The other main contribution to understandings of intellectual virtue within testimonial exchange is developed within work by Schweikard (2015). He proposes that developing virtuous epistemic practices within testimony may be aligned to an overarching sense of epistemic responsibility involving the

activation of responsible epistemic agency. Schweikard (2015) suggests that this involves three key aspects, as detailed in Table 2.4.

Table 2.4 Forms of Epistemic Injustice in Relation to Testimony and Corresponding Intellectual Virtues (Schweikard, 2015)

<p><b>Epistemic Processes</b></p> <p>Responsibility with respect to the agent's epistemic processes</p>	<p><i>Intellectual virtues</i></p> <p>Virtues which are universal across all knowledge seeking processes (e.g. intellectual autonomy, honesty and courage alongside intellectual fairness, carefulness and open mindedness (Code, 1987; Montmarquet, 1993; Zagzebski, 1996))</p>
<p><b>Responsible receivers of information</b></p> <p>Responsibility with regard to the ways others' beliefs enter these processes</p>	<p><i>Intellectual virtues</i></p> <ul style="list-style-type: none"> <li>• Critical respect for others' judgements which may differ to our own</li> <li>• Specific sensitivity to contextual factors in relation to the views of others which may be unfamiliar to us</li> </ul>
<p><b>Responsible informants</b></p> <p>Responsibility with regard to the ways others' beliefs are influenced by the agent's way of communicating them.</p>	<p><i>Intellectual virtues</i></p> <ul style="list-style-type: none"> <li>• Being able to communicate one's opinions and judgements clearly, so that any particular audience may be able to understand what is being conveyed</li> <li>• To consider the effect of stating one's reasoning and judgements on the recipient, including what may be at stake, and for whom, and to communicate with care in these contexts.</li> <li>• In cases where recipients of information may be epistemically dependent on the informant, exercising extreme care on the part of informants to utilize testimonial power in a responsible and trustworthy manner</li> </ul>

*Note.* Adapted from Schweikard (2015, pp. 53 - 71)

First of all, responsibility with respect to the agent's epistemic processes. This particular category of epistemic responsibility applies to epistemic agents engaged in any kind of knowledge seeking processes, and not just to

those engaged in testimonial exchanges. This responsibility refers to virtues which inform the person's engagement with knowledge in all its forms. (e.g. humility, autonomy, generosity)

Secondly, responsibility with regard to the ways others' beliefs enter these processes as responsible receivers of information. This form of virtue is more specifically related to testimonial exchanges. A considerable part of the ways in which epistemic agents gain understanding and knowledge is through communication with others and through the use of language. Schweikard (2015) suggests that epistemic responsibility entails maintaining what he describes as a critical respect for other's judgements, and not ignoring or rejecting them simply because they may differ from our own. It also entails a specific sensitivity to contextual factors which may be unfamiliar to us and which we may need to consciously recognise as different to our own understandings. Thirdly, Schweikard (2015) suggests that being a responsible informant entails the development of some central character traits and behaviours. One is being able to express one's opinions and judgements clearly, so that the audience may be able to understand what is being conveyed. This entails a judgement of the best form(s) in which to communicate one's understandings to different audiences. A second is to consider the effect of stating one's reasoning and judgements on the recipient, including what may be at stake, and for whom, and to communicate with care in these contexts. Thirdly, in cases where recipients of information may be epistemically dependent on the informant, extreme care is needed on the part of informants to utilize testimonial power in a responsible and trustworthy manner, and not to undermine epistemic trust through falsehoods.

The next section draws these two framings together for the purpose of comparison and also to highlight any key differences between the two framings.

#### 2.4.4.3 Combining Insights from Fricker (2007) and Schweikard (2015)

Drawing these two different areas of examination of virtue epistemology and testimony together offers some interesting framings. Both Fricker and Schweikard refer to the necessity to develop an overarching contextual (Schweikard) or critical (Fricker) reflexive sensitivity to counteract any pre-existing understandings which may block the ability to engage with other's understandings which may differ from one's own. Both authors advocate developing a critical respect for others' judgements, with Fricker cautioning in particular against succumbing to identity prejudice. The intellectual virtues proposed thus far revolve mainly around internal processes which incorporate both cognitive and moral aspects. However, Schweikard also adds an additional dimension to his version of epistemic responsibility in the case of testimony, namely developing virtues associated with being a responsible informant. Thus, speech practices also become embedded within the proposed virtue framework of epistemic responsibility, as in points (1), (2) and (3) below:

Table 2.5 Testimonial Intellectual Virtues: Responsible Informants  
(Schweikard, 2015)

<p><b>Responsible Informants:</b> responsibility for the ways in which others' beliefs are influenced by the agent's approach to communication</p>
<p>(1) Be able to communicate one's opinions and judgements clearly, so that any particular audience may be able to understand what is being conveyed</p> <p>(2) To consider the effect of stating one's reasoning and judgements on the recipient, including what may be at stake, and for whom, and to communicate with care in these contexts.</p> <p>(3) In cases where recipients of information may be epistemically dependent on the informant, to exercise extreme care on the part of informants to utilize testimonial power in a responsible and trustworthy manner.</p>

*Note.* Adapted from Schweikard (2015, pp. 65-68)

This latter dimension of being a responsible informant brings a broader perspective to virtues in relation to testimonial exchanges, and attempts to encapsulate both listening and speaking skills. The impact of these understandings on the research within the thesis will be discussed in detail in Chapter 3.

#### 2.4.5. Conclusion

Within virtue epistemology it is proposed that knowledge seeking agents should strive to develop what are described as intellectual virtues, the nurturing of which are necessary components for developing comprehensive

knowledge. Intellectual virtues are linked to moral virtues in the sense that while all moral virtues are understood in terms of a general motivation for the good, all intellectual virtues are understood in terms of a general motivation to engage in knowledge seeking processes which are perceived to be robust and fair. The question which has been posed is how virtuous knowledge seeking practices may manifest themselves: (1) In processes of knowledge seeking (namely, in terms of enquiry processes), and (2) In actual face to face group dialogue encounters.

In relation to (1), I have introduced a framework developed by Baehr (2011) which tracks different kinds of intellectual virtues which come to the fore within enquiry processes, and which detail six different categories of virtue, including initial motivation, sufficient and proper focusing, consistency in evaluation, intellectual ‘wholeness’ or integrity, mental flexibility and endurance.

In relation to (2), the specific kinds of virtue which may come to the fore within face to face group dialogue interactions, as outlined by Fricker (2007) and Schweikard (2015), are particularly pertinent to the problems associated with knowledge exchange processes in face to face group dialogue encounters. Both authors refer to the necessity of developing an overarching contextual (Schweikard, 2015) or critical (Fricker, 2007) reflexive sensitivity to counteract any pre-existing understandings which may block the ability to engage with others’ different understandings. Secondly, both advocate developing a critical respect for others’ judgements, with Fricker cautioning in particular against succumbing to identity prejudice.

Schweikard also details the need to develop capacities associated with being a responsible informant or speaker. These include being able to communicate clearly to different audiences, to carefully take account of the effect of what one says on those listening, and lastly, to use any position of epistemic power with responsibility and trustworthiness.

Combining the broader set of enquiry-relevant intellectual virtues with virtues which may specifically apply within testimonial exchanges seems to offer a comprehensive set of virtues which may be taken forward within the research process. The next and final section within this literature review will draw together all of the perspectives discussed thus far within Sections 2.1, 2.2 and 2.3 and discuss the key elements which will be taken forward within the research.

## **2.5 Literature Review Summary**

### 2.5.1 Introduction

The following section will summarise the key elements within each of the preceding literature review sections, drawing out observations which have informed the research. The discussion is divided into four sections, as follows: 2.5.2 covers insights from the dialogical literature, 2.5.3 covers the social epistemological literature, 2.5.4 covers the virtue epistemological literature, and 2.5.5 summarizes this chapter, before pointing to next steps.

### 2.5.2 Dialogical Literature Summary

As discussed in Section 2.1, Bakhtinian dialogic perspectives are concerned with the ongoing possibility of constructing new meanings through interactive process of dialogue (Baxter, 2011), and it seems that these

varying preoccupations with speech practices and their impact offer well-supported grounds for empirical research of group dialogue encounters. These perspectives have been taken forward within the research.

Linked to dialogical perspectives, activating critical self-reflexivity (Cunliffe, 2010, 2003, 2002a) has been proposed as a means of facilitating more conscious and ethical practices in engaging with different understandings. However, there are some open questions as to how such heightened self-awareness may be developed, activated and employed within our day to day interactive processes. This will be further examined in Chapter 3 of this thesis.

Lastly, work by Deetz (1992) provides some interesting insights into the ways in which particular kinds of language usage may be drawn on to prioritise or shut down particular perspectives. This work offers some interesting insights on how language usage may be viewed as a kind of battleground and may also be linked to understandings within social epistemology on the impact of social processes on knowledge validation practices.

### 2.5.3 Social Epistemology Literature Summary

Social epistemological perspectives propose a clearer recognition of the distinctions between rationally derived factual knowledge and socially informed judgements around what may be described as knowledge within specific epistemic communities. The question then arises as to whose knowledge dominates in the latter context.



It has been argued that if particular knowledge communities within both organisations and societies construct standards of evidence for knowledge validation processes, then this will have an inevitable impact on epistemic outcomes in terms of what is presented and accepted as knowledge in particular knowledge communities. The question then arises as to how more democratic forms of engagement within knowledge seeking communities may be brought about in order to counteract possible distortions to knowledge.

Secondly, that if knowledge is regarded as partly socially constructed within specific epistemic communities, then different lived perspectives may produce different knowledge standpoints which need to be accommodated and incorporated within knowledge validation processes. Again, more democratic forms of engagement then become necessary.

Thirdly, in relation to testimony or speech exchange, if the qualities which make for a believable testimony are adversely affected by judgements relating to social indicators and social power, then more conscious and reflexive practices in this regard may need to be developed to offset such potentially harmful epistemic processes.

Finally, if certain understandings remain unexpressed because there is no 'existing' framework in which to place these understandings, then particular care will be needed to give verbal space to individuals to enable particular kinds of understandings to begin to emerge.

#### 2.5.4 Virtue Epistemology Literature Summary

Within virtue epistemology it is proposed that knowledge-seeking agents should strive to develop what are described as intellectual virtues, the nurturing of which are proposed as necessary components for developing comprehensive knowledge. Intellectual virtues are linked to moral virtues in the sense that while all moral virtues are understood in terms of a general motivation for the good, all intellectual virtues are understood in terms of a general motivation to engage in knowledge-seeking processes which are robust and fair.

The question which has been posed is how virtuous knowledge-seeking practices may manifest themselves: (1) In processes of knowledge seeking overall (i.e. in terms of enquiry processes), and (2) In actual face to face group dialogue encounters.

In relation to (1), I have drawn on a framework developed by Baehr (2011) which tracks different kinds of intellectual virtues which come to the fore within enquiry processes, and which detail six different categories of virtue, including initial motivation, sufficient and proper focusing, consistency in evaluation, intellectual ‘wholeness’ or integrity, mental flexibility and endurance.

In relation to (2), the specific kinds of virtue which may come to the fore within face to face group dialogue interactions, as outlined by Fricker (2007) and Schweikard (2015), are particularly pertinent. Both authors refer to the necessity of developing an overarching contextual (Schweikard) or critical (Fricker) reflexive sensitivity to counteract any pre-existing understandings which may block the ability to engage with others’ different

understandings. Secondly, both advocate developing a critical respect for others' judgements, with Fricker cautioning in particular against succumbing to identity prejudice.

Schweikard also details the need to develop capacities associated with being a responsible informant or speaker. These include being able to communicate clearly to different audiences, to carefully take account of the effects of what one says on those listening, and to use any position of epistemic power with responsibility and trustworthiness.

Combining the broader set of enquiry relevant intellectual virtues with virtues which may specifically apply within testimonial exchanges seems to offer a comprehensive set of virtues which I have taken forward within the research process.

### 2.5.5 Conclusion and Next Steps

In order to explore certain problems associated with knowledge sharing in face to face group dialogue contexts, the research within this thesis combines insights from dialogical perspectives, social epistemological perspectives and virtue epistemological perspectives. Each of these areas of the literature offer specific understandings which are quite distinct, but which also have areas of complementarity in terms of examining the problem.

It is recognised that these are complex theoretical readings of the issues under examination. A research priority, therefore, is to find some means of distilling these understandings more fully into a conceptual and analytical structure which will offer greater clarity and which may be taken forward

within the research. At the same time, such a structure must be consistent with the original understandings and concerns raised within the source literatures.

The theoretical nature of many of the concepts here discussed offer some particular challenges, in that whilst it is possible to appreciate and understand the key points in the context of a theoretical discussion, the question remains as to whether it is equally possible to apply these concepts usefully to real world problems. And more specifically, how far can these concepts be applied in face to face group dialogue interactions? At the same time, there appear to be opportunities to augment the existing framings by developing new synergistic concepts which draw together understandings from across all three bodies of literature. The next chapter will set out how I have sought to achieve these goals with a conceptual and analytical structure that has drawn together diverse areas of the literature to support the research process.

## **Chapter 3: The ‘Virtuous Speaker’?**

### **3.1 Introduction**

Chapter 2 has discussed particular areas of the dialogical (2.2), social epistemological (2.3) and virtue epistemological literature (2.4) which offer insights into the problem of knowledge sharing within face to face group dialogue contexts and the development of joint understandings. These have been summarised in 2.5. It has been proposed that some novel connections may be made between these different concerns which can bring the research forward into some interesting territory, both conceptually and analytically.

This chapter now discusses the ways in which these understandings have informed the development of the primary research question and four research sub-questions.

Whilst the literature review chapter began by discussing the knowledge management literature, and more specifically the dialogical literature, the current chapter will place social and virtue epistemological readings at the heart of the primary research question. The dialogical framings originating from the management literature are then incorporated within the analytical approach.

The structure of this chapter is as follows. In Section 3.2, some modifications are proposed in relation to the use of the term epistemic injustice. Following this, one of the central concepts within the research is introduced, namely that of the ‘virtuous speaker’. The primary research question which informs the thesis is then stated. In Section 3.3, the analytical framework is introduced, and Bakhtin’s work on dialogism as

well as the literature on intellectual virtue are revisited. The impact of these understandings on the analytical approach is summarized. This leads to a statement and discussion of the four research sub-questions which address the primary research question. In Section 3.4, all of the research questions are restated, followed by a statement of the research objectives

## **3.2 The Conceptual Framework**

### **3.2.1 The Concept of Epistemic Imbalance**

In Section 2.2, the concept of epistemic injustice (Fricker, 2007) was introduced. As outlined, epistemic injustice occurs when people do not heed or trust an individual's spoken testimony because they make judgements about the reliability of their testimony for reasons unrelated to the individual's epistemological credibility. Whilst this is a useful way of encapsulating certain problems in relation to knowledge sharing processes, there are issues with the use of the word injustice in this context.

For example, and as discussed in detail in Section 2.3.4, in cases where certain cognitive processes may be largely unconscious, is the use of term injustice warranted? Fricker (2007) herself has pointed to the need to distinguish nonculpable or innocent epistemic error from prejudice or moral vice. In relation to this, recent work by Fricker (2016) asks whether there may be circumstances 'where epistemic agents may be guilty of implicit prejudice and yet *not* [author italics] epistemically blameworthy' (2016, p.33)

It is with these various problems in mind that a move is proposed from the use of the term 'epistemic injustice' to the term 'epistemic imbalance'. The

aim in developing an amended concept is to allow for a less contentious way of framing this problem. At the same time the research fully acknowledges the influence of Fricker's work, in relation to the term epistemic injustice. The term epistemic imbalance is thus an amendment of Fricker's (2007) original concept of epistemic injustice. Epistemic imbalance, however, also encompasses situations where the individuals concerned may be unconscious or lacking awareness of particular factors which may adversely affect the integrity of their epistemic judgements. Epistemic imbalance is therefore used in this thesis to describe a phenomenon where different parties in group dialogue contexts struggle to understand and/or engage with the situated, contextual and embodied perspectives of others.

### 3.2.2 The Concept of the Virtuous Speaker

As discussed within Section 2.3, Fricker has proposed much more conscious 'listening' within verbal or testimonial exchanges in order to counteract for testimonial and hermeneutical injustice. She suggests the development of skills associated with the 'virtuous hearer', where hearers may become more aware of engaging in an appropriate kind of listening, a kind of listening which is more pro-active and socially aware to possible differences than is normal in our day to day communication..

Thus, the virtuous hearer should also strive to develop skills associated with testimonial sensibility, which is described by Fricker as a 'distinctly reflexive critical social awareness' (2007, p. 91), and which may involve an active form of cognitive, emotional and perceptual rebalancing. However, Schweikard (2015) points out that testimonial exchange may move beyond hearing to also encompass speaking practices, and some initial virtues are

proposed which may inform verbal exchanges. These virtues relate to qualities associated with responsible informants, including being able to communicate one's opinions and judgements clearly, to consider the effect of one's words on others, and to exercise epistemic power in a responsible and trustworthy manner. While these particular virtues are clearly relevant to 'epistemically responsible' speech exchanges they do not yet comprise a comprehensive set of 'speaking' virtues. However, the suggestion to look at communicative practices does open up a new frontier in terms of testimonial exchanges, namely that of speaking practices.

Drawing on both Fricker's work around the 'virtuous hearer' (2007), and Schweikard's work on speaking practices, a central concept of the 'virtuous speaker' is proposed for utilisation within the research. The 'virtuous speaker, is thus a fictitious person imbued with the virtues aligned with speaking practices which engage more fully and openly with different perspectives. It is important to note here that virtuous speaking does not necessarily result in agreement amongst the different parties, but it does allow for the development of understanding around the different perspectives which the various parties may hold. To reiterate, the key element within this definition of virtuous speaking is thus using language in ways which allow for the development of understandings amongst dialogue participants, where parties hold different perspectives on the issues under examination. This is an initial exploratory definition of the virtuous speaker, prior to further investigations within the empirical research.

The objective of the research is to test the concept of the virtuous speaker in actual group interactions and to derive, empirically, the speech and virtue

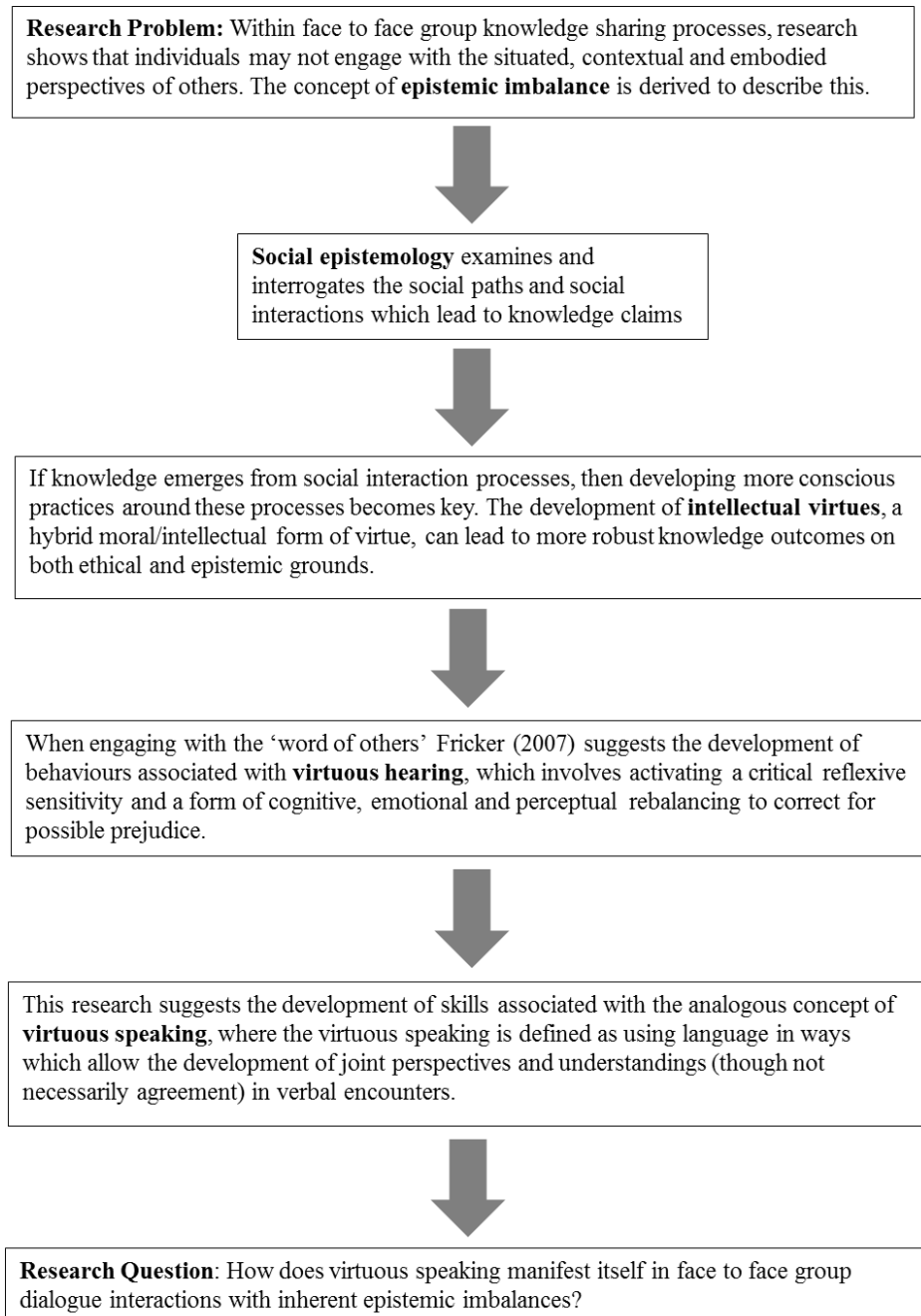


traits associated with the development of joint understanding, and by extension the traits associated with the virtuous speaker. The concepts of epistemic imbalance and virtuous speaking lay the groundwork for a statement of the overarching research question, namely:

**Primary Research Question:** How does virtuous speaking manifest itself in face to face group dialogue interactions with inherent epistemic imbalances?

Figure 3.1 summarises the understandings which have been developed thus far and which inform the framing of the overarching research question.

Figure 3.1 Primary Research Question Conceptualisation Flow Chart



### **3.3 Analytical Framework**

The analysis thus entails an examination of live group interactions in which there is inherent epistemic imbalance, and an exploration of what ‘virtuous speaking’ may or may not look like in this context.

The question which now arises is how such virtuous speaking may manifest itself or be recognised within speech practices? How it is possible to move from this theoretical concept of ‘virtuous speaking’ to an exploration of how such practices may manifest themselves in real world dialogue contexts, especially those with a degree of epistemic imbalance?

In order to explore possible answers to this question the research has drawn upon understandings developed within the dialogical literature, as discussed in Section 2.1, in relation to speaking practices. Bakhtin’s work offers a useful means of exploring how language use affects the nature of understandings which emerge from speech encounters. In order to understand how certain synergies can be created between the virtue epistemological perspectives and dialogical perspectives, the next section shall highlight major preoccupations in Bakhtin’s work which are relevant to the questions around virtuous speaking. These understandings have informed key analytical approaches in relation to the first of four sub research questions.

#### **3.3.1 Bakhtin and Dialogical Perspectives**

As discussed in Section 2.2.3, Bakhtin’s overarching philosophy of language has come to be described as dialogism, a term used to describe the complex terrain which Bakhtin covers in examining the nature and power of

dialogue to shape human understanding, experience and interactions. Bakhtin argues that the use of language within dialogue is not just about expressing an abstract position or an objective perspective, but the use of language also reveals implicit clues around the speaker's intention and purpose for engaging in dialogue. On some levels, Bakhtin equates human understanding to the capacities of human language. Utilising his native Russian he offers a distinction between 'truth as lived' (*pravda*) and 'truth as abstract' (*istina*) (Sullivan, 2012). Bakhtin was interested in the 'multivoiced' nature of all language and points to the way in which manifold social languages (including the different languages of countries, social groups, social classes, professional groups and different genres) embody 'specific points of view on the world, forms of conceptualisation in the world in words' (Bakhtin, 1981, pp. 291-292).

Bakhtin (1984) has suggested that different kinds of speech usage strongly inform monological or dialogical modes of interaction. However, Bakhtin does not suggest that it is just the outer speech which may be monological or dialogical, but rather that the underlying forms of consciousness and accompanying inner speech (which are mirrored in outer speech), are monological or dialogical. Thus, in a monological context, Bakhtin (1984) suggests that:

'...another person remains wholly and merely an object of consciousness and not another consciousness. No response is expected from it that could change everything in the world of the consciousness. Monologue is finalised and deaf to the other's response, does not expect and does not acknowledge in it any decisive force. Monologue manages without the other and to some degree materializes all reality. Monologue pretends to be

the ultimate work. It closes down the represented world and represented persons' (pp. 292-293).

On the other hand, within a dialogical context, Bakhtin proposes that:

'The dialogic nature of consciousness, the dialogic nature of human life itself. The single adequate form for verbally expressing authentic human life is the open-ended dialogue. Life by its very nature is dialogic. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth. In this dialogue a person participates wholly and throughout his whole life: with his eyes, lips, hands, soul, spirit, with his whole body and deeds. He invests his entire self in discourse, and this discourse enters into the dialogic fabric of human life, into the world symposium' (Bakhtin, 1984, p. 293).

Bakhtin developed a series of linguistic concepts and accompanying linguistic markers which point to speech being more or less dialogical or monological. It is proposed here to attempt to track these linguistic markers within actual verbal exchanges. Given that Bakhtin's works were largely theoretical, and applied only within literary outputs, the suitability of these markers in tracking actual exchanges requires exploration. Thus the first part of the first research sub question is:

### 3.3.2 Research Sub-Question 1 (i)

**Can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance?**

The first part of the analytical exercise was to take relevant speech concepts from Bakhtin's work and consider whether or not those concepts may be applied to actual dialogue by drawing on Bakhtinian monological and dialogical derived linguistic markers (1986, 1984, 1981). The overarching

categories of monological and dialogical were used as overarching categories to incorporate four more speech related classification systems, namely (a) lexical (b) argumentative devices, (c) rhetorical devices, and (d) dialogically contractive discursive devices.

The categories (a), (b) and (c) have been drawn from standard texts on critical thinking (Black and Thomson, 2012; Howell and Kemp, 2010) and offer differentiations between (a) clear or unclear use of language (lexical), (b) valid and invalid argument devices (argumentative), and (c) various kinds of rhetorical devices which may be used to obscure the presentation of clear information or knowledge around a topic. Lastly, category (d) utilizes Deetz's (1992) work on forms of discursive closure, as discussed in Section 2.2. The full set of linguistic markers are discussed and explained within the Methodology chapter (Chapter 4).

These categorisation schemes have been incorporated into the analysis because they offer an additional means of tracking how speech usage produces particular effects. Bakhtin's writings are primarily concerned with what has been described as 'metalinguistics' (Morson and Emerson, 1990). In effect, he attempts to develop a philosophy of language or more particularly, a philosophy of the language of dialogue. By this is meant that the works develop certain overarching concepts relating to language usage, and more specifically in relation to dialogic interactions. This is accompanied by illustrations of categories of types of speech usages (e.g. single voiced, double voiced, etc.) to illustrate and 'fill' some of these key concepts (e.g. heteroglossia).

The problem for the research was that Bakhtin’s concepts did not provide a sufficiently comprehensive set of tools in examining actual speech practices. Hence, the decision was taken to incorporate a more comprehensive range of ‘linguistic markers’ in order to examine how speech practices may be infused with different levels of discursive openness or discursive closure, as shown in Table 3.1:

Table 3.1 Linguistic Markers Analytical Framework Outline

<b>Analytical Framework</b>					
Bakhtin’s Markers	Monological	Linguistic	Bakhtin’s Markers	Dialogical	Linguistic
+ Other Markers	Monological	Linguistic	+ Other Markers	Dialogical	Linguistic

Once it has been assessed whether it is possible to assign the categories devised to speech practices generally, the next question is to assess whether ‘dialogical’ speech practice necessarily leads to the development of joint understanding.

### 3.3.3 Research Sub-Question 1(ii):

**Are dialogical speech practices sufficient to explain the emergence of understanding in this type of discourse?**

In order to answer this second research question, the key joint understandings which emerged throughout the speech episode were tracked through a so called Knowledge Exchange analysis. Following from this, a Critical Path was then derived which tracked the key utterances which contributed to the development of new understandings through the speech episodes. These Critical Path utterances were correlated with the

monological and dialogical categorisations applied to these utterances within the first phase of the analytical process.

This approach allowed an exploration as to the extent to which dialogical interactions may be linked to knowledge exchange and the development of joint understandings (i.e. of virtuous speaking) and conversely, whether monological speech may be linked to speech which does not lead to the development of joint understandings.

The successful mapping of speech markers and subsequent tracking of joint understanding produced a highly visual way of displaying the analytical results. This seemed the best option for managing the levels of complexity in this activity by generating mainly graphical outputs.

Once this phase of the research was completed, the second set of research questions related to the presence or absence of particular kinds of inquiry-relevant intellectual virtues within the examined speech practices, as follows:

#### 3.3.4 Research Sub Question 2 (i)

**What are the key intellectual virtues which accompany the development of understandings within group interactions with inherent epistemic imbalances?**

The second part of the analytical framework examined whether the speaking practices associated with the development of joint understandings (i.e. the utterances along the Critical Path) could be categorised or linked to specific intellectual virtues associated with inquiry processes. In this context, and as



discussed in Chapter 2.3, Baehr's (2011) list of inquiry relevant intellectual virtues categories were employed as follows:

Table 3.2 Inquiry Relevant Intellectual Virtues (Baehr, 2011)

<b>Inquiry relevant challenge</b>	<b>Initial Motivation</b>	<b>Sufficient and Proper Focusing</b>	<b>Consistency in Evaluation</b>
Corresponding intellectual virtues	Inquisitiveness Reflectiveness Contemplativeness Curiosity, wonder	Attentiveness Thoroughness Sensitivity to detail Careful observation Scrutiny Perceptiveness	Intellectual justice Fair mindedness Consistency Objectivity Impartiality Open mindedness
	<b>Intellectual 'Wholeness' or Integrity</b>	<b>Mental Flexibility</b>	<b>Endurance</b>
	Intellectual integrity Honesty Humility Transparency Self-awareness Self-scrutiny	Imaginativeness Creativity Intellectual flexibility Open mindedness Agility Adaptability	Intellectual perseverance Determination Patience Courage Tenacity

*Note.* Reproduced from 'The Inquiring Mind: On Intellectual Virtue and Virtue Epistemology' (Baehr, 2011, p.21)

Thus, speech which had been identified as leading to the development of joint understandings was classified according to the above intellectual virtues to assess which kinds of virtues were prevalent or not prevalent within these exchanges.

Finally, all of the above analytical steps are pulled together in the final research question.

### 3.3.5 Research Sub Question 2 (ii)

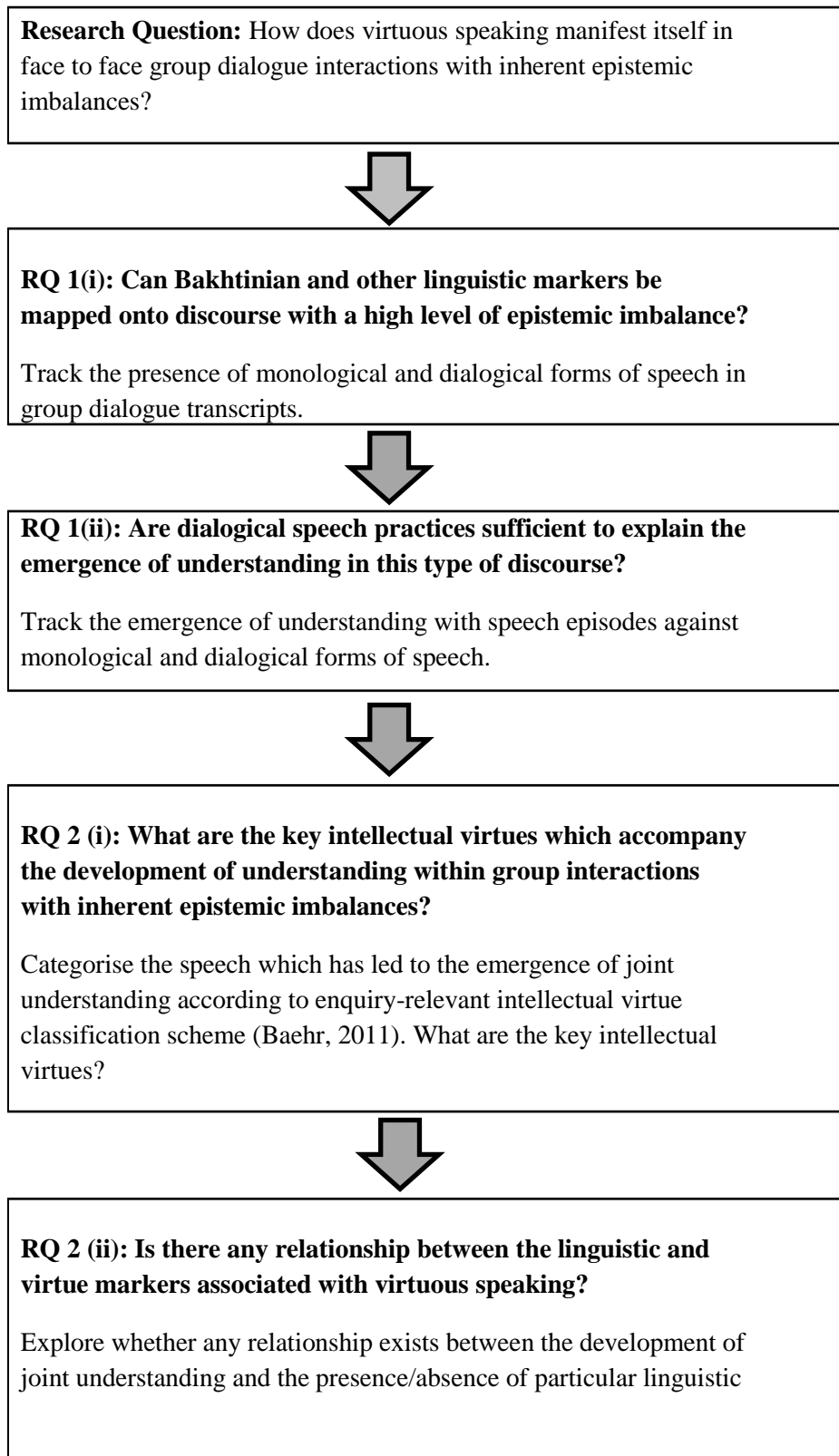
**Is there any relationship between the linguistic and virtue markers associated with virtuous speaking?**

The last research questions answers the question as to whether there is any relationship between particular kinds of speech practices (i.e. monological or dialogical), the presence of particular kinds of intellectual virtue and the development of joint understanding. This research question provides the means to answer the overarching research as to how virtuous speaking may manifest itself (or not!) within group interactions with inherent epistemic imbalances.

By enabling the monological/dialogical linguistic and intellectual virtue markers to be mapped to the joint understandings created in group dialogues (i.e. the Critical Path), the virtuous speaking qualities associated with the creation of understanding may thus be crystallised for both the linguistic markers and the virtue markers.

The analytical framework is set out in Fig. 3.2.

Figure 3.2 Research Question and Sub Questions Analytical Flow Chart



### **3.4 Research Questions and Research Objectives**

The following section restates all four research questions which is followed by a statement of the research objectives.

#### **3.4.1 Research Questions**

Research Sub-Question 1 (i)

Can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance?

Research Sub-Question 1(ii):

Are dialogical speech practices sufficient to explain the emergence of understanding in this type of discourse?

Research Sub Question 2 (i)

What are the key intellectual virtues which accompany the development of understandings within group interactions with inherent epistemic imbalances?

Research Sub Question 2 (ii)

Is there any relationship between the linguistic and virtue markers associated with virtuous speaking?

#### **3.4.2 Research Objectives**

Addressing the four research sub questions in the analysis met the following objectives:

- (1) Examined the relationship between dialogical/monological speech and the development of joint understanding in groups with epistemic imbalance
- (2) Examined the relationship between intellectual virtue and the development of joint understandings in groups with epistemic imbalances
- (3) Enabled a link (i.e. through the Critical Path which tracks Knowledge Exchange) to be made between speech practices associated with dialogical/monological speech and intellectual virtue

### **3.5 Conclusion**

This chapter has combined social and virtue epistemological perspectives with dialogical perspectives in order to produce an overarching conceptual and analytical framework tailored to address the primary research question and four research sub questions. This conceptual development has provided the necessary foundation to progress with the research and analysis. Principally, the central concepts of epistemic imbalance and the virtuous speaker have been developed. Epistemic imbalance has been developed as a term that describes the phenomenon where different parties in group dialogue struggle to understand or engage with the situated, contextual and embodied perspectives of others. A broad definition of the virtuous speaker has been proposed as someone who uses language in ways which allow for the development of joint perspectives and understandings (though not necessarily agreement) to develop within verbal encounters. The main analytical concepts of monological and dialogical speech usage have been introduced, and a brief description of the linguistic markers attached to these

categories. Finally, the intellectual virtue analytical schema utilised in the final phase of the analysis has been discussed.

The next chapter will set out the research methodology.

## **Chapter 4: Methodology**

### **4.1 Introduction**

Chapter 3 brought together social and virtue epistemological perspectives with dialogical perspectives, in order to produce an overarching conceptual and analytical framework which sets the stage for the empirical work in the analytical phase of the research process.

The primary research question has been stated which asks how, in group dialogue exchanges, participants may use language in ways which allow for the development of joint understandings, thus contributing to the practice of virtuous speaking. The research has also examined how language may be used in ways to frustrate or thwart the development of joint understandings as an opposing outcome of virtuous speaking.

The dialogues which are examined in the research were extracted from two public meetings in which the participants start with different understandings of the issues under discussion. The two meetings were: (1) UK London Assembly Mayors Question Time meeting (23<sup>rd</sup> July 2014), and (2) UK House of Commons Public Accounts Committee meeting (28<sup>th</sup> April 2014) which examined the privatisation of Royal Mail. The methodological approaches developed in this chapter serve to address the four research sub-questions, and the answers here have formed the basis for addressing the primary research question.

The chapter is structured as follows: 4.2 discusses the research methodology, 4.3 places the research within the dominant language based

analytical approaches whilst 4.4 places the intellectual virtue analytical approach within the social and virtue epistemology literature. 4.5 discusses the data sources employed. 4.6 introduces the dialogical analytical scheme which has been developed. 4.7 covers the analytical process. Section 4.8 clearly links the analytical approaches to the research questions before discussing questions of reliability and validity (4.9). This is followed by a section on processes of reflexivity in 4.10, limitations of the research design in 4.11 and a summary of the chapter in 4.12.

## **4.2. Research Approach**

### 4.2.1 Epistemology and Methodology

Cunliffe (2010) has suggested that while epistemology is concerned with particular paths to ‘knowledge’, research methodology focuses on the methods of data collection and the kinds of analysis which are employed to create new understandings. Assumptions around epistemology have clear implications for the choice of research methods. The following section will explore both of these aspects in relation to the research process within this thesis.

The research approach adopted within this thesis is qualitative. In providing further understanding around where the research approach may be placed on the qualitative/quantitative continuum, Morgan and Smircich’s (1980) article is employed. The authors examine the nature of qualitative research, and the ontological and epistemological assumptions which underline various kinds of research practices. They suggest that research practices are underpinned by a commitment to more subjective or more objective



research approaches. Objectivist approaches, associated with positivism, focus on observable behaviours, systems or structures in a ‘real’ world, typically seeking to identify cause and effect relationships, predictabilities and regularities. On the other hand, subjectivist approaches are concerned with exploring how humans experience and interpret the world, and focus on analysing how social realities may be shaped or given shape. These two contrasting perspectives may be summarized, in simple terms, as follows:

Table 4.1 Research Ontology

<b>Researcher Perspective</b>	<b>More Objective Approaches</b>	<b>More Subjective Approaches</b>
<b>Ontology</b>	Reality as a concrete structure	Reality as a social construction

*Note:* Adapted from Cunliffe (2010, p.650)

In relation to the above categorisations, the research within this thesis falls under the subjective perspective in that it examines how people construct knowledge through social interactions. More specifically, in terms of the continuum between the more objective and subjective approaches, the research fits within the following broad categorisations:

Table 4.2 Impact of Specific Ontological Assumptions

<b>Core ontological assumptions</b>	Reality as a social construction (individuals create meanings through language, symbols, etc.)
<b>Assumptions about human nature</b>	Man as social constructor, the symbol creator
<b>Basic epistemological stance</b>	To understand how social reality is created
<b>Some favoured metaphors</b>	Language games, accomplishment, text

*Note:* Adapted from Cunliffe (2010, pp 654-655)

Morgan and Smircich (1980) suggest that the task of epistemology in the context of researching man as a social creator is ‘to demonstrate the methods used in everyday life to create subjectively and agreed or negotiated social order’ (p. 497). Later Deetz (1996) augmented these understandings of the subjective-objective research continuum, pointing to the rise of the ‘linguistic turn’ in philosophy and the accompanying development of perspectives in which ‘language replaces consciousness as central, theories of discourse and representational practices replace philosophies of science based on subject-object, idealist-realist, rationalist-empirical or similar contrasts’ (p. 194).

In terms of a language focus within research, Cunliffe (2002b) points out the distinction in management research between language as a means of describing realities (epistemology, language as method), as opposed to language as a means of creating realities (ontology, language as being). In relation to language as ontology, she suggests that social realities and social meanings are continuously created within dialogue which is both embodied and situated. In this reading, language does not have meanings which can be fixed, but is rather embroiled in a constant and ongoing ‘interplay of relations’ (p. 130). Cunliffe further suggests that ‘it is in this total movement that we shape our realities, meanings and selves – intersubjectively through our everyday conversations’ (p.130).

Cunliffe (2010) develops further the subjective/objective continuum through the addition of a third broad category of ‘intersubjectivity’, Berger and Luckmann (1966) had suggested that subjectivity becomes intersubjectivity where we are engaged in ongoing relationships in which

we need to coordinate responses with others in our everyday lives. This additional category of intersubjectivity allows for a further differentiation of the perspectives and methods subsequently developed within research practices which seek to explore how social realities may be jointly constructed in ongoing interactions with others. Thus, in terms of intersubjectivism, subjectivism and objectivism, these three different stances are associated with particular ontologies, epistemologies, and research stance.

#### 4.2.2 Research Stance within this Thesis

While the research has engaged dialogic methods of analysis it has done so from an outsider perspective, utilising a pre-designed analytical framework. The research cannot therefore be regarded as intersubjective in terms of research approach. While subjectivist research recognises that social realities are socially constructed, researchers within this may adopt different ontological perspectives. Research which is more fully engaged with ontologies that recognise the existence of multiple lived realities most commonly seeks to explore these realities through ethnographic, hermeneutic, dialogic or phenomenological approaches. Dialogic research within this genre seeks to engage in research which is jointly produced within research participants, in ‘witness’ studies which seek to jointly interpret understandings and meanings. In this context, Bakhtin’s work is used to inform intersubjective research, where ontology and epistemology are recognised as inter-related.

However, this is not the focus of this research. Instead, as outlined in Cunliffe’s (2010) schema, the research within this thesis moves towards the

right of the subjectivist category, which suggests that whilst realities are socially constructed there is also some element of ‘stability’ within this in the form of ‘situated routines, interactions, and linguistic practices – routines and discourses that people may resist and change’ (p. 656).

Whilst examining intersubjective processes in the form of group interactions, the work is therefore positioned on the subjectivist/objectivist borders. Accordingly, the research examines language practices, but does so from an objectivist perspective, using a pre-designed analytical framework. In this context, the research could be described as conducting a dialogic analysis on intersubjective processes. Table 4.3, adapted from Cunliffe (2010) summarise the epistemological, ontological and research approaches which inform the research within this thesis, and which are highlighted in bold below:

Table 4.3 Epistemology, Ontology and Accompanying Research Approaches

Epistemology	Subjectivism	Objectivism
	<b>Naturally occurring actions, interactions, conversations.</b> Macro and micro level focus.	Syntagmatic: interdependent or dependent relationships between structural or linguistic elements. Sequences: Replicable or sharable knowledge leading to the accumulation of knowledge and social progress or emancipation. Mainly macro focus.
<b>Core ontological assumptions of research methodologies</b>	Reality as symbolic and linguistic meanings and interpretations. Contextualized in a social site	<b>Discursive realities constructed, contested and fragmented, discursively contextual</b>
<b>Assumptions about human nature</b>	Actors, interpreters, sensemakers. <b>Choosing linguistic resources, managing impressions</b>	Humans as subjectivities, products of discourse, <b>contested conflicted discursive sites.</b>
<b>Research Approaches</b>	Ethnomethodology, symbolic interactionism, hermeneutic...detached or involved researcher.	Poststructuralism, postmodernism, <b>detached researcher, a critical stance</b>
<b>Researcher methods (examples of methods used)</b>	Dramaturgy, story analysis, <b>discourse and conversation analysis</b> , symbolic analysis, grounded theory, content analysis, action research. Semiotics	Semiotics, textual analysis, critical discourse analysis, deconstruction
<b>Some linguistic features of research</b>	Scripts, plots, performances, roles, stage, mask. Symbolic meaning, artifacts. Managing impressions. Actor, actions and talk. La langue	Discourses, <b>marginalization, resistance, power, domination</b> , colonization, suppression, subjectivity, body.

Note: Adapted from Cunliffe (2010, pp 654-655)

To summarise, the research position, in relation to the categories detailed above, partly lies within the subjectivist bracket in that the research has examined naturally occurring interactions and seeks to understand how discursive practices and discursive outcomes both shape and are shaped by the language in use by dialogical participants. In relation to the focus on social epistemology insights within the research, there is a recognition that social interaction practices and routines impact upon the development of knowledge claims.

Secondly, as the research has examined language usage through the lens of a pre-designed analytical framework, the analytical approach may be placed on the right of subjectivist research practice at the boundary between subjectivist and objectivist research practice.

Further, in reviewing group dialogue encounters, the research has examined intersubjective interactions, in that the research participants are engaged in a verbal interplay. The research seeks to explore how understandings shift and evolve through this ongoing engagement. Thus the site of the research is intersubjective in nature.

Accordingly, the research does not adopt either a micro or a macro focus, but may be placed between these two extremes. It analyses the possible static meaning of language usage (by the individual speaking) and also the dynamic impact of language usage within dialogic exchanges, where the ultimate meanings which emerge are jointly created (intersubjective). This stance will be further explained within the next section on language based research approaches, and later in the chapter in the discussion of the

analytical approach. Overall, the research approach may be visualised as follows:

Table 4.4 Summary of Research Position within the Thesis

<b>Research Site</b>	<b>Research Method</b>	<b>Research position</b>
Formal face to face group meetings within two professional work based contexts	(1) Dialogical analytical classifications scheme which incorporates Bakhtinian/ argumentative/lexical /rhetorical/discursive closure devices (2) Intellectual virtue analysis	Subjective/objective borders
<b>Epistemology</b>	<b>Ontology</b>	<b>Methodology</b>
Knowledge is socially created, through particular routines /practices	Social realities are created through language practices	Analysis of language practices which inform emergence of knowledge claims

In situating and contextualising the research approach, the following section places dialogical approaches, and this specific research approach, within the broader range of (1) language based analytical approaches and (2) intellectual virtue analytical approaches.

### **4.3 Language Based Analytical Approaches**

There are a number of different academic fields which are concerned with an analysis of the use of language, including linguistics, sociolinguistics, pragmatics, conversation analysis, discourse analysis and lastly dialogical approaches. The following section discusses where the research within this thesis fits within these structures.

#### **4.3.1 Linguistics**

Linguistics, as a discipline, has been primarily concerned with the analysis of language systems. In particular, Saussure (1959) differentiated between the study of 'la langue', language, as opposed to 'parole', speaking. Early linguistics studies concerned itself largely with the former, viewing the latter as too diverse to adequately deal with within a system of language. Subsequently, sociolinguistics began to examine the social impacts of language usage, but it did so using mainly positivist research methods which observe and describe linguistic practices. Pragmatic linguistics has examined language in terms of the use to which language may be put. Within the Anglo American tradition, this has been most closely linked to analytic philosophy, especially work by Austin (1962) and Searle (1969) in relation to speech acts. In this context, language is seen as having a performative role (e.g., what is accomplished by speaking, such as promising, persuading etc.), in that it does things, it performs actions, as well as naming or describing things, events etc. People may use language for strategic purposes to achieve particular goals. However, Potter (2001) suggests that speech act theory's concerns with 'made up' sentences, often using 'invented' examples which illustrate particular analytic insights,



reduces its impact. Speech act theory does not focus on extended speech exchanges amongst multiple participants within real life contexts, or track the ebb and flow of language relationships, as examined within this thesis.

More recently, research by Weigand (2015) has analysed grammar and rhetoric within dialogue while Weigand and Feller (2008) have applied a dialogic taxonomy to speech acts. Both of these approaches have some overlaps with the analytical schema utilised within this thesis, in terms of the research approach which has been adopted.

#### 4.3.2 Conversation Analysis

Conversation analysis (CA), which emerged from sociology and ethnomethodology (e.g. Garfinkel, 1967; Goffman, 1983; Sacks, 1992) follows language use within naturally occurring social interactions. In so doing, it has suggested that conversational exchanges have a systematic structure, and that participants are alert to these structures in the ways in which they act and interact with others. CA focuses largely on ‘micro’ structures of conversation and is less concerned with the links which these micro interactions may have with macro structures in terms of the wider discourses which may inform the content of conversational exchanges (Fairclough, 2003).

#### 4.3.3 Discourse Analysis

Discourse analysis, and in particular critical discourse analysis is primarily interested in exploring the ways in which speech content may be suffused with particular ways of seeing the world, and particular ways of understanding social reality. In examining such issues, it takes a macro

perspective, often drawing on poststructuralist understandings to explore how ideology and/or power interests saturate and inhabit language, and in so doing to inform the ways individuals or groups use language to interpret the social world (Gomm, 2009). The main focus within discourse analysis is to analyse and deconstruct the ideological assumptions which inform speech practices, to make them visible and often to expose their origins or interrogate the validity. Certain discourse analysis studies which have utilised a linguistic analysis approach include work by Tannen (2005, 1996) and Yoong (2010).

#### 4.3.4 Dialogical Research

In relation to dialogical research, Sullivan (2012) comments that while discourse analysis is concerned with analysing the external text, dialogical analysis is interested in language ‘viewed as both internally addressed to self and externally addressed to others’ (p. 14). Deetz (1996) suggests that a dialogical approach, as influenced by Bakhtin (1986, 1984, 1981), looks at the socially constructed nature of reality, but does so within the context of language as a system of difference. It is alert to the connections between language, knowledge and power. This approach does not adopt a grand narrative perspective, in identifying ideological traces within speech, but rather suggests an intersubjective stance which explores how language unfolds amongst people within dialogic encounters. In this context, a focus ‘is to reclaim conflicts suppressed in everyday life realities, meaning systems and self-conceptions and the enhancement of local forms of resistance’ (Alvesson and Deetz, 2000, p.36). In discussing the discourse of dialogic studies, Deetz (1996) suggests that research within this tradition

focuses on the both the constructed nature of reality, but also emphasizes language as ‘a system of distinction which are central to the construction process’ (p. 203). Dialogic studies are thus concerned with voice, fragmentation, complexity and conflict, where a focus is on ‘the space for a continually transforming world by recovery of marginalized and suppressed peoples and aspects of people’ (Deetz. 1996, p.203)

From some academic perspectives, however, attempts to develop a dialogical analytical method is seen as a form of monological imposition of structure on what are intrinsically unstructured and open-ended processes. For example, Grossen (2009) questions whether analytical tools exploring dialogic processes are ‘fully coherent with dialogical assumptions’ (p. 1). Gillespie and Cornish (2010) have proposed the use of six key questions to account for the contextual, social and unfinished nature of meaning in analysing specific utterances in a dialogical research context. These include questions around context, what the speaker is doing, who is being addressed, who is talking, what future is constituted and what are the responses. (Cunliffe 2002a, 2003) has suggested that interviewing techniques which adopt dialogic or collaborative approaches may be seen as a counterpoint to research approaches which impose meanings upon the data from an ‘outsider’ perspectives (i.e. a monological imposition of meaning) whilst Helin (2013) proposes the development of the skill of dialogic listening (2013, p.224) in research practice. These readings suggest that ‘standard’ approaches to research may: (1) ‘write’ the research participants out of the research process, a process whereby the researcher takes on the role of the interpreter and translator of other’s experiences, and (2) treat

social processes as static and stable and possible to ‘capture’ in theoretical models and analytical frameworks (Phillips, 2011). A dialogical approach to interviewing research participants, where the research participants are co-producers of knowledge, may offer an alternative to such monological research practices (Frank, 2005). This viewpoint questions the idea of the academic or researcher having a privileged insight into the social world and its inhabitants.

However, Grossen (2009) comments that ‘even in a dialogical perspective, researchers experience a tension between trying to account for the complexity of a situation and monologising the object of their observations by following certain methodological rules. In [Grossen’s] view, however, this tension cannot be avoided and is representative of another fundamental tension in research into human activity; that of accounting both for the stability of certain phenomena and their ongoing change’ (p. 18).

It is also argued within this thesis that an exclusive reading of ‘dialogical’ as necessarily engaged in research which entails developing a joint construction of meaning with research participants, is a reading not fully consistent with Bakhtin’s complex outputs. The Bakhtinian analytical structure draws directly and carefully from Bakhtin’s own writings on language and dialogue (1984, 1981), and does remain consistent with certain preoccupations within his work.

Other research which has adopted dialogical approaches include work by Beech (2008) which utilises dialogical readings of managerial identity within the cultural industry. Here Beech adopts a subjective research stance in examining intersubjective processes, a similar approach to that taken

within this thesis. Similarly, McKenna (2010) has employed dialogical concepts in analysing the written narratives of managers, placing aspects of these narratives within a monological or dialogical categorisation scheme. Monological readings, in this context, refer to narratives that are dominated by a managerial discourse, whilst dialogical readings refer to narratives where the individual speaks of themselves and others outside and beyond managerial discourses. Beech, MacPhail and Coupland (2009) have explored ways in which people tell stories in either monological or dialogical ways to frame their experiences of change within the organisational context.

There have also been investigations as to the presence or absence of double voicedness within the speech of research participants (Wortham, 2001), explorations of the ethical aspects of dialogical encounters (Sullivan, 2008; Tappan, 1999), and application of Bakhtinian ideas around dialogical engagement, which is examined within the context of international projects, focusing on collaboration and multivoicedness (Akkerman et al., 2006). Research on communicative activity types and genres is examined in the context of focus groups by Markova et al. (2007). Hersted and Gergen (2013) examine the potential benefits of dialogical perspectives to relational leadership. A notable number of studies, such as Hicks (2000, 1996), Wertsch (1991) and Matusov (2007) apply dialogical principles within the fields of general education.

Polyphony has also been used as a framing concept within management research, particularly in relation to exploring the value of the incorporation of diverse voices within organisational contexts. For example, management

scholars have explored how different voices within an organisation personally and collectively construct interpretations of an event (Oswick et al., 2000). Questions around who has the power to establish a dominant reading of an event are explored by Ng and Cock (2002) and Rhodes (2001). Barry and Elmes (1997) suggest that the drawing up of management strategy should be based on a more polyphonic authorship, where a range of stakeholders have the opportunity to engage as equals in any development processes. In relation to change management, Hazen (1993) argues that the resistance offered by marginalised voices against dominant voices allows for more effective change processes. Sullivan and McCarthy (2008) explore polyphony within the context of a health care organisation in which various 'truths' inform the speech of organisational participants, who are members of the public.

Within the psychology literature, dialogical self-theory (DST) draws on Bakhtinian understandings to posit the notion of multiple selves which are activated in different contexts, or in relation to particular dialogical encounters (Hermans 2002, 2001; Hermans and Hermans-Konopka, 2010). However, some Bakhtinian scholars question the ways in which DST objectifies the notion of the self, and suggest that this approach is overly mechanistic and lacking an appreciation of the fluidity, flexibility, and potential of every dialogical encounter (Gulerce, 2014; Richardson, 2011). Linell (2009, 1998) proposes that a dialogistic theory of discourse is concerned primarily with linguistic praxis, in which the units of analysis are the communicative interactions themselves, as opposed to the individuals concerned, or language systems in abstract terms. Shotter's extensive and

thoughtful body of work (2008, 1998, 1993a, 1993b, 1992) has focused on deepening philosophical and psychological understandings of dialogical perspectives.

Salgado, Cunha and Bento (2013) suggest that while there has been significant progress in relation to theoretical understandings of dialogical approaches, methods for conducting research on dialogue are less advanced. A body of literature which is redressing this imbalance includes outputs by Aveling, Gillespie and Cornish (2014). These researchers developed a method for analysing multivoicedness, which uses 'theoretically derived tools, to identifying the voices of I-positions within the Self's talk (or text), identifying the voices of 'inner-Others', and examining the dialogue and relationships between the different voices' (Aveling, Gillespie and Cornish, 2014, p.670). Gillespie and Cornish (2010) have also developed a framework which allows for a dialogical analysis of intersubjectivity, within and between people in groups. This incorporates a coding system for tracking implicit and explicit meaning within dialogical exchanges. Zittoun, Baucal, Cornish and Gillespie (2007) have examined issues in relation to the emergence of knowledge in collaborative research . This latter body of work is very interesting, in that it is following a similar trajectory to concerns within this thesis in analysing naturally occurring speech contexts, albeit from a psychological and behavioural science standpoint. It also attempts to account for the emergence of joint meaning within speech practices. Whilst this research did not directly inform dialogical or knowledge exchange analytical approaches within this thesis, the preoccupations within the work are similar on certain levels.

#### **4.4 Intellectual Virtue Analytical Approaches**

Moving on from language based analytical approaches to an exploration of research conducted within social and virtue epistemology, it should be stated that these are both relatively recent sub-disciplines within epistemology. Much of the concern within the sub-disciplines has been to find their place within the existing philosophical traditions, and as such, there is a focus on theoretical justifications of the proposed framings and approaches in relation to the existing bodies of knowledge within epistemology and virtue ethics. For example, Rigg's (2010) discussion of open mindedness does not offer an understanding of how this quality may be manifested but rather on how it may be defined whilst Batally's (2010) work on epistemic self-indulgence is similarly theoretical in tone.

The empirical research which has been conducted in relation to testimony does employ both quantitative and qualitative approaches. For example, quantitative studies explore how groups collect evidence and assess the truth value of propositions, utilising judgement aggregation procedures. In a study by List (2005), this is defined as the mechanisms by which group members' individual beliefs or judgements are transformed into collective beliefs or judgements endorsed by the group as a whole, and involves a series of axiomatic based models to test outcomes based on a number of different approaches, including epistemic gains from democratization, from disaggregation and from distribution. However, these approaches are primarily focused on decision making outcomes, rather than knowledge sharing processes.



In relation to qualitative approaches, within the testimonial literature, Fricker (2007) has examined how ‘virtuous hearing’ or otherwise, may play out within speech practices, but has used dialogue within fictional sources, including the screenplay for the novel ‘*The Talented Mr Ripley*’ by Patricia Highsmith (1955) to illustrate concepts. A similar device is employed by Baehr (2011) in discussing the virtue of open mindedness with reference to the fictional character of Arthur Miles, within the novel ‘*The Search*’ by C.P. Snow (2011).

The use of ‘problem cases’ is also a common device within the literature in illustrating flawed reasoning processes. For example, within Schweikard’s (2015) work on epistemic responsibility within testimonial contexts, he uses an essay by William K. Clifford entitled ‘*The Ethics of Belief*’ (1877) to illustrate some key points. Roberts and Wood (2007) use a range of different secondary sources to explore the manifestation of particular virtues, including an American television programmes called ‘Temptation Island’, in the context of a discussion of the virtues of courage and caution. However, Robert and Woods (2007) focus on a broad framing of intellectual virtue (e.g. love of knowledge, firmness, humility, autonomy, generosity)

Thus, work within the virtue epistemological tradition does not commonly employ transcripts of actual dialogue in real world contexts to test particular theoretical concepts, the research approach which has been adopted within this thesis.

## 4.5 Data Sources

The research focused on group interactions with a degree of epistemic imbalance and the data sources needed to reflect this focus. The choice of data sources for this analysis was therefore crucial and thus the following criteria were applied to the data source selection process:

- (1) The data needed to be actual recorded dialogue between at least two, and ideally more, individuals,
- (2) It needed to involve participants who had different understandings in order to explore inherent epistemic imbalance, and
- (3) There needed to be multiple samples of this type of dialogue, ideally with varying degrees of the epistemic imbalance on display. However, to minimise ‘noise’ in the data, all samples needed to follow a similar formal structure, or at least their formal structure should be known,
- (4) To minimise the researcher effect, they needed to be in the public domain, rather than recording of group meetings by the researcher,
- (5) As far as possible, it required data in which it would be relatively straightforward to access background information, get up to speed on the context and understand the impact of the publicly available information on the issues debated within the meetings, and
- (6) Ideally, the ideological positions of the speakers should be broadly known so that their understandings of the subject matter and ‘ideal’

outcomes might be inferred, again through accessing publicly available information.

From this list of requirements, publicly available recordings of meetings of groups within local and national government appeared suitable, especially those in which some members of the group may have disagreements with other members of that group. The London Assembly Mayor's Question Time meeting and the UK parliament Public Accounts Committees meeting fitted these requirements.

Ethical practice considerations informed this data choice, as it was felt that it would be more apposite to use publicly available transcripts for the purpose of speech analysis rather than the exchanges of individuals who were not working within a clearly differentiated public facing capacity. Analysis of another person's speech practices is clearly quite an invasive process. It seemed more apposite, therefore, to use speech transcripts which were publicly available, and in which the speakers themselves are politicians who are well used to assessments of their public communicative performances. (This issue is discussed further in relation to reflexivity in Section 4.10)

However, public facing officials in these capacities may use language very consciously, given their role, and it may not reflect ordinary day to day speech usage. However, this also meant that the data utilised contains very 'rich' material, in terms of the communicative experience and abilities of the participants involved, which thus provided a sample of some of the more sophisticated language usage which may be employed within group dialogue contexts. The two sources were also comparable, in that both

transcripts involve dialogue amongst professional politicians. This allowed an analysis of the four speech episodes from the two transcripts separately and then a comparison across the two transcripts in terms of speech practices.

These transcripts entail a very small ‘sample’ of speech practices, and as such any research results may only be viewed as applicable to the transcripts analysed, rather than representative of any wider patterns. This research might therefore be viewed as exploratory in these terms.

Section 4.5 provide background information on the two transcripts selected.

#### 4.5.1. London Assembly Mayors Question Time Meeting Transcript

The London Assembly Mayor’s Question Time meeting took place on the 23<sup>rd</sup> July 2014 and the transcript of the meeting was downloaded from the London Assembly website (London.gov.uk, 2016).

Table 4.5 London Assembly: Summary of Transcript

<b>London Assembly</b>	<b>Mayor’s Question Time</b>
Date of Meeting:	23 July 2014
Total Transcript Length	26,000 words
Speech Episodes Analysed	7,800 words
No. of Participants	20
Duration of meeting	2 hours 53 minutes (10.00 to 12.53)

#### 4.5.2 What is the London Assembly?

The London Assembly is a devolved governing body for London. The Assembly operates under the auspices of the Greater London Authority, created by Greater London Authority (GLA) Act 1999. It consists of the Mayor and the 25 London Assembly members. Both the Mayor and the Assembly members are elected by Londoners on a four yearly cycle. Although there are 25 members of the London Assembly, only 20 were present during the meeting which is analysed within the research.

#### 4.5.3 Mayor's Question Time Meetings Function

Under the 1999 Act, the Mayor's Question Time Meetings must take place ten times per year, with Assembly members asking questions relating to the Mayor's activities, and also stating perspectives in relation to current policies and activities. The meetings are open to the general public. The London Assembly website describes the purpose of the Assembly as holding the mayor to account, as follows:

‘The Mayor is the most powerful directly-elected politician in the UK, so the Assembly has a key role in holding him to account on behalf of Londoners. It does this by directly questioning the Mayor and his advisors on his activities, strategies and decisions across all areas of policy including policing and crime, transport, the environment and regeneration’  
(London.gov.uk, 2016)

#### 4.5.4 Speech Episodes Analysed

Three speech episodes are analysed within the London Assembly exchanges. These speech episodes were chosen either because: (1) The issues discussed produced particularly adversarial interactions, (2) The speech episodes involved a number of different participants, and (3) The issues under discussion are relatively straightforward to understand. Within the transcript, the first three episodes are analysed, and the speakers within each episode vary, with the exception of the Mayor himself. Each speech episode starts with a specific question from an Assembly member to the Mayor, in relation to one particular topic.

A brief outline of the topic discussed within each of the speech episodes are included below. Fuller information in relation to each speech episode is presented within Chapter 5.

##### 4.5.4.1 Swiss Cottage Avenue

The Swiss Cottage Avenue exchange involved discussion of a controversial planning application to build a residential tower block within the London Borough of Camden, specifically in the area of Swiss Cottage Avenue. Some local residents were actively opposed to the proposed building, and so Assembly Members were keen to gain some understanding as to whether the Mayor's office intended to intervene in the planning process and possibly to overrule any local council planning department decision in relation to this. This was a particularly adversarial exchange.

#### 4.5.4.2 Thames Estuary Airport

Questions around the Davies Commission report on airport expansion in London and the South East formed the main topic of this speech episode. The Mayor's office had proposed the development of a new airport within the Thames Estuary, a controversial suggestion given the high costs involved in such a 'blue skies' project, and the issues associated with protecting the natural wildlife habitat in the area. At the same time, the construction of this airport could potentially offset the considerable opposition to airport expansion by residents around both Heathrow and Gatwick. The exchanges among Assembly members in relation to this subject were multi layered and complex. The speech episode incorporated contributions from a range of speakers.

#### 4.5.4.3 Oxford Street

Pedestrian fatalities and injuries, as well as very high levels of air pollution on Oxford Street led to calls by some Assembly members to pedestrianise Oxford Street. The Mayor's office adopted particular stances in relation to these issues which were quite at odds with some of the Assembly members. This discussion was adversarial, with different parties adopting a range of approaches in presenting the merits of their particular stance on the issues, whilst at the same time seeking to undermine the stance of the opposing party.

#### 4.5.5 Public Accounts Committee (PAC) Meeting

The House of Commons Public Accounts Committee (Public Accounts Committee, 2016) which discussed the Royal Mail privatisation process meeting took place on the 28<sup>th</sup> April 2014. The transcript for the meeting

was downloaded from the UK parliament website (Public Accounts Committee, 2016).

Table 4.6 Public Accounts Committee: Summary of Transcript

<b>House of Commons</b>	<b>Public Accounts Committee</b>
Date of Meeting:	Monday 28 <sup>th</sup> April 2014
Transcript Length	10, 586
No. of Participants	17
Duration of meeting	2 hours 30 mins (2.43 – 5.13)

#### 4.5.6 What is the Public Accounts Committee?

The Public Accounts Committee (PAC) is one of a number of so called select committees which operate within the United Kingdom's parliament. The select committees remit is to examine spending, policies and administration, and they are generally linked to specific government departments. However, some committees work across departmental boundaries, and may look at any or all of the government departments. The Public Accounts Committee fits within the latter category. Each committee has 11 members with the chairperson nominated by members. Whilst the PAC committee comprises 11 people, representatives from the National Audit Office and the Financial Conduct Authority also took part in this meeting, bringing the total number of participants to 18.

#### 4.5.7 Public Accounts Committee Meeting Function

The Public Accounts Committee draws membership from a cross section of parliament. The members of the committee decide on the focus of an inquiry



at any particular point in time. They then gather written and oral evidence around the issues under scrutiny and produce findings from this. The government are generally obliged to respond to any findings within 60 days of publication

As detailed on the House of Commons website, the Committee of Public Accounts ‘scrutinizes the value for money - the economy, efficiency and effectiveness - of public spending and generally holds the government and its civil servants to account for the delivery of public services’ (UK Parliament, 2016). In effect, the committee’s remit is to consider how, rather than why, public money has been spent in particular ways. Its’ role is not to examine the merits of any particular government policy.

#### 4.5.8 Speech Episode Analyzed : Royal Mail Privatisation Process

This particular PAC meeting was convened to hear oral evidence concerning the privatisation process of Royal Mail, which had taken place in October 2013. The UK government had at that point floated the remaining 70% of government owned shares in Royal Mail, ending 499 years of public ownership of the postal service.

The National Audit Office had issued a report on the 1<sup>st</sup> April 2014 which had questioned some aspects of this privatisation process, and whether full value for money for the public was achieved. This forms the main focus of the verbal exchanges which were analysed. The exchanges took place between Members of Parliament sitting on the Public Accounts Committee and representatives from the Financial Conduct Authority and the National Audit Office.

Whilst the meeting involves a robust exchange of views, it did not exhibit the same adversarial quality as that which is evident within certain exchanges at the London Assembly meeting. Thus, while there are clear differences in terms of the stances taken by the various speakers, the ways in which these differences are voiced and accommodated is generally more constructive than the exchanges within the London Assembly. Therefore, the data sources display a welcome variety of epistemic imbalance for analysis.

Further contextual information is provided for each speech episode within Chapters 5, prior to the full analysis. The chapter now discusses the analytical approach which was developed to explore speech practices within the selected transcripts.

#### **4.6 Dialogical Analytical Approach**

The following section will discuss the analytical approaches which were developed to examine the dialogue within the group transcripts. I will first of all introduce the Bakhtinian linguistic markers which have been incorporated into the analytical process. This will be followed by a discussion of the remaining schema (i.e. lexical, argumentative, rhetorical, discursive closure) which have also been utilised to track monological or dialogical forms of speech, as discussed in Chapter 3.

##### **4.6.1 Bakhtinian Approach**

Bakhtin (1984) viewed dialogue as the centre of both being and action, and proposed that:

‘Dialogue is not the threshold to action, it is the action itself. It is not a means for revealing, for bringing to the surface the already ready-made character of a person; no, in dialogue a person not only shows himself outwardly, but he becomes for the first time that which he is – and, we repeat, not only for others but for himself as well. To be means to communicate dialogically. When dialogue ends, everything ends’ (Bakhtin, 1984, p. 252).

In this context, the two categories of dialogical and monological proposed by Bakhtin (1984) may be linked to contrasting types of engagement with difference, ranging between varying types of openness to the development of dialogically informed communal understandings amongst verbal participants, versus attempts to enforce a monologically informed pre-existing understanding upon others within the verbal encounter (Morson and Emerson, 1990).

Within Bakhtin’s work, *Problems of Dostoevsky’s Poetics* (1984), a number of language based concepts are discussed and developed which are utilised within the analytical schema. Some level of translation is required in order to apply concepts which have been developed largely within the context of literary criticism of the novel, to actual dialogic interactions. Much of the source material is contained within the chapter entitled ‘Discourse in Dostoevsky’ (1984, pp. 181-269). Relevant concepts are also located within ‘Dostoevsky’s Polyphonic Novel and Its Treatment in Critical Literature’ (pp. 1984, 5-47), and ‘Characteristics of Genre and Plot Composition in Dostoevsky’s work’ (1984, pp. 101-181). The second key Bakhtin source

used for the purpose of the research is *The Dialogic Imagination: Four Essays* (1981), particularly the essay entitled ‘Discourse in the Novel’ (1981, pp. 259-422). Lastly, the publication *Speech Genres and other Late Essays*, particularly the essays entitled ‘The Problem of Speech Genres’ (pp. 60-102) and ‘The Problem of the Text in Linguistics, Philology and the Human Sciences: An Experiment in Philosophical Analysis’ (pp. 103-131) have been used as source material.

Sources which were used to understand and interpret the original works by Bakhtin in more depth included writings, in order of importance, by Morson and Emerson (1990), Holquist (1990), Hirschkop (1999), Dentith (1995), and Renfrew (2015). Bakhtin’s work could be described as multi-layered, with particular concepts developed in different ways over the course of his writings. Therefore, these additional sources provide an overarching clarity which is sometimes missing from the original sources.

Work by Baxter (2011), within the field of communication and interpersonal relationships, has also provided some very useful insights into applications of Bakhtin’s work. Although this material is not directly applicable to this research, it nonetheless provided additional insights into specific concerns within Bakhtin’s work, particularly in relation to intersubjectivity and the notion of centripetal-centrifugal struggle. Centripetal refers to the forces of ‘unity, homogeneity and centrality’ in language whereas centrifugal refers to the forces of ‘difference, dispersion, decentering’ (Anderson, Baxter and Cissna, 2004, p.114). These two terms may be linked to monological and dialogical understandings within Bakhtin’s work. Approaches outlined within Baxter’s (2011) framework around proximal already spoken/not yet

spoken and distal already spoken/not yet spoken (p. 51) were also tested as possible analytical approaches within the research, but were ultimately discarded as they did not contribute significantly to understanding in the context of the research problem here examined.

However, some work by Baxter (2011) in relation to so called contrapuntal analysis did inspire some of the thinking around the graphical display of the dynamics of speech within the research. As Baxter (2011) suggests ‘the key to contrapuntal analysis is marked by the term contrapuntal, which is a musical term and refers to the playing of contrasting or counterpoint melodies in conjunction with one another. A contrapuntal analysis focuses on the interplay of contrasting discourses (i.e. systems of meaning, points of view, world views) in spoken or written texts’ (p. 152). The way in which Baxter applies this approach is by identifying competing discourses within speech, and she then compares and contrasts these different systems of meaning and what they signify. The resulting analysis, is largely text based, so it appears that the term contrapuntal analysis is used as an analytical metaphor, rather than an actual form of visual display. However, the idea of a ‘contrapuntal’ analytical approach to the analytical process was very interesting and this image remained in mind during the development of the analytical process. This informed the development of the Dynamic Analysis approach, which is discussed in Section 4.7.4

In terms of utilising sources which attempt to apply the concepts developed within Bakhtin’s work, Sullivan (2012) has also produced a thoughtful guide to using a dialogical approach in qualitative data analysis. Some of Sullivan’s explanation and definitions of the original Bakhtinian concepts

have also provided welcome clarity, although his actual analytical approach has not been utilised within this research.

Specific language practices and forms of expression have been tracked within the speech exchanges of the transcripts under examination. These understandings of language practices are informed by key concepts within Bakhtin's understandings of dialogue, and as such, these necessitate detailed explanation. However, in order to maintain the flow of discussion within this chapter, full explanations of these concepts have been placed within the Appendices (Appendix 1.1: Bakhtinian Concepts), drawing directly on Bakhtin's work. The discussion of the analytical approach will concentrate at this point on how these concepts have been applied.

Drawing upon the concepts detailing different kinds of language usage, as detailed in Section 5, the following two tables detail a range of Bakhtinian linguistic speech practices, which link to either dialogical (expansive) speech or more monological forms of speech (contractive). Dialogically based markers are detailed first in Table 4.7 below, while monologically based linguistic markers are set out in Table 4.8. These Bakhtinian linguistic markers will be tracked in the speech transcripts.

Table 4.7 Bakhtinian Dialogical Speech Markers

<b>Dialogical Language Usage</b>	
<b>Dialogised Heteroglossia</b>	Speech indicates awareness of different speech genres/discourses/ideologies and demonstrates ability to engage and speak across these different perspectives.
<b>Polyphonic Perspective</b>	Engagement with other voices/perspectives, as demonstrated in speech, references to different perspectives
<b>Hidden Dialogue</b>	Surface level holism but speech undermined by continual clashing with anticipated alternative judgements and evaluations
<b>Reported Speech or Active Double Voicedness</b>	Directly refers to other voices and reproduces the source's words and the stylistics and other performative aspects
<b>Indirect Speech</b>	Indicates the source of a reported speech but without a direct quotation
<b>Loopholes</b>	Maintaining an openness about final judgements around the issues at hand, hedging one's speech with disclaimers
<b>Microdialogue</b>	Internal dialogue which includes forms such as soliloquy, fantasy dialogues and replayed dialogues (self-self dialogues)
<b>Penetrative Word</b>	Emotional reaction when unsaid anxieties are inadvertently activated via dialogue
<b>Sore Spots</b>	Reaction to others words when one's own sensitivities are exposed, sometimes resulting in emotional reaction

*Note:* Adapted from Bakhtin (1986, 1984, 1981)

Table 4.8 Bakhtinian Monological Speech Markers

<b>Monological Language Usage</b>	
<b>Non Dialogised Heteroglossia</b>	Different speech genres activated in different contexts, but lack of genre mixing within particular speech contexts
<b>Monovoiced</b>	Speaking only from within one genre, demonstrating a lack of ability/capacity to engage with voices from different genres/discourses
<b>Hidden Polemic</b>	Striking a polemical blow at the other's discourse on the same theme (uses barbed words, makes digs at others, use of self-deprecating, overblown speech that repudiates itself in advance)
<b>Last word</b>	Dominant speaker seeks to always have the 'last word' within utterance chain
<b>Presence of Superaddressee</b>	Speech directed at idealised or actual other, who sanctions and validates the particular discourse which has been utilised in the speech context
<b>Single Voiced Discourse (1)</b>	Direct unmediated discourse, no reference to different perspectives, indicates only one possible viewpoint is possible
<b>Single Voiced Discourse (2)</b>	Objectified discourse of a represented person, drawing on social stereotypes
<b>Stylisation</b>	Use of a particular style of speaking in representing others, i.e. objectified representation. May includes some unobjectified discourse of others, where they comply with speakers pre-determined perspectives understandings
<b>Stylised Answers</b>	Answers to stylised questions which concur and assert the 'rightness' of both the questioner and the respondent's perspectives
<b>Stylised Questions</b>	Non questions- i.e. questions by group participants which are used to allow particular speaker to present a fixed position, or predetermined perspective

*Note:* Adapted from Bakhtin (1986, 1984, 1981)

These Bakhtinian monological and dialogical derived linguistic markers (1986, 1984, 1981), as detailed in Table 4.7 and Table 4.8, are applied to the speech transcripts. The broad categories of monological and dialogical are also used as a means of placing a range of additional speech practices which comprise more or less open forms of engagement with different perspectives



within an overarching schema. These incorporate four additional classification systems to the Bakhtinian scheme and are (a) lexical, (b) argumentative devices, (c) rhetorical devices, and (d) dialogically contractive discursive devices. These are now discussed in turn.

#### 4.6.2 Lexical Analysis

Within the lexical analysis, language which was employed by the speaker to clarify meaning, and enhance understanding were classified as dialogical. Alternatively, language which was used to obscure meaning or which was ambiguous was classed as monological. The following descriptor terms are drawn from *Bowell and Kemp's (2010)* discussion of language and rhetoric, and specifically refer to particular kinds of linguistic usage:

Table 4.9 Lexical Categories

<b>Dialogical</b>	<b>Monological</b>
(1) Clarity	(1) Ambiguity
(2) Directness	(2) Vagueness
(3) Specificity	(3) Generalisations
(4) Explicitly relative sentences	(4) Implicitly relative sentences
(5) Unambiguous and clear use of quantifiers/statistics	(5) Ambiguous and unclear use of quantifiers/statistics

*Note.* Adapted from *Bowell and Kemp (2010, pp. 27-34)*.

#### 4.6.3 Argumentative Approaches

Secondly, the language analysis tracks the use of invalid argumentative techniques are employed in the form of: (a) substantive fallacies, and (b) questionable argument techniques. *Bowell and Kemp (2010)* and *Black and Thomson (2012)* have been used as source materials for these tables.

Table 4.10 Substantive Fallacies

<p><b>Majority Belief and Common Practice</b></p>	<p>Majority belief: If the majority believe something to be true, it must be true. Common practice: If ‘everyone does it’, it must be ok</p>
<p><b>‘Ad hominem’, ‘Ad hominem circumstantial’ and ‘tu quoque’</b></p>	<p>Ad hominem: undermining the credibility of the person, rather than the argument presented by the person</p> <p>Ad hominem circumstantial: Discounting an argument of a person on the basis that they will allegedly benefit from doing/believing it</p> <p>tu quoque: lack of credibility assigned to person because of an alleged difference between her claims and actions</p>
<p><b>Appeal to (false) authority</b></p>	<p>Using an unwarranted authority to justify an argument</p>
<p><b>Perfectionist fallacy</b></p>	<p>Argument discounted because it does not provide a ‘complete solution’ to a problem under discussion</p>
<p><b>Conflating morality and legality</b></p>	<p>An implication that if something is legal, it must be moral, and vice versa</p>

*Note.* Adapted from *Bowell and Kemp (2010, pp.202 - 237)* and *Black and Thomson (2012)*

Table 4.11 Questionable Argument Techniques

<b>Red herring</b>	Irrelevant premises are given as a reason for accepting a conclusion
<b>Slippery slope</b>	To permit or forbid a course of action will inevitably set off a chain of undesirable events
<b>Straw man</b>	Deliberately set up as a target an argument that will be easier to defeat than an opponent's real argument
<b>False dilemma</b>	An argument limits consideration of positions on an issue to two mutually exclusive ones, whether there are other positions that could be considered

*Note.* Adapted from *Bowell and Kemp (2010, pp. 202 - 237)* and *Black and Thomson (2012, pp. 7-20)*

#### 4.6.4 Rhetorical Ploys

A range of rhetorical devices (*Bowell and Kemp, 2010; Black and Thomson, 2012*) which may be used to 'win' an argument are also tracked. These devices suggest that the speaker wishes to make a strong case for their own perspectives rather than seek to engage with different views.

Table 4.12 Rhetorical Ploys

<b>Appeals to specific feelings</b>	For example, novelty, popularity, compassion, pity, guilt, wealth, status, power, happiness, coolness, fear, ridicule.
<b>Direct attack</b>	Use of simple arguments or slogans which are repeated so that they will be adopted, even if they have no intrinsic merit
<b>Trading on implication</b>	Implying something to evoke a desired reaction
<b>Many questions (or leading question or complex question)</b>	Posing a statement as a question
<b>Smokescreen (changing the subject)</b>	Diverting attention onto a related, but ultimately irrelevant, issue

<b>Spin</b>	Using rhetorical techniques to ‘spin’ an issue into a form favourable to the interests of the speaker
<b>Persuasive definition</b>	A form of definition which supports a particular line of argument, but which may not be a true definition

*Note.* Adapted from *Bowell and Kemp (2010, pp 40 – 50)*

#### 4.6.5 Dialogically Contractive Devices: Discursive Closure

Lastly, a framework developed by *Deetz (1992, pp. 187 – 198)* is utilised within the analytical process. This framework was also discussed in work by *Baxter (2011, pp. 170-173)*. This schema suggests ways in which speech may be ‘shut down’ or ‘opened up’, through the use of particular discursive devices. These concerns may be linked with the *Bakhtinian* concept of monologism, and are as follows:

**Disqualification:** Alternative discourses are denied a hearing because the embodied persons or groups aligned with these positions are represented as lacking expertise and the right of expression.

**Naturalisation:** The discursive practice of reification (*Lukacs, 1971*). Discourse is positioned as given in nature, and as a transparent representation of the way things are. It can be reified (‘naturally’, ‘of course’, ‘the reality is’).

**Neutralisation:** Value laden discursive positions are treated as if they were value free or objectively derived. Proclaiming is one device (*Martin and White, 2007*) and speakers may also use reported speech from presumed authorities (i.e. expert opinion, weight of evidence)

**Pacification:** Competing discourses are silenced, in positioning differences as either trivial or impossible to resolve ('we just have different backgrounds'; 'let's set aside our differences and focus on our similarities'), which therefore privileges a discourse of relationships in which similarity is valued as the primary currency and consensus becomes an over-riding 'good'.

**The Subjectification of Experience:** Here a given position is positioned as simply a matter of individual opinion or experience, as opposed to being of general social concern, allowing speakers to close down challenges from competing discursive positions.

**Topical Avoidance:** Under the mantle of propriety, certain alternative discursive positions are deemed off limits for discussion. Criticism of it is muted, if not silenced completely. Topic avoidance is evident, through a pattern of interruption or topic shifting whenever the taboo topic is broached.

*Note.* Adapted from Deetz (1992, pp. 187 – 198)

These analytical approaches have been chosen for the insights which they offer around how the use of language may inform different kinds of understanding within dialogic encounters.

## **4.7 Analytical Tools**

### **4.7.1 Data Entry**

The complexity of the analytical approach adopted for this research, combined with the novelty of the questions being asked, required a highly

structured analytical methodology. Microsoft Excel was chosen as a means for capturing, analysing and visualising the dialogue and all of the data. Nvivo was initially tested, but it did not prove sufficiently flexible. The following steps were taken to enter data and create the analytical tool.

As both of the original transcripts documents were in pdf format, they were converted to MS Word to allow for extraction of the speech exchanges onto a spreadsheet. Each speech episode was then pasted into its own Excel spreadsheet, one utterance per row. Thus, utterances could be assessed in isolation, but reading upwards or downwards from any utterance, their meaning could be quickly put into context of preceding and following utterances. Each utterance was given a sequential reference number and tagged with the acronym of the speaker.

For each of the analytical approaches (Bakhtinian dialogical and monological, lexical, argumentative, rhetorical ploy, discursive closure and intellectual virtue), drop down lists were generated containing the respective linguistic and virtue markers.

#### 4.7.2 Static Analysis

Each of the utterances on the spreadsheet were then examined and categorised, using the relevant drop down menus. Following the first coding exercise, the speech episodes were re-examined, and checked, to ensure that as much accuracy and consistency as possible were maintained within and across the different speech episodes. This approach may be linked to a form of content analysis (Krippendorff, 2016; Roberts, 1997), in using a taxonomy developed on the basis of the dialogical theoretical framework. It

may also be linked to approaches taken by Weigand and Feller (2009) within the field of linguistics, who employs a dialogic taxonomy of speech acts to analyse dialogue.

#### 4.7.3 Scoring System and Scale

##### 4.7.3.1 Scoring System

In order to test for the ‘monologicalness’ or ‘dialogicalness’ of each of the utterances, a 13-point scale ranging from strongly monological to strongly dialogical was devised and rules set up for scoring combinations of linguistic markers against that scale. A score was then generated for each utterance, based on these scoring rules. The approach adopted here is related to analytical approaches within linguistics, in which language use is ‘scored’ according to particular criteria, and then analysed to understand trends in speech practices (e.g. Blankenship and Craig, 2011; Pennebaker and King, 1999; Tomblin, Records and Zhang, 1996).

The scoring system achieved a number of things. Firstly, to account for speech which has been classified under a number of different categories within the classification scheme, which can then reflect the complexity of actual speech practices. Even one sentence may be multifaceted in reflecting a range of different ‘discursive moves’ which the speaker may employ, and, secondly, to reflect the intensity of language usage at particular points. For example, speech participants may use language very actively to ensure that particular discursive positions are strongly represented within the verbal exchanges, while at other points, discursive positions may be much more actively open in tone, with speakers attempting to engage with others through the use of open questions, etc. Lastly, and most importantly, the

scoring system allowed for a visualisation of the patterns of speech practices and the back and forth of speech between monological and dialogical forms of interaction, which enables an analysis to be made at the level of the dynamics of speech. It is also important to note here that the use of various forms of discursive closure appeared to be much more multifaceted within speech practices than the use of open forms of dialogue, and hence there are more categories within the analytical system to reflect this. In terms of more open forms of dialogue, this often entails more listening, the provision of verbal space, and the use of direct questions which may seek to clarify or draw out different understandings.

#### 4.7.3.2 Scale

The 13-point scale starts with a score of 0 for a very mixed set of monological and dialogical marker, which cancels each other out and can be considered neutral. Beyond this, there are 5 grades on the positive scale for increasing dialogical-ness and 7 grades on a negative scale of increasing monological-ness. The analytical process, and the scoring system, are now discussed in more detail.

#### 4.7.3.3 Analytical Steps

All utterances were entered separately into sequential rows under the column heading “Speech Utterance”.

The columns to the right of the Speech Utterance column were headed by the Linguistic and Virtue marker categories. All cells under those marker headings contain drop-down menus with lists of markers pertaining to the specific marker category. The most applicable markers (and also the



absence of markers) were selected for each utterance in the speech episodes.

A score was then automatically generated for each utterance, based on the following scoring system.

#### 4.7.3.4 Language Indicator Scoring Logic

An algorithm tested for the combination of presence and absence of linguistic marker categories, according to the rules which were developed and which are detailed in Table 4.13 below. This produced a ‘score’ for each utterance.

Table 4.13 The Scale and Rules for Linguistic Scores

<b>If any indicators from these categories are present:</b>	<b>AND indicators from any of these categories are absent:</b>	<b>Then assign a score of:</b>
Bakhtinian Dialogical and Linguistic Dialogical	Bakhtinian Monological, Linguistic Monological, Argumentative Devices	<b>Plus 5</b>
Bakhtinian Dialogical	Bakhtinian Monological, Linguistic Monological, Argumentative Devices, Linguistic Dialogical	<b>Plus 4</b>
Linguistic Dialogical	Bakhtinian Monological, Linguistic Monological, Argumentative Devices, Bakhtinian Dialogical	<b>Plus 3</b>
Bakhtinian Dialogical and Linguistic Monological	Bakhtinian Monological, Argumentative Devices, Linguistic Dialogical	<b>Plus 2</b>

Bakhtinian Dialogical and Argumentative Devices	Bakhtinian Monological, Linguistic Monological, Linguistic Dialogical	<b>Plus 1</b>
Linguistic Monological and Linguistic Dialogical	Bakhtinian Monological, Bakhtinian Dialogical, Argumentative Devices	<b>0</b>
Bakhtinian Dialogical and Bakhtinian Monological	Linguistic Monological, Linguistic Dialogical, Argumentative Devices	<b>0</b>
Argumentative Devices	Bakhtinian Monological, Bakhtinian Dialogical, Linguistic Dialogical and Linguistic Monological	<b>Minus 1</b>
Bakhtinian Monological and Linguistic Dialogical	Argumentative Devices, Bakhtinian Dialogical, Linguistic Monological	<b>Minus 2</b>
Linguistic Monological	Bakhtinian Monological, Argumentative Devices, Bakhtinian Dialogical and Linguistic Dialogical	<b>Minus 3</b>
Linguistic Monological and Argumentative Devices	Bakhtinian Monological, Bakhtinian Dialogical and Linguistic Dialogical	<b>Minus 4</b>
Bakhtinian Monological	Argumentative Devices, Linguistic Monological, Bakhtinian Dialogical and Linguistic Dialogical	<b>Minus 5</b>
Bakhtinian Monological and Linguistic Monological	Argumentative Devices, Bakhtinian Dialogical, Linguistic Dialogical	<b>Minus 6</b>
Bakhtinian Monological and Argumentative Devices	Bakhtinian Dialogical, Linguistic Monological and Linguistic Dialogical	<b>Minus 7</b>

#### 4.7.3.5 Scoring Algorithm

The algorithm applies the appropriate score to the utterance based on the presence and absence of certain combinations of marker categories, as detailed in Table 4.13 and Table 4.14.

#### Example

The following expression provides an example of the scoring algorithm as it applies to the utterance in row 3 of the spreadsheet. All cell references are thus to cells in row 3 in this instance.

#### Excel If Statement

```
=IF(AND(COUNTA(F3),COUNTA(J3:M3),NOT(COUNTA(G3:I3))),-  
7,IF(AND(COUNTA(F3), COUNTA(I3), NOT(COUNTA(G3:H3,J3:M3))),  
-6, IF(AND(COUNTA(F3), NOT(COUNTA(G3:M3))),-5,  
IF(AND(COUNTA(I3), COUNTA(J3:M3), NOT(COUNTA(F3:H3))),-4,  
IF(AND(COUNTA(I3), NOT(COUNTA(F3:H3,J3:M3))), -3,  
IF(AND(COUNTA(F3),COUNTA(H3), NOT(COUNTA(G3,I3:M3))),-2,  
IF(AND(COUNTA(J3:M3),COUNTA(H3), NOT(COUNTA(F3:G3,I3))), -  
1, IF(AND(COUNTA(F3), COUNTA(G3), NOT(COUNTA(H3:M3))), 0,  
IF(AND(COUNTA(H3), COUNTA(I3), NOT(COUNTA(F3:G3,J3:M3))),  
0, IF(AND(COUNTA(G3), COUNTA(J3:M3),  
NOT(COUNTA(F3,H3:I3))), 1, IF(AND(COUNTA(G3), COUNTA(I3),  
NOT(COUNTA(F3,H3,J3:M3))),2, IF(AND(COUNTA(H3),  
NOT(COUNTA(F3:G3,I3:M3))), 3, IF(AND(COUNTA(G3),
```

NOT(COUNTA(F3,H3:M3))), 4, IF(AND(COUNTA(G3), COUNTA(H3),  
NOT(COUNTA(F3,I3:M3))), 5,"uncategorised"))))))))))))

Where

F = Bakhtinian Monological refers to the column containing the linguistic markers under the linguistic category ‘Bakhtinian Monological’.

G = Bakhtinian Dialogical refers to the column containing the linguistic markers under the linguistic category ‘Bakhtinian Dialogical’.

H = Linguistic Dialogical refers to the column containing the linguistic markers under the linguistic category ‘Linguistic Dialogical’.

I = Linguistic Monological refers to the column containing the linguistic markers under the linguistic category ‘Linguistic Monological’.

J = Argumentative Devices Monological (Rhetorical Argumentative Ploys) refers to the column containing the linguistic markers under the linguistic category ‘Argumentative Devices: Rhetorical Argumentative Ploys’.

K = Argumentative Devices Monological (Substantive Fallacies) refers to the column containing the linguistic markers under the linguistic category ‘Argumentative Devices Monological: Substantive Fallacies’.

L = Argumentative Devices Monological (Questionable Argument Techniques) refers to the column containing the linguistic markers under the linguistic category ‘Argumentative Devices Monological: Questionable Argument Techniques’.

M = Argumentative Devices Monological (Dialogically Contractive Discursive Closures) refers to the column containing the linguistic markers under the linguistic category ‘Argumentative Devices Monological: Dialogically Contractive Discursive Closure’.

In order to gain a visual snapshot of the flow of monological and dialogical speech practices within the spreadsheet, different scores were colour coded relative to the extent to which they were monological (red spectrum) or dialogical (green spectrum), as shown in Table 4.14.

Table 4.14 Colour Coding and Scoring System

Category 1	Category 2	Combination Score	Classification
Bakhtinian Monological	Argumentative Devices	-7	Strong
Bakhtinian Monological	Linguistic Monological	-6	Strong
		-5	Strong
Linguistic Monological	Argumentative Devices	-4	Medium
		-3	Medium
Bakhtinian Monological	Linguistic Dialogical	-2	Weak (Mono Mixed)
Argumentative Devices		-1	Weak (Mono Mixed)
Bakhtinian Dialogical	Bakhtinian Monological	0	Neutral
Linguistic Monological	Linguistic Dialogical	0	Neutral
Bakhtinian Dialogical	Argumentative Devices	1	Weak (Dial Mixed)
	Linguistic Monological	2	Weak (Dial Mixed)
Linguistic Dialogical		3	Medium
Bakhtinian Dialogical		4	Medium
Bakhtinian Dialogical	Linguistic Dialogical	5	Strong

#### 4.7.4 Dynamic Analysis

The classification of the relative monologicalness and dialogicalness of utterances along the 13-point scale were then plotted on a line graph, tagged to both utterances and speakers. This allowed a graphical representation of the ebb and flow of monological and dialogical speech within the speech exchanges and has been called the Dynamic Analysis. This approach was extremely useful in identifying patterns across the speech episode, in terms of the overall tone of the episode, bias of individual speakers towards

monological or dialogical devices, and any potential shifts in speech patterns from beginning to end of the speech episode.

#### 4.7.5 Knowledge Exchange Analysis

The next phase of the analysis was to assess whether dialogical speech practices were linked to the emergence of understanding within the speech episodes examined.

In order to answer this question, the emergence of understanding needed to be tracked and analysed within the speech episodes. This was achieved by examining the speech episodes closely, and by studying material issues throughout the particular speech exchanges. This phase of the analysis also distils from the speech exchanges key utterances which contribute to the development of joint understandings and is called the Knowledge Exchange analysis (Table 4.15).

Table 4.15 Knowledge Exchange Analysis Template

Initial positions of opposing parties	
Final Positions of opposing parties	
Any new understandings gained	

#### 4.7.6 Critical Path Analysis

##### 4.7.6.1. Critical Path

The utterances in which tracked understandings emerged were tagged through the speech episode, which produced a ‘Critical Path’ of key utterances. The Critical Path was characterised by speech in which material information had been exchanged and in which new understandings had developed. The following analytical processes informed this phase of the research.

##### 4.7.6.2 Critical Path Scoring

Utterances are manually marked “Yes” if they are believed to be critical to the development of joint understanding. Utterances are manually marked “No” if they are assessed not to be critical to the development of joint understanding.

If the utterance is marked “Yes“, it adopts the score of the linguistic analysis. If the utterance is marked “No” it is eliminated from the utterance sequence.

The following expression provides an example of the algorithm as it applies to the utterance in row 3 of the spreadsheet. The letters O and N before the “3” refer to the column containing the relevant marker reference as follows:

Excel If Statement

```
=IF(O3="YES",N3,NA())
```

Where

‘3’ refers to the utterance in line 3

‘O’ refers to the column containing the binary YES/NO assignment of utterances to the Critical Path

‘N’ refers to the column containing the Linguistic Score for the utterance

‘NA()’ returns the expression N/A

#### 4.7.6.3 Critical Paths Tracked

Within the London Assembly meeting, only one ‘topic’ was tracked for each speech episode, as each episode discussed a specific question raised by the Assembly members. However, within the Public Accounts Committee exchanges, a number of issues were discussed throughout the speech episode. These were not clearly differentiated and addressed sequentially, but rather they were discussed throughout the entire speech episode. Hence, the Critical Path analysis for the Public Accounts Committee involved the isolation of five key topics, and the tracking of material exchanges around these key topics, as follows:



- (1) Knowledge Exchange 1: Rise in Share Price
- (2) Knowledge Exchange 2: Indicative Demand
- (3) Knowledge Exchange 3: Preferred Investors Share Allocation
- (4) Knowledge Exchange 4: Conflict of Interest
- (5) Knowledge Exchange 5: Role of the FCA

The Critical Path was then superimposed on the preceding Dynamic Analysis to provide a visual means of tracking the emergence of joint understanding against the background ‘noise’ of all utterances. To the author’s knowledge, this type of visualisation of joint understanding against the backdrop of a speech episode has not previously been attempted. The development of these new tools (Static Analysis, Dynamic Analysis and Critical Path) for tracking speech devices and the emergence of joint understanding generated a wealth of data, the analysis of which provided answers to the first research sub question. Following these various analytical steps, the results were analysed and discussed before moving on to the final part of the analytical phase, namely the Intellectual Virtue analysis.

#### 4.7.7 Intellectual Virtue Indicators on the Critical Path

##### 4.7.7.1 Intellectual Virtue Indicators

The final part of the analysis entailed applying Intellectual Virtue indicators (Table 4.16), as evidenced within the speech practices, to the Critical Path of key utterances. Thus each of the utterances was examined, and a judgement made as to whether utterances exhibited any of the intellectual

virtues which have been identified as ‘enquiry relevant’ in Baehr’s (2011) schema.

This enabled an assessment of whether utterances which are material to the development of joint understanding may be linked to particular kinds of intellectual virtue, and if so, the particular kinds of intellectual virtues which were displayed or otherwise.

Table 4.16 Inquiry Relevant Challenges and Corresponding Groups of Intellectual Virtues (Baehr, 2011)

<b>Inquiry relevant challenge</b>	<b>Initial Motivation</b>	<b>Sufficient and Proper Focusing</b>	<b>Consistency in Evaluation</b>
Corresponding intellectual virtues	Inquisitiveness Reflectiveness Contemplativeness Curiosity, Wonder	Attentiveness Thoroughness Sensitivity to detail Careful observation Scrutiny Perceptiveness	Intellectual justice Fair mindedness Consistency Objectivity Impartiality Open mindedness
	<b>Intellectual ‘Wholeness’ or Integrity</b>	<b>Mental Flexibility</b>	<b>Endurance</b>
	Intellectual integrity Honesty Humility Transparency Self-awareness Self-scrutiny	Imaginativeness Creativity Intellectual flexibility Open mindedness Agility Adaptability	Intellectual perseverance Determination Patience Courage Tenacity

*Note.* Reproduced from ‘The Inquiring Mind: On Intellectual Virtue and Virtue Epistemology’ (Baehr, 2011, p.21)

#### 4.7.7.2 Intellectual Virtue/Language Indicator Frequency Analysis

Finally, the last analytical step entailed assessing the extent to which the intellectual virtues (Table 4.16) which were identified along the Critical Path utterances were associated or otherwise with different kinds of monological or dialogical forms of speech. This entailed the following logic:

Count the instances across the episode where any one of the Linguistic scores is paired with an entry in a particular Virtue category and write them into a matrix of 13 Linguistic scores by 6 Virtue categories and their accompanying Intellectual Virtues.

#### Example

Count instances where a Strong Dialogical score is paired with the Intellectual Virtue 'Inquisitiveness' within the Virtue Category 'Initial Motivation' (this is the first cell in the matrix).

#### Excel If Statements

```
=COUNTIFS($N$3:$N$63,5,$T$3:$T$63,AG$4)
```

#### Where

'3' refers to the utterance in line 3

'N' refers to the column containing the linguistic score for the utterance

'T' refers to the column containing the intellectual virtues in the drop down menu of the virtue category 'Initial Motivation'

‘AG’ refers to the matrix column heading ‘Inquisitiveness’.

The form of display which was used to chart these intellectual virtues enabled a visualisation of the extent to which intellectual virtues appeared across the timeline of the speech episode (i.e. on the x-axis) as well as any relationship between Critical Path utterances which were also linked to monological/dialogical forms of speech on the y axis

Lastly, the occurrences of different kinds of Intellectual Virtue identified within the speech episodes were graphically displayed on a bar chart and linked to the speech practices.

#### **4.8 Research Questions and Analytical Approach Summary**

The following section summarises the research questions and their accompanying analytical processes.

Primary Research question: How does virtuous speaking manifest itself in group interactions with inherent epistemic imbalances?

The exploration of speech practices that addressed this primary research question has been conducted on six different levels within the four research sub questions, as follows:

Research sub question 1 (i): Can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance?

- The extent to which speech may be classified as monological or dialogical, in static terms (Static Analysis)

- The dynamics or praxis amongst speakers in dialogue and the extent to which this may produce more or less monological or dialogical responses (Dynamic Analysis)

Research sub question 1 (ii): Are dialogical speech practices sufficient to explain the emergence of understanding in this type of discourse?

- Detailing of the material knowledge and understandings which emerge from these (Knowledge Exchange), which produces the Critical Path.
- The extent to which particular speech practices along the Critical Path has been classified as dialogical or monological.

Research sub question 2 (i): What are the key intellectual virtues which accompany the development of joint understandings within group interactions with inherent epistemic imbalances?

- Examination as to whether speech practices associated with the development of joint understandings may be linked to inquiry relevant intellectual virtues.

Research sub question 2 (ii): Is there any relationship between the linguistic and virtue markers associated with virtuous speaking?

- Through a common path of monological/dialogical linguistic and intellectual virtue markers mapped to the joint understandings (Critical Path), the virtuous speaking qualities associated with the creation of understanding are set out for the linguistic markers and virtue markers.

#### **4.9 Reliability, Validity, Researcher Effect**

The employment of a categorisation scheme to analyse language usage raises questions around reliability and validity within the research process. In relation to the reliability of the research approach, the question must be asked as to whether the research findings are repeatable. Would a different researcher, utilising these same analytical tools, have produced similar findings? In relation to validity of the research approach, would the research instrument 'produce results with the same accuracy over a wide range of subjects and settings (Gomm, 2009, p.379).

However, there are questions as to how to adequately test for reliability and validity within a qualitative research context. Lincoln and Guba (1985) suggest that while reliability and validity may be essential criterion within a quantitative research study, different parameters apply within a qualitative context. They propose that 'dependability' (1985, p.300) may be substituted for reliability and that providing an audit trail is central in this regard. They also argue that measures of validity and reliability should be replaced by the idea of trustworthiness in the research process. Seale (1999) also points to the need to establish the trustworthiness of the research process, and the provision of transparency in relation to this. Campbell (1996) suggests that the research process may be verified through providing raw data and data reduction products. Burr (2003) has suggested that research which employs 'social constructionist' approaches may establish reliability through the provision of in-depth information about the steps which have been taken in the analytic process. This allows the reader to make a judgement about the adequacy of the adopted approach. Secondly, Burr (2003) suggests that an

audit trail should be provided which allows the reader to track the analytic process from the original text to the final analysis, by providing specific examples.

In relation to issues around dependability, transparency and trustworthiness, providing clear and in-depth information around the research process has been consciously employed within the thesis for this purpose. First of all, the use of an Excel spreadsheet with drop down menus has been designed to reduce, as far as possible, inconsistencies in the ways in which utterances within the transcripts have been categorised. The first research sub question (i.e. can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance) is employed to demonstrate how the categorisation process has worked, as well as testing whether or not it is possible to apply such a schema to speech practices. Thus Chapter 5, which addresses this question, is central in terms of providing detailed evidence of the approach which has been employed in applying particular categorisations. Whilst the main chapter contains samples of this analysis, the Appendices contain further analysis for all of the speech episodes. Similarly in Chapter 6, which answers the second research question (i.e. are dialogical speech practices sufficient to explain the emergence of understanding in this type of discourse) specific examples of the utterances which have been designated as contributing to key knowledge exchanges are detailed within the chapter, with further detail provided in the Appendix. Lastly, examples of the intellectual virtue classifications are provided within Chapter 7, alongside further details provided within the Appendix, which address the remaining two research sub questions.

This data is provided in order to allow the reader to make some judgement as to the dependability and trustworthiness of the approaches adopted. Reflexivity around the research process is also central in this regard, as will now be discussed.

#### **4.10 Processes of Reflexivity**

In defining reflexivity, Hibbert and Cunliffe (2013) suggest that ‘reflexivity draws on a social constructionist perspective to firmly place people within a situation as active constructors of, and participants in, social and organisational realities’ (p. 179). In the view of these authors, research processes require active and continuing reflexive practices. The researcher must investigate, but also constantly step back, take a view, then move forward once again, engage in various kinds of reasoning, and attempt to make logical connections between the research problem, the data collected, and the theoretical frameworks behind the problem under investigation.

This academic process of reflection, even in its most rigorous form, cannot be regarded as a totally rational or logical exercise. Someone lies at the centre of the research process and in order to account more fully for the impact of this ‘situated self’ on the research choices which are taken, some element of reflexivity needs to be present. Such reflexive practices ideally entail a recognition and acknowledgement that the researcher adopts a particular view of the world which is embodied, contextual and of necessity partial. In a similar vein to discussions within Chapter 2 which interrogates how knowledge validation processes are affected by a range of social processes, so reflexive research practitioners must acknowledge that research processes are also affected by the researcher’s identity, life



experiences and values (Czarniawska, 2016; Hibbert, Coupland and MacIntosh, 2010; May and Perry, 2011). Above all, reflexive processes must entail an open acknowledgement of the research process as a social construct in itself, the role of the researcher within this, and thus the importance of acknowledging that this is only one possible interpretation of the examined issues (Burr, 2003).

Reflexivity thus applies on a number of different levels within the research process, including the choice of a particular research topic, the sources of data and the analytical approaches utilised to investigate the research problem. These are now discussed in turn.

#### 4.10.1 Choice of Research Topic

The research topic choice was not a process of serendipity. It did not involve looking at the academic literature and seeking to find a research problem to explore. Rather, the research topic choice was the result of witnessing and experiencing an actual problem within organisational contexts over a long working period, namely group dialogue processes which often seemed to result in unpredictable and sometimes inexplicable outcomes, with some views dominating and others being overlooked or marginalised. This approach produced some challenges, in certain regards, as rather than research an academic body of knowledge, to find a particular ‘gap’ to research, the research approach has been to try and find approaches within the literature which might address a real world problem. This means that the research has moved across disciplinary areas, in seeking such insights. However, it also means that locating the approaches which have

been adopted firmly within one body of literature is not a straightforward process.

Hence, the current research, concerned with understanding how group knowledge sharing processes may more accurately reflect the views of all group participants, is a topic chosen consciously. The path which the research has taken has also been informed by personal interests. As Malterud (2001), suggests: ‘A researcher’s background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions’ (pp. 483-484).

As a non-native of the United Kingdom, although a native English speaker, the different ways in which language may be used within different social, cultural and organisational contexts, and the effects which this has on communication efficacy has become something of a preoccupation during a long working life in the private and public sectors. It also became apparent that this use of language is a two-way process, where some individuals and organisations were much more focused on ensuring that participative forms of group communication came to the fore in group dialogue contexts, whilst others focused on hierarchical control and communicating downwards within similar contexts. With the latter type of environment, a lack of engagement with different voices often seemed to lead to poorer management decisions, and ultimately to a lack of effectiveness in terms of achieving organisational goals. At the same time, allowing people within organisations to feel some sense of autonomy and control in their working

lives, as well as enabling the development of more synergistic and creative relationships with employers, seemed an important goal at an organisational and societal level. Subsequently, a specifically normative framing of the research problem emerged through an exploration of scholarship within the areas of social and virtue epistemology, as these perspectives seem to squarely recognise that knowledge sharing processes have an ethical as well as cognitive and communicative aspect. Secondly, a focus on the use of language offered a means of understanding different ways of communicating and their various effects.

#### 4.10.2 Approaches to Data Collection

At the start of this research process, the intention had been to actively record, transcribe and analyse actual group meetings with organisations. However, some early pilot interviews were instrumental in deciding upon a different approach to data gathering, for two different reasons which are now explained.

These pilot interviews took place between April and September 2013 and the participants were selected via a snowball sampling approach. The interviewees had lengthy and varied working experiences to draw upon. The interviews were semi structured, which allowed sufficient space to discuss some broad themes, which were as follows: (1) General experiences of group work, (2) Communication and decision making processes, (3) Role of the chairperson, and (4) Knowledge sharing practices. In focusing on these broad topics, my intention was to offer a loose structure for the discussion, which provided interviewees with the opportunity to elaborate on particular areas, or not, as desired. Overall, the research aim was to gain some

understanding of how people at different levels within organisational hierarchies, and at different levels of seniority, viewed group dialogue processes. The interviewee profiles are shown in Table 4.17.

Table 4.17 Pilot Interviews: Interviewee Profiles

<b>Level of seniority</b>	<b>Industry</b>	<b>Gender</b>	<b>Age</b>
Senior Manager	Dean of academic department	Male	55 - 65
Chief Executive	Venture capital	Female	55 - 65
Chief Executive	Professional Society	Male	45-55
Councillor	Local Government	Female	55-65
Team manager	NHS	Male	45-55
Management Consultant	Finance	Male	55 - 65
Counsellor	Charity	Male	45-55
Programme Manager	Voluntary Sector	Female	55-65

In terms of reflexive processes, these interviews provided some interesting insights. It became clear that different interviewees adopted different ‘positions’ within the interview process and in relation to the interviewer. Some interviewees were actively engaged with the interview process and reflected long and deeply about the questions posed. These interviews could therefore be described as ‘conversations with a purpose’, and they provided many thought provoking insights. On the other hand, other interviewees seemed uncomfortable with the interview process, including the question format. As taking part in the research had been a voluntary decision which involved a formal process of informed consent, these were difficult dynamics to interpret. These experiences were a powerful learning experience as it prompted a deep reflection on the nature of the research

process in different contexts, and on the power dynamics that are involved in interviewing others (Ng and Cock, 2002).

Equally, an early analysis of these pilot interviews was also instrumental in the decision to develop a language based analytical framework. These interviews generated a range of interesting data, and led ultimately to an engagement with dialogical approaches to data analysis, largely because of particular phenomenon that were noted within the interviews themselves. In some interviews, there were regular references to other perspectives and voices. This contrasted with other research participants who tended to talk in abstract and theoretical terms around group interactions and the processes therein. Locating Bakhtin's perspectives on single and double voiced discourse provided some means to start to understand reasons for the different perspectives apparent within these interviews, and how they might begin to be understood.

However, noting these particular features within interviews and analysing actual dialogue to draw out these speech manifestations are two very different research approaches. The latter approach, in the context of research participants who are not in public life, could not be regarded as ethical, even with fully informed consent. Therefore, in looking at possible data sources for the main research project, it became clear that focusing on locating suitable data sources which were in the public domain would be the research priority.

#### 4.10.3 Analytical Approach

The analytical structure adopted, which focuses on language analysis, also has some personal resonances. It partly derives from a long held interest in language and literature, and in particular the literary works of the Irish postmodernist writers such as Flann O'Brien (*At Swim Two Birds*, 1967) and Beckett (*Waiting for Godot*, 1954). These were authors who focused on representing both the inner voice of the author/narrator and the multiplicity of external voices in the social world in all their variety, vitality, and humour. At the same time, discovering the works of Bakhtin, and his concerns with language and literature, in the course of this management research project, has offered a means of starting to engage more deeply with how language works, what it is doing, and how it is doing it.

#### **4.11 Limitations of the Research Design**

As with any research project, there are some clear limitations of this research process. The limitations also suggest some future research paths, which are briefly discussed.

Limitation 1: An alternative dialogic research process in the analytical framework would have involved meeting with speech participants whose utterances were analysed in order to agree the classifications assigned to their utterances. However, access to the speech participants and time limitations mitigated against this approach.

Possible future research: Apply the analytical framework and subsequently discuss this with research participants. Compare and contrast the research participants' understandings of their communication practices with the

researcher's perspectives. Design analytical framework in conjunction with research participants. Careful management of ethical issues around informed consent and protection from harm would need to be centre stage in this approach.

Limitation 2: The research process adopted does not allow for a tracking of the 'silent' voice within these verbal exchanges. Instead, the research has concentrated on tracking speech.

Possible future research: Post meeting one to one interviews might explore this issue of the missing 'voice', and attempt to understand why some people remained silent within the group exchanges. Again, careful consideration would need to be given to ethical considerations in employing such a research approach.

Limitation 3: In tracking the knowledge outcomes and the development of joint understandings within these speech episodes, it has only been possible to look at the joint understandings which did actually emerge. If different speech practices had been used, would different knowledge outcomes have emerged?

Possible future research: An alternative approach to investigating this issue could involve utilising a more controlled type of research environment (e.g. a controlled experiment) in which participants might be provided with different knowledge inputs. This could be followed by tracking discursive practices within group interactions using monological and dialogical speech indicators, followed by an assessment of knowledge outputs or joint understandings developed. The resulting research project would be different

from the current project in assessing the broader validity of some of the tentative claims made in this research project, although the new project could also employ some of the analytical approaches developed within this thesis.

Limitation 4: In examining transcripts of dialogue within this research project only the outer dialogue is visible, or tracked, and hence some of the categories were difficult to assign. For example, the Bakhtinian concept of the ‘microdialogue’, which is a self-self dialogue, may manifest itself in speech (e.g. where someone is ‘thinking out loud’) but for the most part in public forms of engagement such as those examined within this research, the manifestation of microdialogues will be limited.

Possible future research: A research project which attempts to track the ‘internal’ voice of the speakers, perhaps through the use of recordings of speakers’ spoken thoughts in the moment before and after speaking. However, it does seem challenging to capture an inner dialogue when someone is speaking.

Limitation 5: The particular groups examined had participants who were practised communicators, working within time limited contexts. In many group contexts the participants may not have the skill to express their views with such clarity, persuasiveness, and coherence. In these contexts, the provision of too much verbal space might lead to discursive drift.

Possible future research: Explore speech within a variety of communicative contexts and with different types and levels of participants.



Limitation 6: Confining the examination to language use alone meant that the research did not go down the route of exploring the impact of tone of speech or body language. This was a deliberate choice, as webcasts were available of the exchanges. However, the decision was taken to isolate and explore the effects of language usage alone in order to attempt to isolate and examine this aspect of the exchanges.

Possible future research: Adopting an approach which also explores and examines other features of verbal exchanges could offer interesting insights, for example, on the use of language, perhaps by co-opting a cross disciplinary team of researchers.

Limitation 7: The analysis within this project looks at English language speakers, and associated linguistic practices within this context. Even though Bakhtin's work originated in Russian, many of the concepts appear to be traceable within exchanges in English. However, Bakhtin's concept of heteroglossia emerged from his own awareness of the differences which emerge in 'dialogic' processes in different languages. He also extended this notion to different genres of communication within a particular language. However, the question arises as to whether particular linguistic devices are common across all languages.

Possible future research: Explore key Bakhtinian concepts in the context of a range of international languages to develop a deeper understanding of similarities and differences across language practices.

#### **4.12 Conclusion**

This chapter has achieved a number of goals. First of all, it has placed the research approach within an appropriate epistemological and methodological framework, and also within the dominant language based research approaches. Secondly, it has provided an account of the data sources used within the research. Thirdly, the dialogical analytical tools, how these tools have been employed, and the kinds of outputs which have been generated have been discussed. Following from this, the intellectual virtue analytical approach has been presented. A discussion on the reliability of the research process has been followed by a discussion on reflexive processes, before ending the chapter by pointing to certain limitations with the research approach.

Having set out the research methodology and research methods employed, the next stage of the research process was to conduct the analysis, in order to address the four research sub questions. The next three chapters discuss this as follows: Chapters 5: Question 1 (i), Chapter 6: Questions 1 (ii) and Chapter 7: Question 2 (i) and 2(ii).

## **Chapter 5: Research Question 1 (i)**

### **5.1 Introduction**

This chapter will address the first research question within the thesis, namely:

Research Question 1(i): Can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance?

The overarching aim of the analysis within this chapter was to understand whether the classification scheme devised could be successfully applied to the transcripts. This was examined in relation to exchanges within the London Assembly and the House of Commons Public Accounts Committee. Utterances were categorised in accordance with a monological/dialogical schema as discussed in Chapter 4. The first phase of the analysis (the Static Analysis) explored the extent to which utterances may be categorised using the schema. The second phase of the analysis (the Dynamic Analysis) suggests the extent to which these specific kinds of utterances, visualised via a scoring system within the analytical scheme, have produced overarching patterns of speech across the whole speech episodes analysed, in monological and dialogical terms.

The intention of the analysis was not to assess the merits of any of the specific claims made, nor to assess the speech practices of the individuals engaged in speech, but rather to analyse how language was used within the verbal exchanges to voice these perspectives, and also to track how the language used may have served to advance or impose particular perspectives.

The analysis was conducted on two different levels:

- a. Static Analysis: How individual understandings and perspectives were expressed within the specific utterances
- b. Dynamic Analysis: The effects of the individual utterances on the flow of the discussion are presented and analysed

In the Static Analysis all of the speech utterances within the speech chains were analysed and assigned categories on a standalone basis. Categories were assigned according to the Bakhtinian linguistic categories presented in Chapter 4, the lexical categories, the argumentative approaches categories, the rhetorical ploys, and the dialogically contractive discursive closure categories. These categories allowed an assessment of the extent to which speech practices were more or less monological or dialogical, based upon a scoring system, as discussed in Chapter 4. The Dynamic Analysis on the other hand enabled plotting of the monological/linguistic scores on a graph, which provided a visualisation of the flows of speech types across the various speech episodes and the kinds of patterns which emerged.

The full analysis of the speech utterances could not be included in this chapter, because of space constraints. Examples of the particular codings which have been applied are provided for the purpose of illustration. A fuller discussion of the analysis for the speech episodes are provided in Appendix 1.2. The complete analytical process has been conducted on an Excel spreadsheet.

The structure of the chapter is as follows: Section 5.2.1 provides information on the London Assembly, the form of the meetings, and the speakers. Thereafter the three London Assembly speech episodes are

analysed in turn (5.2.2 Swiss Cottage Avenue, 5.2.3 Thames Estuary Airport and 5.2.4 Oxford Street), beginning with the Static Analysis and ending with the Dynamic Analysis for each speech episode. A summary of results for the three speech episodes is contained in Section 5.2.5.

A similar pattern of analysis and discussion is followed for the Public Accounts Committee transcript, where 5.3.1 provides information on the meeting and participants, while in 5.3.2 and 5.3.3 the Static and Dynamic Analysis of the speech episode is carried out. Conclusions for the PAC analysis are provided in Section 5.3.4. A chapter conclusion is set out in Section 5.4.

## **5.2 London Assembly**

The Greater London Authority consists of the Mayor of London and the 25 member London Assembly. Under the GLA 1999 Act, the Mayor is required, each year, to hold 10 Mayor's Question Time meetings with the London Assembly. Members of the London Assembly have the power to question the Mayor in relation to statutory duties, strategic plans and his mayoral activities.

### **5.2.1 Information on Mayor's Question Time**

The Assembly members' questions must be submitted in writing at least one day before the Mayor's question time (MQT) sessions. This means that the Mayor has time in which to prepare answers to the initial question which may be asked. However, although this first question and the broad topic of the subject area is known, the ways in which the verbal exchanges

subsequently unfold is unpredictable, especially where the Mayor is engaged in dialogue with opposition members of the Assembly.

The Assembly powers are largely limited to this questioning/communicative role as Assembly members do not have any formal powers to block the executive powers of the Mayor. There is one exception to this rule, in that the Assembly members may block the Mayor's budget if two thirds of the Members agree to do so. These constraints on the power of the Assembly members may be seen to heighten the tone of the verbal exchanges.

#### 5.2.1.1 Purpose of Exchanges

Given the lack of any formal power amongst the Assembly members to influence the activities of the Mayor's office, the main functions of these meetings are to voice different discursive positions, to develop new joint understandings where possible, and to highlight the various understandings which the Assembly members hold in relation to these issues under discussion.

These exchanges are directed not just at the Mayor, but perhaps mainly at the Assembly members' constituents, electoral supporters and also the future voting public. Hence there is both a visible and an invisible third party present, in terms of members of the public who are in the public gallery, and also members of the public who access these proceedings via a Webcast video, transcripts and audio recording as well as through media reports. Recordings of the exchanges are also available to the general public via the London Assembly website. The power of language is absolutely centre stage within these interactions, with each of the dialogic parties often seeking to achieve different outcomes from the exchanges.

#### 5.2.1.2 Forms of Interaction

An assembly member may pose an initial question (at times, questions covering the same topic by two members are presented together), but other assembly members are also free to join in the general discussions which follow these questions. In practice, the exchanges are largely confined to two to three people at any one time with ad hoc interventions by other assembly members. MQT is 2 hours 30 mins long. The allocation of time to each question raised is agreed amongst the LA members in advance.

The meeting has an official chair and this particular meeting was chaired by the Conservative member, Roger Evans. However, the chair's role within this particular meeting was not a dominant one, with the chair only engaging in occasional interventions. Overall the meeting itself was largely self-governed.

In terms of the physical meeting space, this comprises the Mayor seated at a table in front of a semi-circular table at which the Assembly members are seated. The public gallery surrounds this space. The wider London Assembly building itself is a modern construction, of glass and steel, and the meeting room looks directly onto the River Thames, with the Tower of London in the background providing an imposing backdrop to these exchanges.

#### 5.2.1.3 MQT Meeting on the 23<sup>rd</sup> July 2014

The London Assembly members listed in Table 5.2 took part in the speech episodes analysed. Three other members of the Assembly were present at the meeting but did not contribute to the exchanges analysed. The names of

the speakers (in alphabetical order by surname), their political affiliations and the accompanying acronym used within the transcript analysis are as follows:

#### 5.2.1.4 Speakers: Meeting on the 23rd July 2014

Table 5.1 London Assembly Meeting Speakers

<b>London Assembly Speakers</b>	<b>Acronym</b>
Tony Arbour (Labour)	LA - TA
Jeanette Arnold (Labour)	LA - JA
John Biggs (Labour)	LA - JB
Andrew Boff (Conservative)	LA-AB
Tom Copley (Labour)	LA - TC
Andrew Dismore (Labour)	LA- AD
Roger Evans (Conservative)	LA - RE
Boris Johnson (Mayor of London)	LA - BJ
Darren Johnson (Green Party)	LA - DJ
Jenny Jones (Green Party)	LA - JJ
Steven Knight (Liberal Democrats)	LA - SK
Kit Malthouse (Conservative) Deputy Mayor	LA - KM
Joanne McCartney (Labour)	LA - JMc
Caroline Pidgeon (Liberal Democrat)	LA - CP
Murad Querishi (Labour)	LA - MQ
Dr Onkar Sahota (Labour)	LA - OS
Fiona Twycross (Labour)	LA - FT



## 5.2.2 Swiss Cottage Avenue

### 5.2.2.1 Swiss Cottage Avenue Context

The Swiss Cottage Avenue verbal exchanges focus on a planning application for a 24-storey skyscraper and associated buildings submitted to Camden Council in March 2014 by Essential Living, a housing developer. The planning application proposed a replacement of an existing six storey building and was due to be considered by Camden Council at the end of July 2014. Pressure groups which mobilized against this planning application in the local community included the Save Swiss Cottage Action Group and the Belsize Residents Association, as well as the Heath and Hampstead Society. The Save Swiss Action Group commented that ‘before we know it, the tallest building in North London could for ever loom over our tranquil open space, this thriving cultural enclave at the heart of Swiss Cottage and harm the skyline for five conservation areas’ (Belsizevillage.co.uk, 2016)

### 5.2.2.2 Background to Exchanges

The major issue in this speech episode, raised by the Labour Assembly member for Barnet and Camden Andrew Dismore, was that the Mayor intends to ‘call in’ (i.e., take ownership of the decision) this planning application, if it is rejected by Camden Council. Andrew Dismore refers to the Mayor having already ‘called in’ the Mount Pleasant planning application, the original application having been submitted to the local councils concerned. According to the London Assembly website (www.London.gov.uk, 2016) under Article 7 of the Mayor of London Order (2008) the Mayor may direct that he/she will become the local planning

authority for an application, a process which is commonly referred to as ‘call-ins’ or ‘Stage 3s’. In order to take over a planning application, three policy tests need to be met. First of all, the development must have a significant impact on the London Plan, secondly the development must affect more than one London borough, and lastly that ‘there are sound planning reasons for intervention’.

Within these exchanges Andrew Dismore sought to obtain an assurance from the Mayor that he does not intend to ‘call in’ the Swiss Cottage Avenue planning application. Andrew Boff, who poses the initial question, sought to give the Mayor the verbal space to state his position on this matter.

#### 5.2.2.3 Claim and Counterclaim

The initial question to the Mayor within the Swiss Cottage Avenue exchange was posed by the Conservative Assembly Member Andrew Boff, as follows:

‘Will you confirm that, contrary to views expressed by some people locally, Camden Council has a great deal of autonomy in determining this planning application and should be expected to take full responsibility for any judgement that it makes on this planning application’?

The following claims and counter claims informed this discussion.

#### Claim

That Camden Council, and not the Mayor, have sole responsibility to approve or not to approve the Swiss Cottage Avenue Development in North

London, a tall building (tower) development which is opposed by some of the local residents in the area.

### Counter Claim

That the Mayor has in the past overruled Camden Council on planning decisions and that he intends to do so again in relation to Swiss Cottage Avenue Development. The speech episode may be summarised as follows:

Table 5.2 Synopsis of the Exchange – Swiss Cottage Avenue

<b>Main Speakers</b>	<b>Speakers interests/constraints</b>
Richard Evans (LA-RE)	Conservative Assembly Member and Chair of meeting
Andrew Boff (LA-AB)	Conservative Assembly Member and Leader of the Assembly Conservative Group
Boris Johnson (LA-BJ)	Conservative Mayor of London
Andrew Dismore (LA-AD)	Labour Assembly Member representing Barnet and Camden, the borough in which Swiss Cottage Avenue Road is located.
Jenny Jones (LA-JJ)	Green Party Assembly Member
Jeanette Arnold (LA-JA)	Labour Assembly Member and Deputy Chair
Length of exchange (number of utterances)	60 utterances
Number analysed	60 utterances
Initial positions of opposing parties	<p>Andrew Boff (LA-AB) and Boris Johnson (LA-BJ) state that the Mayor's office are not involved in the planning application at Swiss Cottage Avenue.</p> <p>Andrew Dismore (LA-AD) wishes to gain assurances that the Mayor's office will not become involved in the planning process in the future, and that the decision will be left to the local council to decide.</p> <p>Richard Evans (LA-RE), Jenny Jones (LA-JJ) and Jeanette Arnold (LA-JA) remain largely neutral in the discussion</p>

#### 5.2.2.4 Static Analysis of Swiss Cottage Avenue Exchanges

The following sections discuss the specifics of the classification of utterances within the speech episodes, with a view to analysing how language is working to achieve various outcomes in these cases. The purpose of this discussion is to illustrate how specific utterances have been classified, and to explain the way in which the classifications have been applied and the resulting scores. The utterances displayed here demonstrate a variety of different speech devices, and thus offer insights into the range of speech practices employed by speakers. It should be remembered that all of the utterances within the speech episodes have been classified, and further analytical results are included in Appendix 1.2. The following material is provided to illustrate the ways in which the analytical schema has been applied.

The discussion first of all examines the speech which has been classified as monological. This is followed by the dialogical classifications and finally the mixed classifications.

#### 5.2.2.4.1 Monological Speech

The first exchanges shown in Figure 5. 1 revolved around an initial question posed by the Conservative Assembly Member Andrew Boff (LA- AB) to the Mayor (LA-BJ). These various utterances within this segment achieve high scores on the monological range as they manifest a range of speech devices which do not work towards openness of verbal exchanges.

The initial question has been classified as a stylised question that is posed by one speech participant to another in order to allow the second participant to voice a pre-determined perspective. Such questions and their subsequent answers could be regarded as having a performative and controlling role. These opening questions are also classified as forming confirmatory questions, an argumentative device which allows a speaker to pose a question which may only realistically be answered in one way.

The stylised question is followed by a stylised answer, where the second speaker is given the verbal space to voice a particular view. As the first utterance is classified under two monological categories (i.e. Bakhtinian plus Rhetorical Argumentative Ploy), this gives it an overall score of -7 (i.e. highly monological). The following utterance, which is classed as a stylised answer, gets a lower monological score of -5, as it comprises a Bakhtinian monological category alone.

The third utterance, by LA-AB, is classified as having two Bakhtinian features, comprising a stylised question but also an utterance that is classified as addressing a superaddressee (i.e. 'Mr Mayor'). The speaker addresses the Mayor by his formal title, using a form not commonly

employed by the LA members. In the speech episode, the use of the term 'Mr Mayor' is therefore quite unusual.

Figure 5.1 Stylised questions and answers, confirmatory question, and presence of superaddressee signalled

Swiss Cottage Avenue Road Development		Bakhtinian	Argumentative Devices (Monological)		Score
Speaker	Speech Utterance	Monological	Rhetorical Argumentative Ploys	Substantive Fallacies	
AB	Will you confirm that, contrary to views expressed by some people locally, Camden Council has a great deal of autonomy in determining this planning application and should be expected to take full responsibility for any judgement that it makes on this planning application?	Stylised Questions (non questions, i.e. questions which allow another speaker to voice a pre determined perspective or understanding)	Confirmatory question (leads to answers that can only support a certain point)		-7
BJ	The crucial point to make is that this is a decision for Camden, a borough that is not within my control or indeed the control of the Conservative Party. It is up to them to decide what they want to do. I would urge local people who feel strongly about this matter to make representations to them	Stylised Answers (answers to stylised questions which concur and assert the 'rightness' of both the questioner and the respondent's perspective)			-5
AB	Mr Mayor, therefore, what would be your view of Camden Labour councillors and planners saying to residents that actually the Greater London Authority (GLA) has already decided and it is up to them? What would be your view of that?	Stylised Questions (non questions, i.e. questions which allow another speaker to voice a pre determined perspective or understanding)	Confirmatory question (leads to answers that can only support a certain point)		-7
LA-AB		Presence of Superaddressee (speech directed at idealised or actual other, who sanctions and validates the particular discourse which has been utilised in the speech context)	Confirmatory question (leads to answers that can only support a certain point)		-7

In Figure 5.2, the speaker here uses verbal space to lambast the opposing perspective and also the person(s) who appear(s) to hold this perspective. In this context, the speech is classified as a hidden polemic as it does not address the person who holds the different perspective directly, but rather takes a ‘side swipe’ at their claims. At the same time, the suggestion that ‘everyone knows how the planning systems works’ suggests a ‘majority belief’ fallacy. It is not completely clear, in this instance, how the planning system is working, and this is, in fact, the question under consideration.

Figure 5.2 Hidden polemic and majority belief fallacy

Swiss Cottage Avenue Road Development		Bakhtinian	Argumentative Devices (Monological)		Score
Speaker	Speech Utterance	Monological	Rhetorical Argumentative Ploys	Substantive Fallacies	
BJ	This is complete nonsense. This is an absolute, flat lie. There is a democratic system. Everybody knows how the planning process works. Camden Council has responsibility and must discharge that responsibility. If they choose to throw out that scheme, it is entirely a matter for them.	Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)		Majority belief and common practice	-7

In Figure 5.3, LA-AD suggested that the Mayor's office ‘have already approved the building in principle in your stage 1 report. If Camden were to refuse it, you would still force the approval of it anyway by calling it in, as you did with Mount Pleasant...’



This assertion results in a general dismissal of the claims, and an apparently hostile use of the speaker’s surname, as follows:

Figure 5.3 Direct attack

Swiss Cottage Avenue Road Development		Bakhtinian	Argumentative Devices (Monological)		
Speaker	Speech Utterance	Monological	Rhetorical Argumentative Ploys	Substantive Fallacies	Score
BJ	No, I will not let you finish. You are talking nonsense.	Monovoiced	Direct attack		-7
BJ	No, Dismore, no.	Monovoiced		Ad hominem	-7

As LA-AD pursues this line of questioning, LA-BJ takes the dialogic stance of the Bakhtinian ‘clown’. The speech also demonstrates the use of irony and the use of a smokescreen to draw attention away from the actual questions posed, towards the manner in which these questions are posed, as follows:

Figure 5.4 Smokescreen, irony and Bakhtinian ‘clown’.

Swiss Cottage Avenue Road Development		Linguistic	Argumentative	
Speaker	Speech Utterance	Monological	Rhetorical Argumentative Ploys	Score
BJ	What I have said to AB, who asks questions, if I may say so, in a much nicer and more productive way than you, is...	Irony	Smokescreen (changing the subject)	-4

#### 5.2.2.4.2 Dialogical Speech

The analysis now turns to illustrative examples of dialogical forms of speech within the verbal exchange, and follows the same pattern of pointing to the linguistic features which these utterances display, as follows:

In Figure 5.5, LA - AD attempts to bring clarity to the exchanges by asking a series of direct question of LA-BJ in relation to his plans vis-à-vis the development in question. The initial questions asked are clear and unambiguous. However, the utterances are not classed as strongly dialogical as they achieve a hit only within the category of linguistic dialogical. LA-AD highlights the lack of clarity in LA-BJ’s answers to the direct questions posed, and suggests that inferences may be made around this lack of clarity. However, while no common understanding is reached in this exchange the direct questions posed do provide clarity around each of the participants’ positions on the matters under discussion.

Figures 5.5 Direct questions

Swiss Cottage Avenue Road Development			
Speaker	Speech Utterance	Dialogical	Score
AD	Are you saying you will never call this in, then? Are you undertaking never to call this in?	Directness	3

Swiss Cottage Avenue Road Development			
Speaker	Speech Utterance	Dialogical	Score
AD	It is a simple question. Yes or no: will you undertake not to call it in if Camden refuses it	Directness	3

Swiss Cottage Avenue Road Development			
Speaker	Speech Utterance	Dialogical	Score
AD	You will not give me an answer?	Directness	3

Swiss Cottage Avenue Road Development			
Speaker	Speech Utterance	Dialogical	Score
AD	It is pretty clear that you cannot answer and you will not answer.	Clarity	3

Following a particularly antagonistic set of interactions between the parties, LA-BJ points to the hostility he is encountering and the effect this is having on his speaking practices. This is classed as the ‘penetrative word’ within the Bakhtinian dialogical scheme, where an emotional reaction is provoked which moves the speaker beyond a ‘verbal game’ towards a more direct human engagement. On some levels, this could be viewed as an appeal for a communication repair.

Figure 5.6 Penetrative word

Swiss Cottage Avenue Road Development			Bakhtinian	
Speaker	Speech Utterance	Analytical Comment	Dialogical	Score
BJ	If you are so hostile ...	Mutual recognition of communication breakdown	Penetrative Word (emotional reaction when unsaid anxieties are inadvertently activated via dialogue)	4

However, following this attempt at repair, the verbal hostilities between the parties continue, with the Chairperson eventually appealing for the participants to ‘stop’ and reflect upon the interactions.

#### 5.2.2.4.3 Mixed Monological/Dialogical Speech

The following discussion will examine a series of exchanges which exhibit both dialogical and monological properties. In effect, these are mixed exchanges, in which speech participants seem to play with language to both advance their own perspectives, but which also leave some verbal space to move towards some kind of joint understanding.

In the following exchange, LA-BJ declines to commit to any guarantees around his future plans in relation to the planning application under consideration, here classed as a Bakhtinian dialogical ‘loophole’ in that there is an openness about any future judgements but also classed as somewhat vague. He also suggests that it is incorrect to say that the disputed building plan will go ahead because he is ‘going to impose it on Camden’. While this appears to be quite a direct statement on one level, a deeper reading might suggest that this is a false dilemma, in that the building may go ahead whether or not LA-BJ is openly involved in the planning process. The first utterance is given a higher dialogical score of plus one in the mixed category utterance, in that it contains a Bakhtinian category alongside a monological linguistic category. The second utterance is given a higher score on the monological mixed category as it contains a hit within the Argumentative Devices (i.e., false dilemma) category alongside a hit within the weaker dialogical linguistic category.

Figure 5.7 Loophole, false dilemma, vagueness

Swiss Cottage Avenue Road Development			Bakhtinian		Linguistic	Argumentative	Score
BJ	I am not making any commitment on any future planning decision I might make.		Loopholes (Maintaining an openness about final judgements around the issues at hand)		Vagueness		1
BJ	You are alleging ... if I may say so, quite wrongly ... that it is absolutely inevitable that this building will go ahead because I am going to impose it on Camden. That is completely untrue	i.e. building will go ahead because Mayor will impose it on Camden - it may or may not go ahead on many other grounds		Directness		False dilemma: limits consideration of positions on issue to two mutually exclusive ones, where there are other positions that could be considered)	-1

The following utterance offers a specific response to the claims that LA-BJ will override the planning decisions by Camden Council, and here LA-BJ specifically claims that he is unable to make any comments around this application in the present meeting as this would make him subject to judicial review at some point in the future. This is an important point, and may be refuted or otherwise, in factual terms. In this context, this is a dialogical interaction. At the same time, it appears from later contributions that these understanding around ‘judicial review’ processes are open to question. Hence, this utterance is also classed as a case of ‘persuasive definition’, making the overarching contribution a mixed monological/dialogical response.

Figure 5.8 Specificity, persuasive definition

Swiss Cottage Avenue Road Development			
Speaker	Speech Utterance	Dialogical	Score
BJ	Of course. The Member knows full well that if I were to say anything about any future decision, I would thereby fetter my discretion and would be subject to judicial review.	Specificity	-1

The following exchange again illustrates clarity around LA-BJ's position vis-à-vis the planning process, but the tone is attacking, in referring to the other speaker by his surname (in marked contrast to LA-BJ's addressing other members of the Assembly by their Christian name). This example is again classed as a mixed exchange.

Figure 5.9 Clarity, ad hominem attack

Swiss Cottage Avenue Road Development				Argumentative	Score
Speaker	Speech Utterance	Analytical Comment	Dialogical	Substantive Fallacies	
BJ	Yes, Camden is the planning authority, Dismore is the Labour member and Camden is the Labour council concerned	Use of surname implies hostility	Clarity	Ad hominem	-1



#### 5.2.2.4.4 Swiss Cottage Avenue Static Analysis Summary

The above examples illustrate the ways in which speech exchanges have been classified (Please see Appendix 2.2 for the full analysis). Monological forms of language usage within this speech episode were quite extensively and creatively employed, ranging from ad hominem attacks to direct attacks, to hidden polemics, and the notable use of confirmatory questions, and stylised questions. Many of the utterances within the monological area achieved high scores in the -6 to -7 range, indicating deeply monological use of language.

The dialogical utterances were less prevalent within this speech episode and achieved a range of scores, from +5 to +3, so more nuanced than the monological utterances. These dialogical utterances allowed certain views and understandings to be brought to the surface and more fully explicated. This outcome contrasts with the monological exchanges in which the use of language obscures or subverts meanings, which do not advance understanding, but seem instead to become focused on a deepening of opposition, on many levels, between the speaking parties.

The above exchanges also demonstrate that speakers may be quite nuanced in their use of language, through integrating both monological and dialogical forms of speech in the same utterances. So, on one level, the language used may seek to 'engage' with the other, and at the same time, the speech may incorporate elements which suggest clear attempts to also dominate the other. To understand and respond effectively to the dynamics of such speech in a face to face verbal interaction would seem to require considerable skills of concentration alongside an awareness

and experience of what language is doing, and how it is attempting to do it.

As may be seen from the above discussion, while the speaking parties here are notionally engaged in sharing their different understandings of the issues under discussion, there is an ongoing struggle for ascendancy in terms of which view(s) dominate. In this context, speech practices in these exchanges are largely monological. Whilst there are also examples of dialogical speech, these are not a prevalent feature of the exchanges. However, where dialogical speech is present, it does seem to produce new understandings, albeit on a somewhat limited scale. There are also a range of mixed interventions in terms of a monological/dialogical speech mix, and these offer some relief from the hostilities evident in the monological exchanges. However, these mixed utterances do not create sufficient verbal space for the exchanges to become more dialogical in tone.

The next part of the analysis will present and examine the flow of speech across the entire speech episode, and the patterns which emerge in the Dynamic Analysis.

### 5.2.2.5 Dynamic Analysis of Swiss Cottage Avenue

Figure 5.10 Dynamic Analysis of Swiss Cottage Avenue

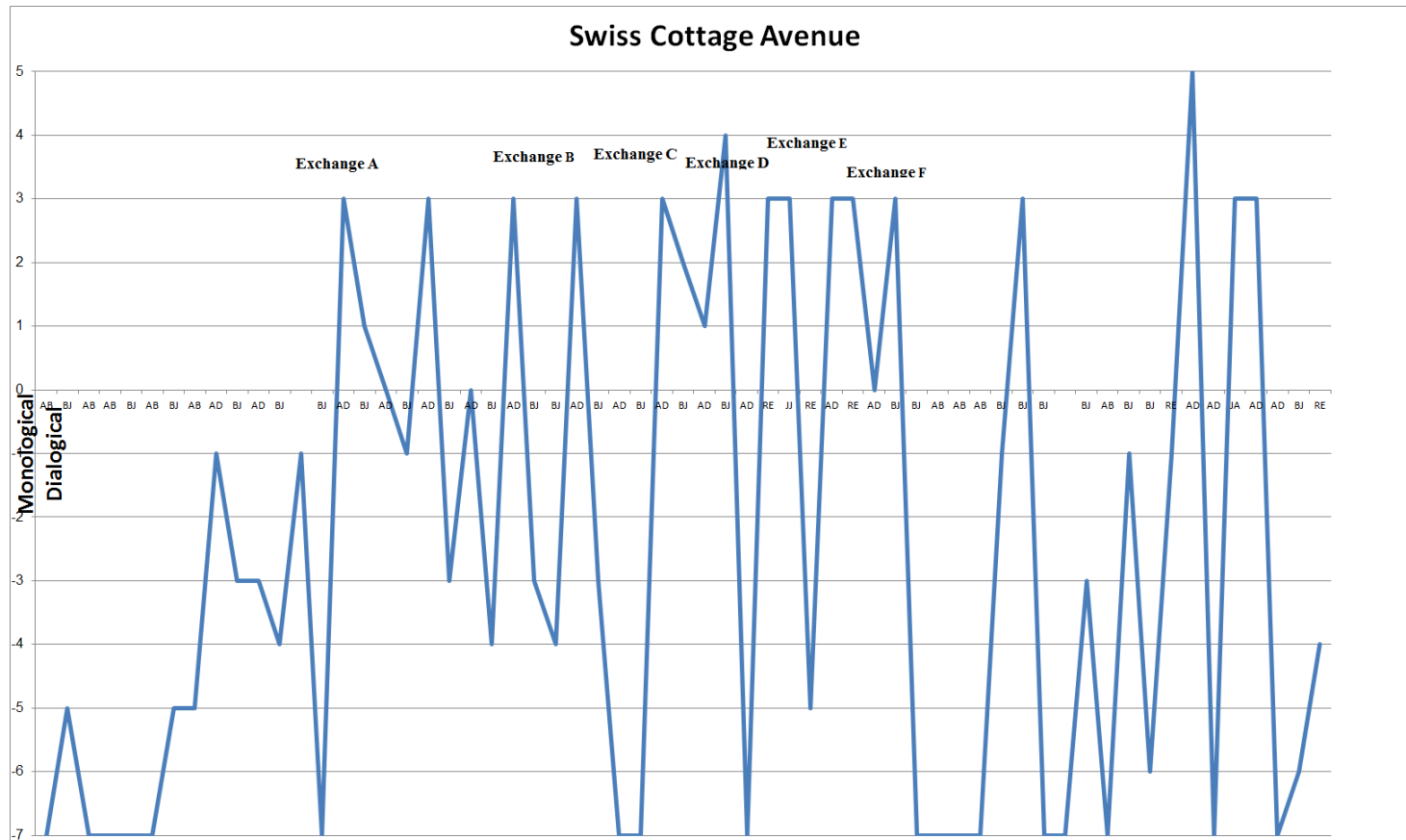


Figure 5.10 shows the scoring assigned to utterances within the Swiss Cottage Avenue speech episode. As discussed in Chapter 4, the Dynamic Analysis has been generated by plotting the monological/dialogical scores which have emerged on the back of the static classification conducted in the first part of the analysis. The chart shows the extent to which each utterance has been classified as dialogical (+5) or monological (-7). The following Dynamic Analysis was generated for the Swiss Cottage Avenue speech episode.

It may be seen, at first glance, that this verbal encounter entails a number of extreme swings from monological to dialogical speech, and a number of very high scores, mainly on the monological side. It may also be seen that there are also some clear attempts to bring the exchanges onto a less extreme footing, reflected by the scoring on the dialogical side of the chart. These attempts however appear to flounder again and again as the speech moves back and forth between monological and dialogical. Whilst there are some efforts at communication repair during the most profound sections of monological speech, these appear to disintegrate quite quickly, and the monological/dialogical speech practices between the speaking parties once again take hold.

The discussion of these findings explores the statements and counter statements made by the speakers, and examines the praxis and dynamics of speech and its effects.

Reading the chart from left to right shows that at the start the exchanges were categorised in the lower reaches of the monological zone (a series of stylised questions and answers). Following these initial questions, LA-

AD moves the discussion on to more specific areas by asking a series of direct questions, addressed to LA-BJ. These are tagged as A, B, C and D on the chart and comprise the following questions (Point A, B, C, D) and their answers (Responses A, B, C, D). Within the following example, the linguistic features within specific utterances are highlighted (e.g. clarity etc), and then the linguistic features associated with the responses (e.g. vagueness etc). The following exchange equates to Point A on the chart. All of the other exchanges on the graph may be found in Appendix 1.2.

Exchange A: Directness versus vagueness

Figure 5.11 Directness versus vagueness

Swiss Cottage Avenue Road Development		Bakhtinian		Linguistic	Argumentative	Score
Speaker	Speech Utterance	Dialogical	Dialogical	Monological	Questionable argument techniques	
AD	Are you saying you will never call this in, then? Are you undertaking never to call this in?		Directness			3
BJ	I am not making any commitment on any future planning decision I might make.	Loopholes (Maintaining an openness about final judgements around the issues at hand)		Vagueness		1

The graph of the Dynamic Analysis show extreme swings from monological to dialogical forms of speech throughout the exchanges. Some of these swings are due to very hostile responses to clearly stated questions, and as such, are indicative of some deeply monological speech practices amongst some of the speakers. At the same time, the determined use of dialogical speech practices incorporating clarity and specificity in pursuing particular lines of questioning do eventually produce some new understandings. These understandings will be further explored within the Knowledge Exchange analysis in Chapter 6.

The descent into tit for tat monological speech devices at certain points within this exchange, however, creates a distraction from clarifying the matters under discussion. Although some of the statements made were clearly provocative on a personal level, it would seem that responding in kind results in time wasting and a move away from the core issues which needed to be examined.

#### 5.2.2.6 Summary of Swiss Cottage Avenue Speech Episode Analysis

The question posed at the beginning of this exchange to LA-BJ was as follows:

‘Will you confirm that, contrary to views expressed by some people locally, Camden Council has a great deal of autonomy in determining this planning application and should be expected to take full responsibility for any judgement that it makes on this planning application’

In these exchanges there is a clear battle for dominance amongst the speech participants, in terms of which interpretation of the matters under

discussion would prevail. Overall, these exchanges could not be described as demonstrating qualities associated with strongly dialogical forms of interaction. However, they do, nonetheless, throw some limited light on the matters under discussion.

Table 5.3 Observations on Swiss Cottage Avenue Episode

Overall tone of exchange	Combative and hostile
Any other observations	Discussion turns into a series of personal attacks at times, which serves to obscure clarification of the issues under consideration.



### 5.2.3 Thames Estuary Airport

#### 5.2.3.1 Thames Estuary Airport Exchanges Context

The problem of airport capacity in the London area has been a long standing one, with increasing pressure building in recent years for a decision to be reached as to whether airport expansion is necessary, and if so, where expansion should take place. The Independent Airports Commission (IAC) was set up in September 2012 to examine this problem, and to make recommendations. A scheme submitted to build a new airport in the Thames estuary is the subject of the following speech episode, and took place following the release of an interim report from the IAC (also known as the Davies Commission). In this interim report, the Thames estuary hub report is described as ‘among the most imaginative options submitted’ (2012, p.179) and the report sets out both the advantages and disadvantages of the proposal..

#### 5.2.3.2 Background to Exchanges

LA-BJ has advocated support for the Thames Estuary Airport Scheme. The majority of Assembly members are against the project, deeming it a ‘vanity scheme’ which has no realistic chance of ever being approved. Airport expansion is a difficult topic for all the assembly members, many of whom live in constituencies affected by airport noise and air pollution and thus, the majority of the assembly members oppose airport expansion. At the same time, Heathrow airport brings many economic benefits to London, and airport connectivity is seen as an essential part of London’s long term economic success, and some of the assembly members also represent these perspectives.

### 5.2.3.3 Claim and Counterclaim

The initial questions within this exchange were posed by Darren Johnson (Acronym: DJ –AM) and Onkar Sahota (LA-OS – AM) as follows:

‘What is your response to the Airport Commission’s Inner Thames estuary airport studies?’

And

‘Given the findings of the Davies Commission’s Thames Estuary environmental impacts study, will the Mayor reconsider his advocacy for his island airport?’

Claim

- Thames Estuary Airport is impossible, both on environmental grounds, in terms of protected bird habitats, and on practical grounds, in terms of massive costs.

Counter Claim

- That building a replacement for Heathrow airport in the Thames Estuary is both desirable and possible.
- That building a third runway at Heathrow is environmentally damaging and rejected by Londoners living under and near the flight paths.

Table 5.4 Synopsis of the Exchange-Thames Estuary Airport

Main speakers	Speakers interests/constraints
Darren Johnson (LA-DJ) Green Party Assembly Member	Green party policy opposes airport expansion.
Dr Onkar Sahota (LA-OS) Labour Assembly Member	Labour party policy on Heathrow expansion unclear.
Boris Johnson (Mayor) Conservative Assembly Member	At that time, a London Conservative policy commitment to non-expansion of Heathrow airport, though committed to some form of expansion of airport capacity in the South East.
Jenny Jones (LA – JJ) Green Party Assembly Member	Green Assembly Member Green Party policy opposes airport expansion
Tom Copley Labour Assembly Member	Labour party policy on Heathrow expansion unclear.
Kit Malthouse (LADM-KM) (Conservative) Deputy Mayor for Business and Enterprise	At that time, a London Conservative policy commitment to non-expansion of Heathrow airport though committed to some form of expansion of airport capacity in the South East.

Tony Arbour (LA-TA) Conservative Assembly Member	At that time, a London Conservative party policy commitment to non-expansion of Heathrow airport through committed to some form of expansion of airport capacity in the South East.
Length of exchange (number of utterances)	79
Number analysed	79

## Static Analysis of Thames Estuary Airport Exchange

### 5.2.3.4 Static Analysis of Thames Estuary Airport Exchanges

#### 5.2.3.4.1 Monological Speech

The following analysis will discuss examples of utterances which have been categorised under a strongly monological category, with brief explanatory notes as to the rationale for the assigned categorisation. Further examples of the classifications applied are provided in Appendix 1.2. In the following monological extract, LA-BJ suggests that the Green Party policies on airport expansion disqualify their representatives from reasoned debate on the issue of the estuary airport. There is a lack of engagement with the material points made by the preceding speaker.

Figure 5.12 Hidden polemic, smokescreen

Estuary Airport Studies		Bakhtinian	Argumentative Devices (Monological)	Score
Speaker	Utterances	Monological	Rhetorical Argumentative Ploys	
BJ	All right. It is one of the two. I am trying to elicit your position. It is not entirely clear what it is, but I respect your position, which is either to build more runways somewhere outside the southeast or not to build more runways anywhere, ever! It is one of the two	Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)	Smokescreen (changing the subject)	-7

#### 5.2.3.4.2 Dialogical Speech

The first dialogical utterance comprises an open question addressed to LA-BJ which seeks clarification as to his views on the Airport Commission's report around the feasibility of the proposed Thames estuary airport. This is a simply stated and open ended question, and is thus classified as dialogical.

Figure 5.13 Seeking clarification on alternative perspectives

Estuary Airport Studies		Linguistic	Score
Speaker	Utterances	Dialogical	
DJ	What is your response to the Airport Commission's Inner Thames estuary airport studies?	Seeking clarification on alternative perspectives	3

#### 5.2.3.4.3 Mixed Monological/Dialogical Speech

A mix monological and dialogical speech forms is also employed within the speech episode, which seem to require some alertness on the part of a participant in dialogue to interpret and unravel.

For example, within the following exchange a confirmatory question is embedded within the utterance. This question is designated as mixed, in also containing dialogical elements in relation to the openness displayed around the perspectives of the speaker.

Figure 5.14 Confirmatory questions aligned with direct statement of speaker position

Estuary Airport Studies		Linguistic	Argumentative Devices (Monological)	Score
Speaker	Utterances	Dialogical	Rhetorical Argumentative Ploys	
OS	Given the findings of the Davies Commission's Thames Estuary environmental impacts study, will the Mayor reconsider his advocacy for his island airport	Directness	Confirmatory question (leads to answers that can only support a certain point)	-1

#### 5.2.3.4.4 Thames Estuary Airport Static Analysis Summary

While many of the speech practices within this speech episode were classed as monological, a greater number of utterances were dialogical or mixed monological/dialogical. This reflects, in part, the range of different positions adopted by speakers in relation to the matters under discussion. In terms of monological utterances, these may be characterised as demonstrating a lack of willingness or ability on the part of some of the speakers to engage on equal terms with the concerns of other speakers. A range of speech devices are used in this regard. These include the use of smokescreens which distract from the core issues under examination, ‘disqualification’ of certain speaker’s position on some questionable grounds, single voiced discourse (i.e. adopting an ‘epic’ tone when discussing the Thames Estuary airport ‘phenomenal’ potential) which obviates a need to engage with perspectives which are less ‘visionary’ or ‘far sighted’, adoption of the Bakhtinian stance of the ‘fool’ in using irony to undermine other positions, and the use of humour to distract attention from some of the issues under discussion. There are also appeals to specific feelings (for example, fear) by pointing to the possible dangers of an air disaster over London due to the unsuitable location of Heathrow airport.

The dialogical speech highlighted has included seeking clarification on alternative perspectives, the incorporation of polyphonic perspectives, and the use of clarity and specificity within speech. There were a limited number of purely dialogical utterances which informed these interactions overall. A greater number of utterances within this speech chain were



mixed monological/dialogical. In this context, confirmatory questions are combined with a direct statement of the speaker's position. This seems to reflect the lack of openness in the discussion generally, which means that people used questions as a means of getting their perspectives across. Naturalisation is also used within the exchanges in presenting perspectives in ways which suggests that they are objective facts. There are also various utterances which appeal to feelings of 'pride' in the city of London, its history and its future potential. These statements are somewhat declamatory, and at the same time embedded within this is material information, presented directly and clearly, on the possible benefits of the Thames Estuary Airport plan.

The use of irony is prevalent in these exchanges, where a number of speakers seem to express some frustration at a lack of engagement with the material points made by the Davies Commission report. These ironic comments are combined with other forms of dialogical interaction, including reported speech, polyphonic perspectives and directness.



#### 5.2.3.5 Dynamic Analysis Summary

It may be seen from the graph that this speech episode is less extreme than the Swiss Cottage Avenue episode, and the swings are not as pronounced between monological and dialogical modes of speech. However, the graph still displays a jagged pattern of interaction, which indicates an uneven and combative tone within the actual exchanges. As with the LA exchanges, the patterns of speech within this speech episode show a number of swings from monological to dialogical although there are slightly more mixed monological/dialogical and slightly more dialogical overall. The dominant underlying problem which underlies the exchanges between the LA Members within this speech episode appear to be a lack of joint engagement with the material matters under discussion. The following exchanges demonstrate parallel speechifying in which there is little cross over or engagement with opposite perspectives.

The Dynamic Analysis shows that the exchanges featured a good deal of monological speech and were combative in tone. Although not as hostile as the Swiss Cottage Avenue exchanges, there is little evidence of an on-going engagement with the other perspective. The dynamics of the exchanges indicate oppositional positions, where one party may attempt a dialogical intervention, which is responded to monologically, or vice versa. Thus, there appears to be little in the way of joint engagement. The different parties appear to hold fixed positions, and these do not visibly shift during the course of the speech episode.

### 5.2.3.6 Summary of Thames Estuary Airport Speech Episode Analysis

While this speech episode is not as polarised as the Swiss Cottage Avenue exchanges, monological speech practices play a significant role. Rather than responding directly to questions raised, there is a notable focus on 'presenting' a case. A dynamic develops where all the speech participants then seem to speak to their 'own' views rather than engaging with the 'other' views. For example, there are various references as to the 'rightness' of the Thames Estuary proposal. This tone blocks any real interrogation of the merits or otherwise of the arguments around the airport. Thus, the use of confirmatory questions, generalisations, spin, irony, disqualification, single voiced discourse, ad hominem attacks, persuasive definition, naturalisation and neutralisation are notable, speech practices which do not contribute to the development of new understandings amongst the speech participants. At the same time, directness and clarity inform some of the exchanges.

The range of positions taken by different members of the Assembly seem to lead to a less intense form of dispute around the differences of opinion in this speech as there is no one 'single voice' amongst opponents of the Estuary airport, and at the same time it appears that the speech exchange lead to a deepening of pre-existing positions rather than the emergence of new joint understandings.

Table 5.5 Observations on Thames Estuary Airport

<b>Overall tone of exchange</b>	The exchanges suggest frustration with lack of engagement regarding the material issues raised by the proposal to build the Thames Estuary Airport, as raised by opponents of the estuary airport, with reference to the Davies commission report.
<b>Any other observations</b>	The discussion could be characterised as individuals speaking only to their own supporters within the group, with little cross over or joint engagement with the opposing discursive positions. A good deal of monological and mixed speech, with limited amounts of dialogical speech in evidence.

## 5.2.4 Oxford Street

### 5.2.4.1 Oxford Street Exchanges Context

The Oxford Street exchanges concern pedestrian fatalities and air pollution on Oxford Street and possible ways these issues may be addressed. In relation to air pollution, David Carslaw, a scientist at King's College London, was reported by the Sunday Times in July 2014 as having recorded peak levels of 464 micrograms of nitrogen dioxide (NO<sub>2</sub>) per cubic meter of air in Oxford Street, a level reported as three times higher than the EU's safety limit. NO<sub>2</sub> is produced by diesel fumes from buses and taxis, and Oxford Street has one of the highest bus flows of anywhere in the UK. NO<sub>2</sub> causes irritation in the linings of the lung and can increase the occurrence of lung infections, wheezing, coughing and bronchitis. It can also trigger asthma and heart attacks.

City Hall (i.e. the HQ of the Greater London Assembly) had implemented measures to cut the number of buses on Oxford Street by a fifth, and had worked with transport authorities on initiatives to reduce emissions from buses over the previous two years.

### 5.2.4.2 Background to the Exchange

The press reports about the levels of NO<sub>2</sub> may have prompted the specific questions raised within this particular MQT. Within the verbal exchanges LA-BJ seemed keen to highlight the fact that other air pollutants outside of NO<sub>2</sub> are reducing and that London meets legal limits for many of these other EU regulated pollutants. However, the reports about NO<sub>2</sub> levels are clearly problematic.

Given the extreme situation in relation to NO<sub>2</sub> levels on Oxford Street, the call to pedestrianise Oxford Street could be regarded as the ‘nuclear’ option of addressing this problem very quickly. There seems to be a genuine concern for the health of Londoners, and the health of visitors to London, from all parties in the dialogue. The issue raised in relation to deaths and serious injuries to pedestrians seem to provide a supplementary reason for the pedestrianisation of Oxford Street.

#### 5.2.4.3 Claim and Counterclaim

The initial question within the Oxford Street exchange was posed by Steven Knight (Acronym LA-SK) as follows:

‘Given its high pedestrian vehicle collision rate and dangerous levels of air pollutions, is it not time to pedestrianise Oxford Street?’

The question makes one main claim:

##### Main Claim

- That it is time to pedestrianise Oxford Street

The main claim incorporates two supporting claims:

Two supporting claims:

- Oxford Street has an usually high pedestrian vehicle collision rate
- Oxford Street has dangerously high levels of air pollution

##### Counter Claims

Main counter claim: It is neither necessary nor desirable to pedestrianise Oxford Street

## Supporting Claims

- Oxford Street has had a 60% reduction in killed or seriously injured pedestrians in the last 10 years
- There have been substantial reductions in air pollution levels on Oxford Street, due to a number of important interventions by LA-BJ's office.
- The body representing the retailers on Oxford street do not support pedestrianisation of Oxford Street.

Table 5.6 Synopsis of the Exchange – Oxford Street

<b>Initial Positions of opposing Parties</b>	<b>Speakers interests/constraints</b>
Richard Evans (LA-RE)	Conservative Assembly Member and Chair of meeting
Stephen Knight (LA- SK) Liberal Democrat Party Assembly Member	Lib Dem Party supports further efforts to reduce air pollution in Oxford Street and London.
Boris Johnson (LA-BJ) Conservative Mayor of the London Assembly	Seeks to explain current and future actions and policy by his Conservative administration in relation to air pollution reduction measures on Oxford Street and in London generally.
Jenny Jones (LA-JJ) Green Party Assembly Member	Green Party supports green policies which would reduce air pollution
Darren Johnson (LA-DJ) Green Party Assembly Member	Green Party support for green policies alongside members own strong advocacy for measures which will reduce air pollution
Length of exchange (number of utterances)	70 utterances
Number analysed	70 utterances



As with the previous sections, the analysis firstly comprised a (1) Static Analysis of individual statements and the language used, (2) a Dynamic Analysis of the effects of language usage within particular speech chains

#### 5.2.4.4 Static Analysis of Oxford Street Exchanges

The following section draws out key elements within the strongly monological and strongly dialogical statements. This is then followed by an analysis of the mixed monological/dialogical utterances.

##### 5.2.4.4.1 Monological Speech

The monological utterances which were most pronounced within the exchanges included (1) Hidden Polemic combined with Direct Attack or Ad Hominem attack (2) Use of Smokescreens (3) Ambiguity/generalisations (4) Unclear use of quantifiers/statistics and (5) Interruption.

The exchanges overall are characterised by ongoing interruptions of the other speaker, which seem indicative of frustrations among speakers.

In relation to category (4), the following statement provides one example of an unclear use of statistical evidence.

Figure 5.16 Unclear use of quantifiers/statistics

Oxford Street Exchanges			Linguistic	Score
Speaker	Utterances	Analytical Comment	Monological	
BJ	That has reduced mono ...nitrogen oxides (NOx) by 33% overall in the last two years	Does this imply a reduction in Nox of 33% in Oxford Street? Or a 33 % reduction of Nox emissions by buses?	Unclear use of quantifiers/statistics	-3

#### 5.2.4.4.2 Dialogical Speech

There is little within this overarching speech episode which may be classified as highly dialogical, but some statements include references to other perspectives combined with a directness which brings both clarity and material information to the discussion. The statements incorporate a) Clarity, specificity, directness, and (2) Clear use of quantifiers/statistics.

Figure 5.17 Clarity, specificity, directness

Oxford Street Exchanges		Bakhtinian	Linguistic	Score
Speaker	Utterances	Monological	Dialogical	
BJ	Yes.		Directness	3
BJ	First of all, in the big picture, yes, Oxford Street ... and I cycle down it a lot ... is still polluted. No one is going to contest that .		Clarity	3

In the following statements, quantifiers and statistics are used precisely, which throws material light on the issues under discussion.

Figure 5.18 Clear use of quantifiers/statistics

Oxford Street Exchanges		Linguistic		Score
Speaker	Utterances	Dialogical	Monological	
BJ	There has been a 20% reduction in buses along Oxford Street, which is something the council in particular was keen to see	Clarity		3

#### 5.2.4.4.3 Mixed Monological/Dialogical Speech

As with the other speech episodes, there are a number of mixed statements, with a monological or dialogical predominance. Particular patterns of speech usage are highlighted within this overarching category including the predominance of confirmatory questions. Further analysis may be located in Appendix 1.2 (Part 2)

Figure 5.19 Confirmatory questions

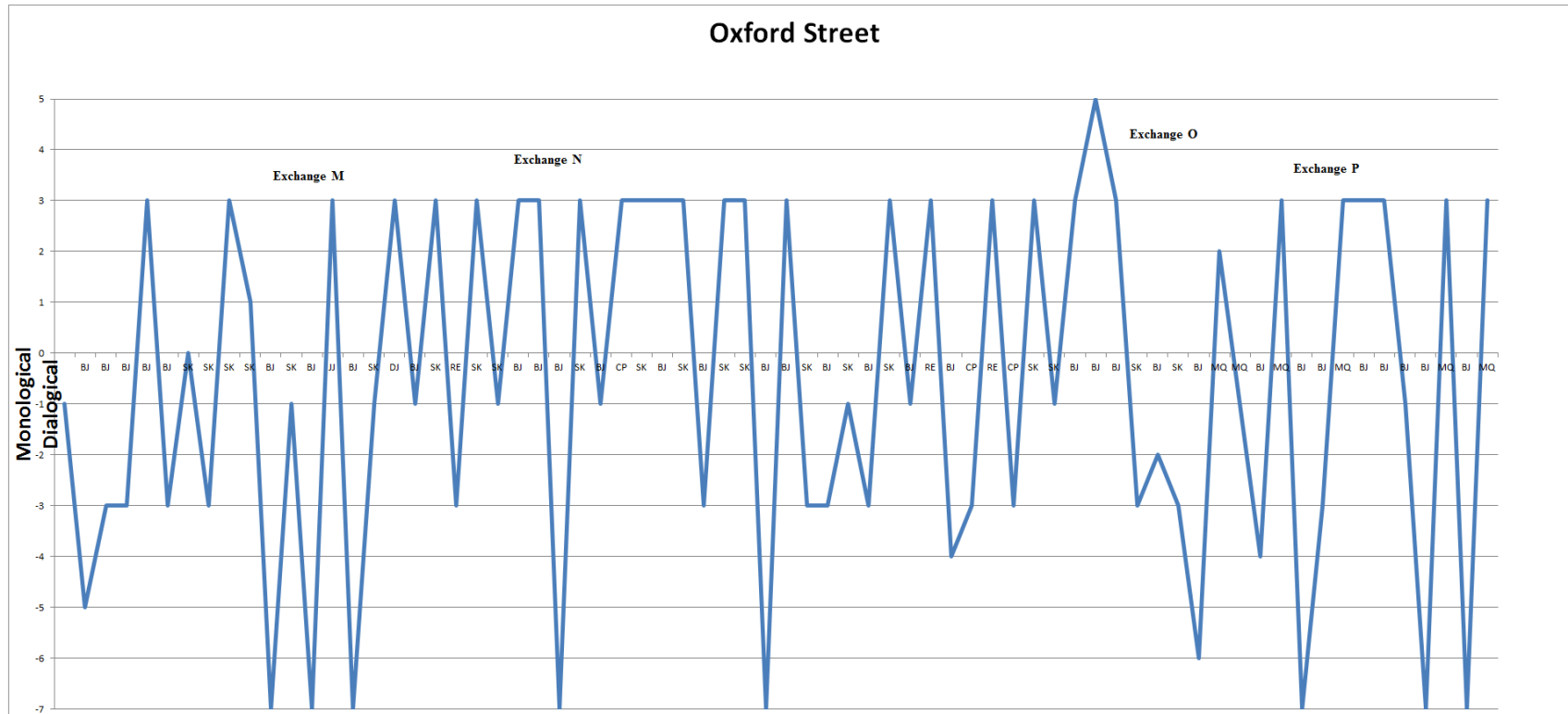
	Oxford Street Exchanges	Linguistic	Argumentative Devices (Monological	
Speaker	Utterances	Dialogical	Rhetorical Argumentative Ploys	Score
SK	Should your response not be, Mr Mayor, to take firm action to make Oxford Street, which is London's prime shopping district, a safe and clean environment for Londoners?	Directness	Confirmatory question (leads to answers that can only support a certain point)	-1

#### 5.2.4.4.4 Static Analysis Summary of Oxford Street

The Static Analysis of the statements by the speakers point to some overall patterns. There is a good deal of language usage which serves to block an open discussion of opposing positions, on both an active and passive level. Active blocking (whether consciously or unconsciously employed) includes direct attacks on the opposing speaker, in terms of the validity of their perspectives and their mode of expression (e.g. 'nonsense', 'hysterical'). More passive means of blocking open discussion include the use of smokescreens to distract attention away from the main topics, the use of generalisations in response to specific lines of questioning, the use of confirmatory questions which embed desired answers within the question, an unclear use of quantifiers and statistical evidence which obscure some of the issues under discussion, ongoing interruptions of the other speaker which breaks the discursive flow, and finally, confusions in the use of scientific terminology which serve to obscure clarification of some of the material issues under discussion.

In terms of the more dialogical use of language within the exchanges, this includes the incorporation of perspectives and voices from other parties (e.g. scientists, traders on Oxford Street) and employing clarity and directness when expressing particular viewpoints. A clear use of quantifiers and statistics is also evident in some of the statements.

Figure 5.20 Dynamic Analysis of Oxford Street



#### 5.2.4.5 Dynamic Analysis Summary

A number of features are notable within these dynamic exchanges. Overall, the exchanges illustrate a very complex and highly energised use of language in discussing a topic of high importance to the London electorate. The graphical display of the Dynamic Analysis shows similar patterns to the previous two speech episodes, in that there are swings between monological and dialogical speech, whilst a majority of the overall language usage falls within the monological half of the chart. The patterns of speech displayed are quite jagged, reflecting strong differences of opinion, and the use of language forms which heighten these differences, rather than language usage which seeks to heighten understandings across different discursive positions. At the same time, there is a noticeable see saw effect in evidence here, with dialogical speech continuously popping up throughout the exchanges, as a counterbalance to the monological speech practices.

The patterns of individual speech within the Static Analysis do seem to extrapolate to broader patterns of discursive struggle, in which the ‘voices’ of each of the speakers seek to find ways to impose a particular interpretation or reading upon the issues discussed.

An unclear use of quantifiers and statistics, accompanied by ambiguity and generalisations are a notable feature within some of the statements made. Distractions, smokescreens, hidden polemics, interruptions and attempts to have the last word are also in evidence. On the other hand, clarity, specificity, directness and a clear use of quantifiers and statistics act as a counterfoil to this.

The Dynamic Analysis of the exchanges between the speakers demonstrate the impact of the particular use of language as tracked within the Static Analysis, Again, there is a good deal of ‘knockabout’ and language play, and less focus on communication which explores the different perspectives with a view to reaching some kind of understanding and accommodation across this.

#### 5.2.4.6 Summary of Oxford Street Analysis

The initial question within the Oxford Street exchange was posed by Steven Knight (Acronym LA-SK) as follows:

‘Given its high pedestrian vehicle collision rate and dangerous levels of air pollutions, is it not time to pedestrianise Oxford Street?’

Table 5.7 Observations on Oxford Street

<p><b>Overall tone of exchange</b></p>	<p>The overall tone of the exchange is combative, with the different parties seeking to highlight their particular understandings of the issues under discussion rather than to seek to understand the other position.</p>
<p><b>Any other observations</b></p>	<p>As with the previous speech episode this discussion could be characterised as individuals speaking to a pre-set agenda with little cross over or joint engagement with the opposing discursive positions. A good deal of monological and mixed speech, with limited amounts of dialogical speech in evidence.</p>



### **5.2.5 London Assembly Summary of Findings**

This concludes the static and Dynamic Analysis of the London Assembly speech episodes.

In terms of research findings which emerge from this London Assembly analysis, some interesting data emerges. Three speech episodes were tracked, namely Swiss Cottage Avenue, Thames Estuary Airport and Oxford Street.

The results of the analysis for Swiss Cottage Avenue showed that monological language usage was dominant within this exchange, involving the use of ad hominem attacks, hidden polemics and the use of confirmatory questions. This was a combative exchange, with some evidence of dialogical speech. The use of dialogical speech did allow certain views to be brought to the surface and some clarity to emerge. Within the Dynamic Analysis the graph showed extreme swings from monological to dialogical, and a descent into tit for tat monological speech at some points. This monological exchanges had the effect of wasting time, and allowed the focus to move away from the key issues under scrutiny.

Within the Thames Estuary Airport speech episode the language was slightly more nuanced. Although there were clear differences of opinion this exchange did not develop into such negative territory. Again a range of monological speech devices were used, including the use of smokescreens, the use of irony to undermine other positions, disqualification, persuasive definition, naturalisation and neutralisation.

Single voiced discourse was also in evidence, where speech adopted ‘epic’ tones in referring to the historical legacy which the Estuary Airport might bring. The Dynamic Analysis suggested that speech did get ‘stuck’ in the monological zone, which seems to reflect the tendency of speakers within this exchange to focus on their ‘own truths’ without engaging with other perspectives which might challenge preconceived positions.

On the other hand, dialogical speech incorporated polyphonic perspectives, whilst clarity and specificity were also in evidence. A greater proportion of the language usage was mixed monological/dialogical, and there was a slightly more conciliatory and relaxed tone to this exchange than that evidenced within the Swiss Cottage Avenue speech episode.

Further, in relation to the Oxford Street speech episode, this was a highly charged speech episode, with some obvious ‘blocking’ of opposing positions by speakers within the exchanges. This involved the use of direct attacks, accusations of ‘hysteria’, the use of smokescreens, the use of generalisations in response to specific lines of questioning, the use of confirmatory questions and above all, an extensive and at times, confused use of statistical evidence to back up particular claims.

The exchanges evidenced a good deal of dialogical speech, including the incorporation of perspectives and voices from other parties, the employment of clarity and directness when expressing particular viewpoints and a clear use of statistical evidence is also present in some of the statements. The Dynamic Analysis demonstrates this ‘knockabout’ and language play. The graphical display of the Dynamic Analysis shows

similar patterns to the previous two speech episodes, in that there are swings between monological and dialogical speech.

The intention of this analysis thus far has been to show whether the analytical framework can be applied to dialogic interactions, and secondly, to discuss some of the trends visible within the Dynamic Analysis of the exchanges for the individual speech episodes. The next phase of the analysis is to apply this same analytical framework to the second transcript, namely the Public Accounts Committee meeting.

### **5.3 Public Accounts Committee**

#### **5.3.1 Information on Public Accounts Committee Meeting**

The committee's overarching aim is to ensure that transparency and accountability inform the government's financial management and practices. The Public Accounts Committee is a cross departmental committee whose remit is to examine the use of taxpayer's money across the government (www.parliament.uk, 2016). The House of Commons appoints the 11 members of the PAC as well as the chairperson, and members are generally elected for the duration of the parliament.

This particular meeting examined the privatisation of Royal Mail. Some key facts, as outlined by the National Audit Office (The Privatisation of Royal Mail - National Audit Office, 2014) underline some of the questions discussed, and are summarised as follows:

Table 5.8 Key Facts: The Privatisation of Royal Mail

Cash Proceeds for sale of Govt's 60 per cent stake in Royal Mail	£1,980m
Increase in Royal Mail share price on first day of trading	38%
Number of times by which the share offer was oversubscribed by institutions	24
No. of retail investors who bought shares	690,000
Increase in Royal Mail's share price over the first five months of trading (as of 13 March 2014)	72 per cent

*Note.* From 'The Privatisation of Royal Mail' (National Audit Office, 2014, p.4).

#### 5.4.1.1 Purpose of Exchanges

Different parties within this dialogue represented different perspectives and viewpoints, which are now summarized.

Members of Parliament: To examine whether the privatisation process was optimal, and if not, why not. Also, to highlight if there are any failings in the regulatory system concerning IPOs and in particular, IPOs of publicly owned bodies. Lastly, to highlight any failings of process in relation to the privatisation process or Royal Mail.

Financial Conduct Authority (FCA): The FCA website states that the FCA is 'an independent organisation (FCA, 2016), funded entirely by the firms we regulate. While we are not a Government organisation, we are accountable to the Treasury and to Parliament'. Part of the purpose of

the FCA representatives, in the context of this committee meeting, was to explain the perspectives of the FCA in relation to the IPO.

The National Audit Office (NAO): The role of the NAO is to scrutinise public spending, in order to assess that the best value is being achieved both for Parliament, and by default, for the public purse. The NAO's main goals within this meeting was to develop further understanding on the workings of the financial markets, and more specifically, understandings around the FCA's view of the Royal Mail IPO. A second purpose was to answer any questions from MPs about the report issued by the NAO in April 2014 which examined this issue.

#### 5.4.1.2 Forms of Interaction

The PAC meetings take place weekly, and last approximately two to three hours. The sessions are formally, chaired. They take the form of a question and answer session, with the MP's posing questions which are answered by the attendees. The question and answer format changes into a general discussion at various points, before moving back to a question and answer format when new MPs take over the questioning role. Committees take evidence in public and these sessions are webcast and also transcribed to provide written evidence for record purposes. In terms of the physical space, the Members sit at a horseshoe shaped table, and the 'witnesses' sits in front of this.

#### 5.4.1.2 Public Accounts Committee (PAC) Meeting on the 28<sup>th</sup> April 2014

At the time in which this PAC committee meeting took place, the Committee had a Labour Party Chairperson, namely Margaret Hodge. The following table lists the speakers at the meeting and their acronyms, for the purpose of the research.

Table 5.9 Public Accounts Committee Meeting Speakers

<b>Public Accounts Committee Attendees</b>	<b>Acronym</b>
Margaret Hodge (Chairperson, Labour)	PACMP- MH
Richard Bacon (Conservative)	PACMP - RB
Stephen Barclay (Conservative)	PACMP - SB
Guto Bebb (Welsh Conservative)	PACMP- GB
Jackie Doyle-Price (Conservative)	PACMP- JDP
Meg Hiller (Labour Co-operative)	PACMP - MeH
Stewart Jackson (Conservative)	PACMP - SJ
Anne McGuire (Labour Scotland)	PACMP - Amc
Austin Mitchell (Labour)	PACMP - AM
Nick Smith (Welsh Labour)	PACMP – NS
Ian Swales (Lib Dem)	PACMP – IS
Justin Tomlinson (Conservative)	PACMP - JT
Martin Wheatley (FCA Chief Executive)	PACFCA-MW
William Amos (FCA Director)	PACFCA-WA
Amyas Morse (NAO Auditor General)	PACNAO-AM
Gabrielle Cohen (NAO - Assistant Auditor General)	PACNAO-GC
Matthew Rees (NAO – Director)	PACNAO-MR
Marius Gallaher (NAO – Treasury Officer)	PACNAO-MG

#### 5.4.1.3 Public Accounts Committee Meeting Analysis

The PAC transcript is a longer and more complex speech episode than the London Assembly transcript. Whilst the pattern of analysis overall in terms of: (1) Static and (2) Dynamic remains the same as for the London Assembly, an additional level of analysis has been incorporated into the discussion of the monological and speech practices, drawing on the scoring system discussed in Chapter 4 (Section 4.3)

Therefore, the discussion breaks down the Monological discussion into Monological Strong (-7, -6, -5) and Monological Medium (-4, -3). The Dialogical discussion is broken down in to Dialogical Strong (+5) and Dialogical Medium (+4, +3).

In relation to the Dynamic Analysis, beyond the general commentary on the speech patterns displayed within the graphical display, the analysis tracks those exchanges which show the most extreme contrast between monological and dialogical forms of speech in order to track some particular patterns in relation to this. This last form of analysis is described as a Peaks and Troughs analysis. This additional level of analysis has been incorporated in order to provide additional insights in the context of a much longer and more complex speech episode than the London Assembly.

## Claims and Counterclaims

### Claims:

- That the privatisation process of Royal Mail failed to achieve full value for money for the public.
- That further investigation of the process by the FCA is warranted on the back of the facts presented by the NAO report

### Counter Claim

- That there is no evidence to suggest that this privatisation process contravened any legal or regulatory frameworks
- In the absence of such evidence, any further investigation is unjustified

Table 5.10 Initial positions – Public Accounts Committee

<b>Length of exchange (number of utterances)</b>	297 utterances
<b>Initial positions of opposing parties</b>	<p>Position 1: That the Royal Mail IPO should be investigated further as there is evidence that full value for money was not achieved for the public.</p> <p>Position 2: That the Royal Mail IPO shows no evidence or any regulatory transgressions and that any further investigation is unwarranted.</p>



### 5.3.2 Static Analysis of Public Accounts Committee

#### 5.3.2.1 Initial Discursive Positions

The analysis begins by displaying the discursive positions which are put into play by some of the main parties within the discussion at the start of the exchanges. Following an initial enquiry of any possible conflicts of interest by those present the exchanges start with a confirmatory question from the chairperson (PACMP-MH) outlining the ‘explosive’ jump in share price on the first day of trading of Royal Mail shares, citing evidence from the NAO report as to the unusual nature of this share price jump, and asking when (not if) the Chief Executive of the FCA (PACFCA-MW) will initiate an investigation into the process. This question starts the proceedings with a bang.

Figure 5.21 Reported indirect speech, confirmatory question, and naturalisation.

Speaker	PAC - Royal Mail IPO		Bakhtinian		Linguistic	Argumentative Devices (Monologic)		
	Utterances	Analytical Comment	Dialogical	Dialogical	Monological	Rhetorical Argumentative Ploys	Dialogically Contractive Discursive Closures	Score
PACMP - MH	Welcome. Thank you for coming at such short notice. I should declare an interest before we start. The financial advisers for my late husband's pension pot bought a few shares in Royal Mail during their early privatisation.			Clarity				3
PACMP - MH	May I start with you, Martin? The share price exploded. It went up 38% on that very first day. Given what is a pretty unbelievable jump, according to the NAO Report on similar IPOs, what action are you taking? What inquiries have you instituted, if any?		Reported Indirect Speech			Many questions (aka leading questions or complex questions)	Neutralisation (value laden discursive positions treated as if value free, through proclaiming)	2

PACFCA-MW immediately moves to control the implications in this early question by suggesting that there are two key points to be made in response. Firstly, that a jump in share price is not unusual on the first day of trading, and secondly, that having also read the NAO report, there is nothing to suggest that anything which the FCA would wish to investigate has occurred in relation to this share offering.

Figure 5.22 Complex questions, specificity, reported indirect speech, generalisations

Speaker	PAC - Royal Mail IPO		Bakhtinian		Linguistic	
PACFCA-MW	Two points.	Recognition of complex questions - and move to control		Specificity		3
PACFCA-MW	When you say a pretty incredible jump, most IPOs are priced to see some jump on the first day. Around the world, that is a familiar model in which you see an increase. Perhaps this was a bigger increase than most, but, typically, they are priced to go.				Generalisations	-3
PACFCA-MW	In terms of inquiries, we do not routinely inquire into anything that happens in the market, unless we suspect there is a particular possibility of misconduct. We have read the NAO Report. We have seen some of the observations made. There is nothing that suggests to us that our resources should be used on an inquiry, absent any further information coming out		Reported Indirect Speech		Generalisations	1

These responses are first of all classified as ‘Generalisations’ in that the speaker moves the focus to a general point around the behaviour of share prices movements in broad terms. Secondly, the speaker refers to the NAO report. These early exchanges set the tone for a skilful dialogue that demonstrates the use of a wide range of speech devices.

Verbal exchanges will now be examined in terms of monological and dialogical categories. Given the length and complexity of this speech episode, the Static Analysis here is broken down into further sub sections between strong monological/dialogical, medium monological/dialogical and low monological/dialogical.

#### 5.3.2.2 Strong Monological Speech (-7,-6, -5)

The following exchanges incorporate a range of speech practices which draw upon strongly monological speech devices. These are briefly described to demonstrate the classifications which have been applied in these contexts.

The first strongly monological utterance is made by PACMP -MH, who poses a question which is both confirmatory and also informed by the presence of a third party, in this case the 'public' who is framed as sanctioning and validating the speech utterance.

Figure 5.23 Confirmatory questions, presence of superaddressee

Speaker	PAC - Royal Mail IPO		Bakhtinian	Argumentative Devices (Monological)				
	Utterances	Analytical Comment	Monological	Rhetorical Argumentative Ploys	Substantive Fallacies	Questionable argument techniques	Dialogically Contractive Discursive Closures	Score
PACMP - MH	we the taxpayer lost on day one £750 million, so I think there is a pretty substantial public interest for you to assure us, and through us the public, as to the appropriateness of the regulatory regime in which this deal was launched on to the exchange	"We the taxpayer" implies views representative of the taxpayer	Presence of Superaddressee (speech directed at idealised or actual other, who sanctions and validates the particular discourse which has been utilised in the speech context)	Confirmatory question (leads to answers that can only support a certain point)				-7

The monological statement is made by PACMP-AMc who suggests that the discussion is not producing optimal levels of clarity and understanding and uses the metaphor that it is like ‘swimming through treacle’.

Figure 5.24 Hidden polemic, confirmatory question

Speaker	PAC - Royal Mail IPO		Bakhtinian	ative Devices (M)	
	Utterances	Analytical Comment	Monological	Rhetorical Argumentative Ploys	Score
PACMP - Amc	It is like swimming through treacle here this afternoon, frankly. I am not quite sure what it takes to ring the alarm bells, because you have not given us any real indication about how the regulations work in terms of your alarm bells being jangled. We have been talking about this for the best part of 40 minutes and I do not think, unless I have misinterpreted some of the questions, that some of my colleagues understand either. What rings your alarm bells if you do not know what you do not know because you do not want to know it?	alarm bells	Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)	Confirmatory question (leads to answers that can only support a certain point)	-7

Finally, the following utterances were classed as comprising generalisations which did not directly address some of the issues raised.

Figure 5.25 Generalisations and monovoiced

Speaker	PAC - Royal Mail IPO	Bakhtinian		Linguistic	
	Utterances	Monological	Dialogical	Monological	Score
PACFCA-MW	We do not routinely investigate every IPO on the market.	Monovoiced		Generalisations	-6

Speaker	PAC - Royal Mail IPO	Bakhtinian		Linguistic	
	Utterances	Monological	Dialogical	Monological	Score
PACFCA-MW	It is not a precise number. It is based on our judgment	Monovoiced		Vagueness	-6

### 5.3.2.3 Medium Monological (-3, -4)

The Medium Monological section shows a whole series of utterances which may be classified as comprising generalisation or somewhat vague answers to questions posed.

The following utterance by PACFCA-MW sums up, to a large extent, a general tone which informs a good deal of the answers of both PACFCA-MW and PACFCA-WA, especially in the early part of the exchanges, namely a quality of verbal carefulness. The sections below this provides some examples of answers which are classified under the categories of: (1) Generalisations and Ambiguity (2) Vagueness.

Further examples may be found in Part 2 (Appendix 1.2)

Figure 5.26 Groups of utterances: generalisations and ambiguity

Speaker	PAC - Royal Mail IPO	Linguistic	Argumentative Devices (Monological)				Score
			Rhetorical Argumentative Ploys	Substantive Fallacies	Questionable argument techniques	Dialogically Contractive Discursive Closures	
PACFCA-MW	I believe that that was the intention, or one of the intentions.	Generalisations					-3



Figure 5.27 Groups of utterances: vagueness

Speaker	PAC - Royal Mail IPO		Bakhtinian	Linguistic	
	Utterances	Analytical Comment	Monological	Monological	Score
PACFCA-MW	Again, because I do not have the figures before me, I cannot give you -			Vagueness	-3

Speaker	PAC - Royal Mail IPO	Bakhtinian	Linguistic	Argumentative Devices (Monological)			Score
	Utterances	Monological	Monological	Substantive Fallacies	Questionable argument techniques	Dialogically Contractive Discursive Closures	Score
PACFCA-MW	Sorry, it is just that I don't have it in my head at the moment. We will write to you		Vagueness				-3

Speaker	PAC - Royal Mail IPO	Bakhtinian	Linguistic	Argumentative Devices (Monological)			
	Utterances	Monological	Monological	Substantive Fallacies	Questionable argument techniques	Dialogically Contractive Discursive Closures	Score
PACFCA-MW	Well, as I have said, I apologise that I do not have the information here. There will be cases that we can give you. Unfortunately, we may not be able to give them to you verbally now		Vagueness				-3

#### 5.3.2.4 Strong Dialogical Speech (+5)

In terms of more dialogically oriented speaking practices, the first section shall discuss the ‘strongly’ dialogical (+5) and the following section the ‘medium’ dialogical (+4,+3).

In the ‘strongly’ dialogical utterances some points may be made. Firstly, a proportion of the utterances refer to other voices, or perspectives, and are classed as polyphonic. Direct speech is also employed to make points within these utterances. In addition, the citing of particular evidence to support statements are designated as ‘indirect speech’ in the context of a professional organisation, i.e. rather than cite individual views, it is more apposite to cite particular organisational sources.

The dialogical utterances show a trend of (1) Polyphonic, (2) Reported Indirect Speech (3) Reported Direct Speech, and (4) Loopholes. An example of polyphonic speech is provided below. Examples of the additional speech categories may be found in Appendix 1.2.

Figure 5.28 Groups of utterances: polyphonic perspective

	<b>PAC - Royal Mail IPO</b>		<b>Bakhtinian</b>			
	Utterances	Analytical Comment	Monological	Dialogical	Dialogical	Score
PACFCA-MW	You and the NAO have looked at the potential cost to the Exchequer, and that is entirely right; that is where that inquiry belongs			Polyphonic Perspective	Specificity	5

### 5.3.2.5 Medium Dialogical Speech (+3, +4)

What is notable about these utterances is that all of them, in some form or other, provide clarity with regard to various aspects of the issues under discussion and also clarity around the discursive positions of speakers. They may be described as moving joint understandings forward across these areas. They do not demonstrate language use as a means of controlling the verbal interactions but are instead focused on communicating or clarifying some kind of material facts in relation to the matters under discussion. These utterances are grouped

under: (1) Specificity (2) Clarity (3) Seeking clarification on alternative perspectives. Examples of 1 and 3 are provided below. Further examples are listed in Appendix 1.2.

Figure 5.29 Groups of utterances - specificity

	PAC - Royal Mail IPO				
PACMP - MH	What would would be if the jump was explained by information that was available to only some people in the market, or if people were operating with the benefit of information that was not publicly and fully disclosed			Specificity	3

Figure 5.30 Groups of utterances - seeking clarification on alternative perspectives

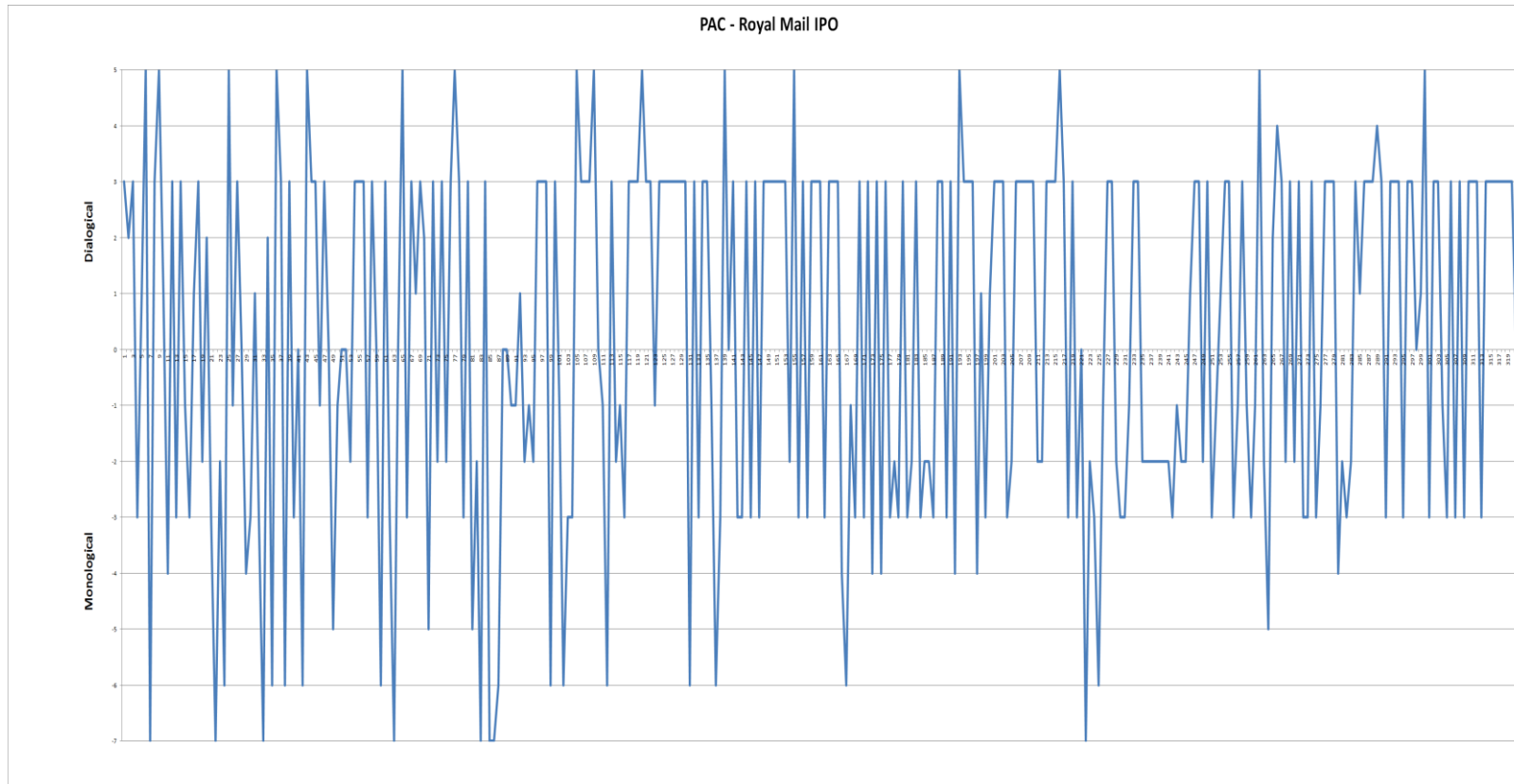
	PAC - Royal Mail IPO				
PACNAO-AM	In other words, do you find yourself with a book-building exercise and then you find yourself with a group of preferred priority investors? All that, I think it is fair to say, probably has a result, which is that you do not have an even distribution of shares into the market, but quite a concentrated distribution. Would that be fair?		Speaker is probing in more detail here into some problematic aspects of this transaction	Seeking clarification on alternative perspectives	3

### 5.3.2.6 Summary of Public Accounts Committee Static Analysis

Summarising the findings of the Static Analysis across this speech episode produces some interesting trends. First of all, the Strongly Monological utterances seem to reflect a frustration with the tone of the discussion and a desire to jolt the opposing speakers into a different form of engagement. However, the majority of the utterances fall within the Medium Monological/Dialogical band. In relation to Medium Monological, a whole series of generalisations are presented around the processes involved in the flotation of a company and the workings of the financial markets. There is also a good deal of repetition, alongside some ambiguity in terms of committing to any particular stance, in relation to the particular matters under discussion. There is some evidence of speakers expressing their understandings within a particular genre of communication, which may be broadly classified as business/legal. This seems to give the speech a somewhat monovoiced tone at various points. The repetitive aspects of the utterances seem also to produce a corresponding or mirrored repetition in opposing perspectives from other speakers, and this results in some stasis, and at particular points flashes of irritation between speakers.

Moving on to Medium and Strong Dialogical utterances, what is notable here is that they all, in some form or other, provide clarity with regard to various aspects of the issues under discussion and also clarity around the discursive positions of speakers. Seeking clarification on alternative perspectives, specificity, and reported indirect speech all feature quite notably in this regard.

Figure 5.31 Dynamic Analysis of Public Accounts Committee



The above chart depicts the utterance flow throughout this speech episode, according to the scoring criteria assigned to the particular utterances. As may be seen from this chart, the majority of utterances within this speech episode were located in the medium band, i.e. ranging from -4 to +4, indicating that the verbal interactions were largely in the medium ranges of the monological/ dialogical score. This is quite distinct to the scoring extremes from monological to dialogical in the London Assembly speech chains, and in this context, points to quite a different kind of verbal interaction.

### 5.3.3 Dynamic Analysis of Public Accounts Committee

As discussed in the Static Analysis above, the monological utterances within the PAC were characterised by generalisations and vagueness, while the dialogical were characterised by clarity and specificity. There is a more even tone to these exchanges as compared to the London Assembly interactions. The following analysis will seek to further shape discussion of this long speech episode by breaking it down into the following sub sections:

- (1) Analysis of some key highs and lows in the exchanges, which indicate some points of instability or conflict, and
- (2) The second phase of the discussion which considers a key breakthrough point, after which the exchanges were more stable and the number of 'clashes' diminished.

No. 1 Peak and Trough (Figure 5.32a and Figure 5.32b)

At the beginning of the speech episode, PACMP - MH has laid out her immediate concerns that the share price jump was ‘pretty unbelievable’ (‘many questions’), and refers to the NAO report in evidencing this claim (‘reported indirect speech’). She suggests that the FCA should be in the process of beginning an enquiry into the matter. The answers that follows from PACFCA-MW immediately dampens down this expectation, and suggests that nothing untoward is evident (‘specificity’ and ‘generalisations’). Secondly, that the resources of the FCA will not be well spent investigating the issue at this point (‘reported indirect speech’ and ‘generalisations’).



Figure 5.32a Many questions/reported indirect speech – specificity – generalisations – reported indirect speech, generalisations

	PAC - Royal Mail IPO		Bakhtinian			Linguistic	Rhetorical Devices (M)	Score
	Utterances	Analytical Comment	Monological	Dialogical	Dialogical	Monological	Rhetorical Argumentative Ploys	Score
PACMP - MH	May I start with you, Martin? The share price exploded. It went up 38% on that very first day. Given what is a pretty unbelievable jump, according to the NAO Report on similar IPOs, what action are you taking? What inquiries have you instituted, if any?			Reported Indirect Speech			Many questions (aka leading questions or complex questions)	2
PACFCA-MW	Two points.	Recognition of complex questions - and move to control			Specificity			3
PACFCA-MW	When you say a pretty incredible jump, most IPOs are priced to see some jump on the first day. Around the world, that is a familiar model in which you see an increase. Perhaps this was a bigger increase than most, but, typically, they are priced to go.					Generalisations		-3
PACFCA-MW	In terms of inquiries, we do not routinely inquire into anything that happens in the market, unless we suspect there is a particular possibility of misconduct. We have read the NAO Report. We have seen some of the observations made. There is nothing that suggests to us that our resources should be used on an inquiry, absent any further information coming out			Reported Indirect Speech		Generalisations		1

PACMP - MH's response to this reply is dialogical, in referring to the NAO report, but this is followed by monological utterances which refer to the loss of monies to the public purse. While PACFCA-MW's initial response has been clear in addressing the specific questions in relation to the workings of the financial markets, these answers do not engage with the broader 'moral' questions which have also been raised. This could be framed as a clash between a business/legal form of speech versus a moral/ethical form of speech.

Figure 5.32b Reported indirect speech/specificity – superaddressee/confirmatory question

PAC - Royal Mail IPO		Bakhtinian			Linguistic		Discourse Devices (M)	Score
Utterances	Analytical Comment	Monological	Dialogical	Dialogical	Monological	Rhetorical Argumentative Ploys		
PACMP - MH	If you look at figure 19 of the NAO Report, in relation to other IPOs, this one looks substantially much bigger			Reported Indirect Speech	Specificity		5	
PACMP - MH	we the taxpayer lost on day one £750 million, so I think there is a pretty substantial public interest for you to assure us, and through us the public, as to the appropriateness of the regulatory regime in which this deal was launched on to the exchange	"We the taxpayer" implies views representative of the taxpayer	Presence of Superaddressee (speech directed at idealised or actual other, who sanctions and validates the particular discourse which has been utilised in the speech context)			Confirmatory question (leads to answers that can only support a certain point)	-7	

No. 2 Peak and Trough (Figure 5.33)

A second clash between the business/legal perspective versus a moral perspective occurs when PACFCA-MW responds to a question in relation to the pre-allocation of shares to preferred investors, and whether there was any conflict of interest between the advisory, asset management and trading arms of the banks in relation to this. PACFCA-MW replies that there is no evidence to suggest any breach, and that no particular issues have been raised with the FCA. This results in quite a strong intervention by PACMP - RB, one which again seems to be fuelled by a sense of moral purpose.

Figure 5.33 Vagueness – hidden polemic/direct attack - specificity

PAC - Royal Mail IPO		Bakhtinian			Linguistic	Rhetorical Devices (M)	
Utterances	Analytical Comment	Monological	Dialogical	Dialogical	Monological	Rhetorical Argumentative Ploys	Score
PACFCA-MW	Well, I think the seller and its advisers will know who the allocation was to. We have had no issues raised with us about either that there was inappropriate management of conflicts in the process.				Vagueness		-3
PACMP - RB	Well, you wouldn't, would you, because they are sitting very pretty.		Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)			Direct attack	-7
PACMP - RB	The question to which most people would like an answer is, for example, did one of the advisory businesses such as Lazards give a large number of shares to its group asset management business, which were then sold—and, if so, how many?		Presence of Superaddressee (speech directed at idealised or actual other, who sanctions and validates the particular discourse which has been utilised in the speech context)		Specificity		-2

No. 3 Peak and Trough (Figure 5.34)

In this third example, a similar exchange occurs, with frustration emerging at PACFCA-MW's responses. The use of language on the part of PACFCA-MW is very measured, which produces some level of frustration amongst other dialogue participants.

Figure 5.34 Loopholes/repetition – irony – hidden polemic/appeals to specific feelings – polyphonic perspective/many questions

	PAC - Royal Mail IPO		Bakhtinian	Linguistic	Discourse Devices (M)		
PACFCA-MW	I understand there is a point that is being looked at here, which is about whether proper value was achieved, but that is quite different from whether there was a regulatory failure, and nothing has come to our attention which suggests a regulatory failure.	loophole: 'nothing has come to our attention'. Ambiguity 'suggests'.		Loopholes	Repetition		1
PACMP - MH	I am sorry; I am completely bemused by this				Irony		-3
PACMP - MH	I think for you to make that judgment you would know who benefited from that initial allocation of shares on the day of the launch, and therefore who made a great big killing on day one when it went up 38%. You would need to know that, and you would need to know their relationship with the banks	Appeal to emotions through use of metaphor: "a great big killing"	Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)			Appeals to specific feelings	-7
PACMP - MH	It is what Richard Bacon alluded to. It think it is not so much Lazards; I think it is actually the syndicate of banks that were involved in actually identifying and finding investors who wanted to take those shares.			Polyphonic Perspective		Many questions (aka leading questions or complex questions)	2

No. 4 Peak and Trough (Figure 5.35)

A different kind of clash occurs between two of the MPs on the panel, namely PACMP - MH and PACMP - JDP, which seems to indicate a differing appreciation of the moral and practical significance of the issues under consideration. This particular clash relates to whether or not the public are as concerned about the share price jumps as PACMP - MH is claiming. PACMP - JDP directly questions this assumption, not through a specific argument but rather through a brief intervention which questions and seeks to 'disrupt' this narrative. PACMP - JPD's use of the phrase 'is there really?' is interesting in this context, as it suggests that the naturalisation of the perspective that there is a general public concern may be questioned by another 'real' or natural perspective which suggests the opposite, namely that the public are not particularly concerned with the issues raised on this deal.

Figure 5.35 Interruption/hidden polemic/naturalisation –clarity – hidden polemic/naturalisation – hidden polemic/naturalisation

83	PACMP JDP	- Is there really?		Interruption	Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)	Naturalisation (discourse positioned is reified as natural or reflecting reality)	-7
84	PACMP MH	- Yes. I think there is.					3
85	PACMP JDP	- Is there really? I have seen no evidence of that			Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)	Naturalisation (discourse positioned is reified as natural or reflecting reality)	-7
86	PACMP MH	- That might be your view. My view is that there is			Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)	Naturalisation (discourse positioned is reified as natural or reflecting reality)	-7
87	PACMP MH	- In those instances, don't you think it behoves you to satisfy the public interest, or those of us who feel that public interest, that there was no breach in this particular case?			Presence of Superaddressee (speech directed at idealised or actual other, who sanctions and validates the particular discourse which has been utilised in the speech context)		-6

No. 5 Peaks and Trough (Figure 5.36)

Given certain patterns of speech where MPs raise particular concerns and FCA representatives offer reasonable counter explanations, the following speech chain again provides a clear description of the discursive frustrations which have emerged thus far. The speech chain incorporates qualities of repetition, confirmatory questions, hidden polemics, and irony. On the other hand, monovoicedness and repetition are in evidence.



Figure 5.36 Repetition – hidden polemic/confirmatory questions – monovoiced – irony – repetition

221	PACMP Amc	I just want to reflect on what you have just said over the past few minutes, compared with what you said earlier when I asked a question. Did it not ring at least some alarm bells that with this approach, which I think a couple of minutes ago you said should have given certainty in terms of the stability of the investors, that did not happen? I am struggling with that fact		alarm bells		Repetition		0
222	PACMP Amc	It is like swimming through treacle here this afternoon, frankly. I am not quite sure what it takes to ring the alarm bells, because you have not given us any real indication about how the regulations work in terms of your alarm bells being jangled. We have been talking about this for the best part of 40 minutes and I do not think, unless I have misinterpreted some of the questions, that some of my colleagues understand either. What rings your alarm bells if you do not know what you do not know because you do not want to know it?		alarm bells	Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)		Confirmatory question (leads to answers that can only support a certain point)	-7
223	PACFCA- MW	Can I answer your question about stability? It may well have been disappointing for the issuer to have found that those shares were subsequently sold very quickly. That is not a regulatory issue. There was no misconduct and no suggestion of breach. People have fiduciary responsibilities to their clients.			Monovoiced			-2
224	PACMP Amc	But would it not have alerted you at least to think that there might be some issue to do with regulation, which would have exercised just a little tiny bit of your curiosity?				Irony		-3
225	PACFCA- MW	Our curiosity is always exercised by what we see in the market. We have to put our resources on the areas where we think there has been a potential for misconduct in the market. There is nothing in this			Monovoiced	Repetition		-6

### Dialogue Breakthrough Point (Figure 5.37)

Some key exchanges occurred approximately two thirds of the way through the meeting which seemed to create a 'breakthrough' in understanding between the parties.

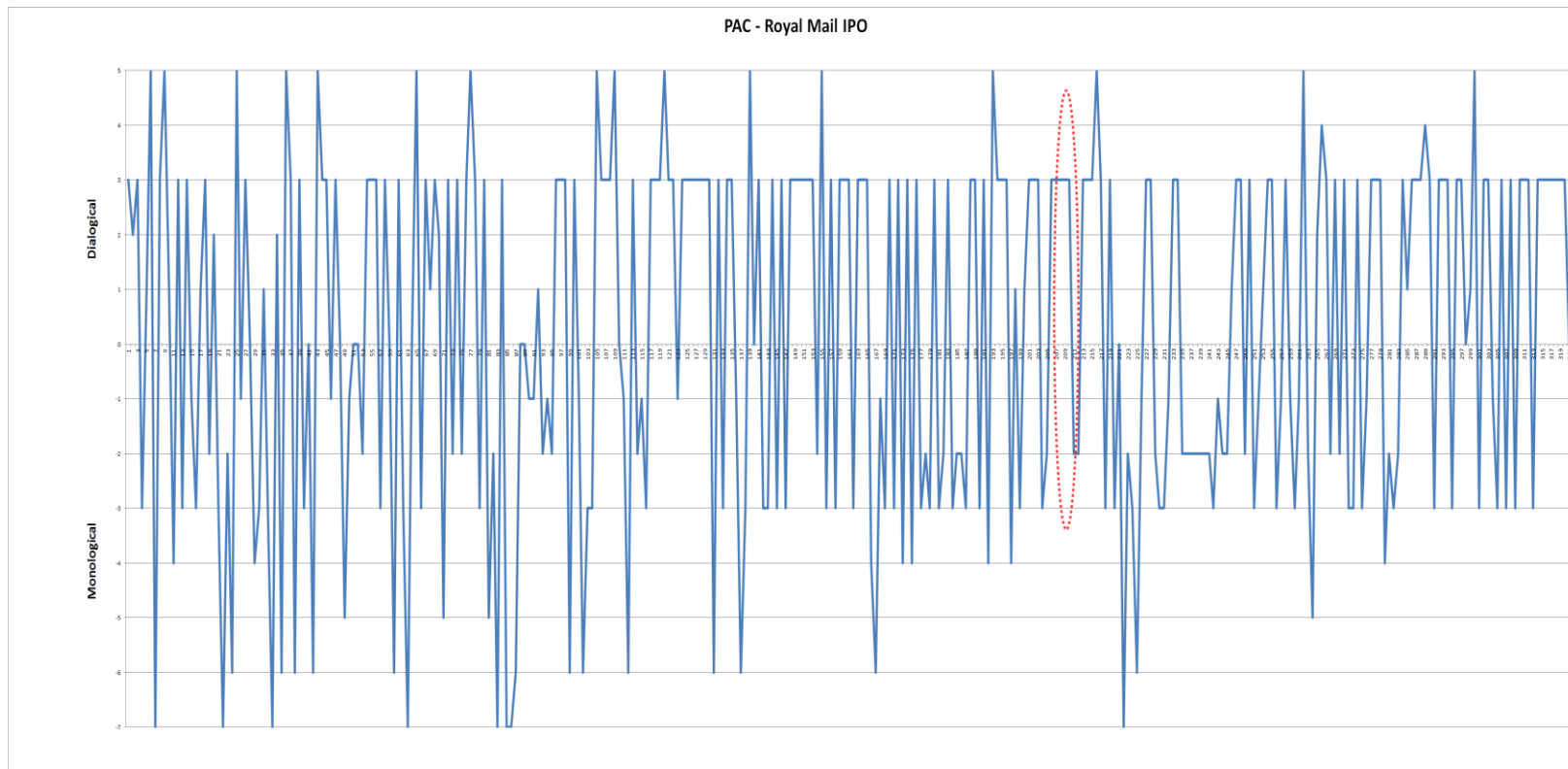
Following a 'hiatus' in which PACMP - MH and PACFCA-MW again restated their respective positions, PACMP - RB moves to summarise PACFCA-MW's position. This seemed to offer a means of 'bridging' the different discourses of the opposing parties. In effect, this restatement summarised clearly the points which PACFCA-MW had been making, in a form of language which the MPs could more easily relate to.

Thereafter, the more extreme swings between monological and dialogical within the exchanges abated, and from this point, some common understanding, if not necessarily agreement, started to build.

Figure 5.37 Specificity – generalisations – hidden polemic/humour – specificity – specificity

203	PACMP MH	- So you are not sitting there today to tell us categorically that the market functioned according to the rules. You cannot say that.					Specificity		3
204	PACFCA- MW	No, we cannot say that because we have not done the investigation, but for us to do an investigation, we would have to believe that something went wrong in this case		Appears to be a circular argument				Generalisations	-3
205	PACMP MH	- It is chicken and egg.		Recognition of the circular argument	Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)		Humour		-2
206	PACMP RB	- Correct me if I am misstating this, but essentially you are saying that it would be perfectly possible for the rules to have been followed and for the market to have functioned well in a situation where there was a very significant premium, as there was on this occasion.					Specificity		3
207	PACMP RB	- Actually, you said that it is normal to have very significant premiums, although of the 16 IPOs referred to in figure 19, four went down on the first day, two had a zero change, five had a significant premium, four had a small premium and one, the Royal Mail one, had a huge premium. What you are saying is that it is perfectly possible for the rules to have been followed completely and for you to have no concerns as a regulator because, for example, the client had taken an extremely cautious, risk-averse approach to the pricing of the IPO in order to make absolutely certain that the issue was successful which, in and of itself, would not necessarily raise regulatory concerns. Is that a fair statement of your position?					Specificity		3
208	PACFCA- MW	Yes, it is. Absolutely					Specificity		3

Figure 5.38 Dynamic Analysis of Public Accounts Committee showing Dialogue Breakthrough Point



### **5.3.4 Public Accounts Committee Summary of Findings**

The question posed at the beginning of this exchange was as follows:

‘May I start with you Martin? The share price exploded. It went up 38% on that very first day. Given what is a pretty unbelievable jump, according to the NAO report on similar IPOs, what action are you taking? What inquiries have you instituted, if any?’

This was a much less extreme meeting in terms of speech practices than the London Assembly meetings, in terms of monological/dialogical swings. Many of the exchanges were in the medium monological/medium dialogical range. The earlier parts of the exchanges seemed to fall into a pattern of specific questions raised by MPs in relation to the Royal Mail IPO being answered by generic observations on the working of the financial markets by the FCA representatives. This dynamic caused frustrations to emerge at times amongst participants. These differences in understandings of the ‘topic’ under discussion seem to relate to certain MPs’ views that the IPO should have primarily benefitted the public purse, and that any losses to the public should result in some ‘regulatory’ investigation. This view is largely framed as a ‘moral’ duty to ensure fair value for money for the public purse by the PAC.

The FCA framing, on the other hand, was that there was no evidence of any regulatory breaches in relation to this IPO, and that the FCA could only address issues which are set within this overarching regulatory/legal framework. The ‘breakthrough’ point in the exchanges occurred when the

understandings which the FCA brought to the meeting were summarised and restated by one of the MPs on the committee. This ‘bridging’ of the two communicative ‘genres’ seemed to allow the development of a clearer ‘joint’ understanding and thereafter the more ‘spiky’ elements of the exchanges seemed to abate.

Table 5.11 Observations on Public Accounts Committee

<b>Overall tone of exchange</b>	Sometimes combative with the use of irony to reinforce points made, overall the exchanges are framed as medium monological/dialogical.
<b>Any other observations</b>	Different parties brought opposing views to this discussion, and this appeared to be partly due to different framings, i.e. what was legal or compliant with regulatory framework versus what was fair or moral (namely the gains for the public purse from the Royal Mail sale versus the gains for the institutions involved in the IPO). The most combative exchanges seemed to hinge upon these different framings. However, a recognition of these differences did seem to occur about half way through the session, and thereafter the swings between monological and dialogical abated.

#### 5.4 Conclusion

In terms of answering research question 1 (i) Can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance, the answer is yes. This has been achieved for both the London Assembly and Public Accounts Committee meeting

transcripts. This has been a complex task, in that there were 65 linguistic markers to apply to the speech, and the number of utterances analysed amounted to 530. However, it seemed important to apply the categorisation scheme to a reasonable number of utterances in order to assess whether the approach worked. As discussed in Chapter 4, issues around dependability, transparency and trustworthiness are central in securing credibility for any qualitative research process. One of the major purposes within this chapter has been to provide clarity around how the monological/dialogical classification scheme has been applied in order to secure this credibility as far as possible. Whilst this has entailed a good deal of data display, this was deemed necessary, in order to increase the transparency of the categorisation approach. Further information on the categorisations has been provided within the Appendices document.

The utterances themselves demonstrate a variety of discursive positions, even within one sentence, and hence the development of a scoring system to account for this complexity has been very useful. This system seems to work relatively well, in that it is possible to account for the complexity of speech in a consistent fashion. The visual representation of the dynamics of speech emerging from the analytical approach provides a very interesting insight into discursive patterns in relation to various kinds of monological and/or dialogical language usage

At the same time, some element of judgement is also part of the analytical process. The approach in the analysis has been to follow the language, and to always refer to the classification scheme, namely only to categorise speech where the language usage clearly fits with the

categories devised. Above all, strong efforts have been made not to engage with the actual arguments which are being made by the speakers as this is not the focus of the work. Instead, the intent is to look only at how those positions are stated.

The individual findings for both speech episodes have already been discussed, and will not be revisited here, but in terms of comparison across both of the speech episodes there are some notable differences. The London Assembly results demonstrate speech exchanges which demonstrated strongly monological forms of speech. There is also use of dialogical speech, which acts as a counter balance, particularly in the Oxford Street exchanges. The monological utterances within the PAC were characterised by generalisations and vagueness, while the dialogical were characterised by clarity and specificity. There is an even tone to these exchanges which were missing from the London Assembly interactions. However, within the PAC speech episode, while clear differences are expressed within the exchanges, the language classification largely sits within the Medium Monological/Medium Dialogical language spectrum. Medium Monological utterances are mainly manifested through generalisations and vagueness, while clarity and specificity are dominant on the Dialogical side. There are some notable peaks and troughs (i.e. monological/dialogical spikes) within the exchanges and these seem to relate to different readings of the purpose of the meeting, where one party is bounded by a business/legal 'genre' of speech, and the other party utilises a broader 'moral' discourse. A



breakthrough moment occurred when these different framings were recognised and joint understandings then start to emerge.

Having completed the first phase of the analysis, the next chapter will now move on to discuss the second research question. This will entail exploring whether dialogical speech practices are sufficient to explain the emergence of understanding in groups with inherent epistemic imbalances.

## **Chapter 6: Research Question 1(ii)**

### **6.1 Introduction**

Chapter 5 has shown that it is possible to map Bakhtinian and other linguistic markers onto discourse with a high level of epistemic imbalance.

The following chapter will address the second research sub question, as follows:

**Research Question 1(ii): Are dialogical speech practices sufficient to explain the emergence of understanding in this type of discourse?**

Thus, this chapter will track whether dialogical modes of speech may be related to the development of new understandings within the speech episodes.

In order to assess this, three analytical steps are completed for each speech episode as follows: (1) Knowledge Exchange Analysis, (2) Critical Path Analysis (2) Language Analysis within key Knowledge Exchanges.

#### **6.1.1 Knowledge Exchange Analysis**

New understandings emerging from the dialogues are tracked to key exchanges within the speech episode. Further analysis of the key utterances which contributed to Knowledge Exchanges are detailed in Appendix 1.3. The particular exchanges are displayed within the analysis alongside data on the understandings which have emerged.

### 6.1.2 Critical Path Analysis

The exchanges in which these understandings emerged were tagged through the speech episode, which produced a ‘Critical Path’ of key utterances. In other words, this sequence of tagged utterances formed a Critical Path through the speech episode with respect to the emergence of understanding. Within the London Assembly meeting, only one ‘topic’ was tracked for each speech episode as each episode discussed a specific question raised by the Assembly members. However, within the Public Accounts Committee exchanges, a number of issues were discussed throughout the speech episode. These were not so clearly differentiated or dealt with sequentially, but instead they were present on and off throughout the entire speech episode. Hence, the Critical Path Analysis for the PAC involved the isolation of five key topics and the tracking of material exchanges around these key topics. The five topics were:

Knowledge Exchange 1: Rise in Share Price

Knowledge Exchange 2: Indicative Demand

Knowledge Exchange 3: Preferred Investors Share Allocation

Knowledge Exchange 4: Conflict of Interest

Knowledge Exchange 5: Role of the FCA

The Critical Path which emerged from this analysis was superimposed on the Dynamic Analysis charts, as developed in Chapter 5. This provided a visual means of tracking the emergence of understanding against the background (and noise) of all the utterances. This technique also enabled

a visual assessment of the extent to which key utterances were supported by monological or dialogical speech practices.

### 6.1.3 Language Analysis within the Knowledge Exchanges

The third analytical step assessed the extent to which the language usage within key knowledge exchanges has been classified as monological, dialogical, or mixed.

#### **Key to acronyms within Language Analysis of Knowledge Exchange Utterances**

The key to the acronyms used within the following data analysis is as follows:

**KE** = Knowledge exchange

**S** = Speech

**SR** = Speech Response

**M** = Monological

**D** = Dialogical

**MX** = Mixed Monological/Dialogical

This analytical step enabled a summary to be made of key exchanges within each speech episode and the accompanying language usage.

The analysis then compared the profile of the speech types within the exchanges with the profile of the speech types across the speech episode.

These three analytical steps provided a means of addressing the question as to whether dialogical speech practices were sufficient to explain the

emergence of joint understanding in groups with inherent epistemic imbalances. This analysis of the speech episodes followed the same order as in Chapter 5, namely the three speech episodes from the London Assembly (Swiss Cottage Avenue, Thames Estuary Airport and Oxford Street) followed by the PAC exchanges.

## 6.2 London Assembly

### 6.2.1 Swiss Cottage Avenue

#### 6.2.1.1 Knowledge Exchange Analysis

The following claims and counter claims informed this discussion:

Table 6.1 Initial Positions – Swiss Cottage Avenue

<p><b>Initial positions of parties</b></p>	<p>Andrew Boff (LA-AB) and Boris Johnson (LA-BJ) state that the Mayor’s office are not involved in the planning application at Swiss Cottage Avenue.</p> <p>Andrew Dismore (LA-AD) wishes to gain assurances that the Mayor’s office will not become involved in the planning process in the future, and that the decision will be left to the local council to decide.</p>
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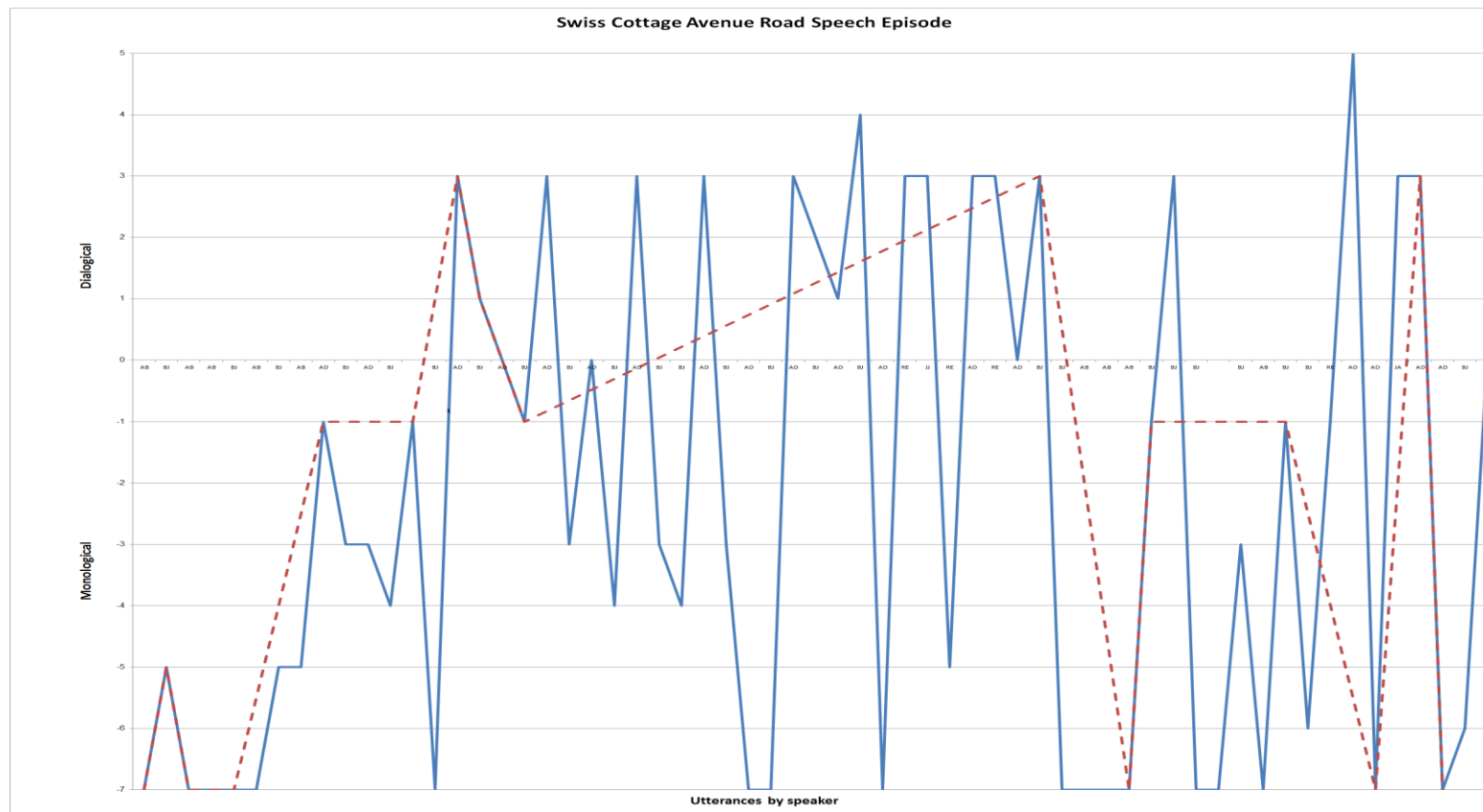
Despite the hostile tone of these exchanges some material understandings emerged from these exchanges (Table 6.2)

Table 6.2 Knowledge Exchange Outcomes – Swiss Cottage Avenue

Arguments put forward in support of claim	Arguments put forward in support of counter claim
Stage 1 report issued by LA-BJ's office, in relation to this planning application, has now been modified from inferring that a tall building is 'preferable' to stating that a tall building is 'acceptable' (KE1)	LA-BJ has already stated in the Stage 1 Mayoral office report that the 'principle of development' is supported for this planning application.
LA-BJ (the Mayor) cannot state his future stance on any planning application as this would make any subsequent decisions subject to a judicial review (KE3)	Planning decisions are not party political and therefore are not subject to judicial review (KE8)
LA-BJ has so far 'called in' a very limited number of planning applications (KE4)	LA-BJ has already 'called in' and overruled Camden and Islington Council when they indicated that they would reject a planning application for the Mount Pleasant development in North London. This implies that LA-BJ may 'call in' or overrule the local council decision on this planning application (KE2)
Camden council hold complete responsibility for the decision on this planning application. The Labour Party has a majority on Camden Council and thus can reject the planning application (KE5)	LA-BJ is being opaque in stating clearly a position in relation to this planning application, because of concerns with regard to the forthcoming local elections (KE6)
	LA-AD states that his long experience in local government means that he is fully aware of how the planning systems works, contradicting claims to the contrary (KE7)

### 6.2.1.2 Critical Path Analysis

Figure 6.1 Critical Path Analysis of Swiss Cottage Avenue



The graph in Figure 6.1 shows the utterances within the dialogue in which knowledge exchange occurred and overlays this on the overarching categorisation of monological/dialogical speech practices. This display produced some interesting results. Firstly it was clear that a good deal of the communication did not focus on material matters in that the Critical Path (CP) line cut through many of the utterances as irrelevant. These ‘verbal distractions’ may prevent a full explanation of the important issues under consideration. In particular, a whole group of exchanges within the middle of the speech episode did not appear to play any useful part in the development of understandings.

Secondly, the graphical display suggests that key material understandings emerged from the use of both monological and dialogical speech practices. However, the majority of new joint understandings emerged from monological speech practice within this speech episode.

### 6.2.1.3 Language Analysis within the Knowledge Exchanges

The following table summarises tracks the patterns of speech within key knowledge exchange utterances. For further details on these exchanges, please see Appendix 1.3.

Table 6.3 Key Exchanges Speech Patterns - Swiss Cottage Avenue

<b>KE1</b>	M	M	M			
<b>KE2</b>	MX	M	M	M	MX	
<b>KE3</b>	M	M				
<b>KE4</b>	M	D				
<b>KE5</b>	M	M	M	M	M	
<b>KE6/7/8</b>	MX	MX	D	D		



**Key:** M = monological      MX = Mixed monological/dialogical

D= Dialogical

**Knowledge Exchange Speech Types**

Key speech exchanges in which new joint understandings emerged were found to be primarily monological.

Table 6.4 Key Exchanges Speech Types Summary – Swiss Cottage Avenue

<b>Category</b>	<b>Monological</b>	<b>Dialogical</b>	<b>Mixed</b>
Occurrences	14	3	4
%	67%	14%	19%

The overall mix of speech types across the exchange (Table 6.5) were also primarily monological.

Table 6.5 Overall Speech Mix - Swiss Cottage Avenue

<b>Category</b>	<b>Monological</b>	<b>Dialogical</b>	<b>Mixed</b>	<b>Total</b>
Occurrences	34	15	11	60
%	57%	25%	18%	100%

6.2.2 Thames Estuary Airport

6.2.2.1 Knowledge Exchange Analysis

Table 6.6 Initial positions – Thames Estuary Airport

<b>Initial positions of parties</b>	<p>Darren Johnson (Green Party) – opposes airport expansion, proposes better use of existing capacity.</p> <p>Dr Onkar Sahota (Labour) – unknown.</p> <p>Boris Johnson (Mayor) – supports the Estuary Airport concept, and opposes the expansion of Heathrow airport.</p> <p>Jenny Jones (Green Party) – appears to oppose estuary airport</p> <p>Tom Copley (Labour) – unknown.</p> <p>Kit Malthouse (Conservative) – supports the Estuary Airport concept</p> <p>Tony Arbour (Conservative) - opposes Heathrow airport expansion; unclear on Estuary airport</p> <p>John Biggs (Conservative) – unknown</p>
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Table 6.7 Knowledge Exchange Outcomes – Thames Estuary Airport

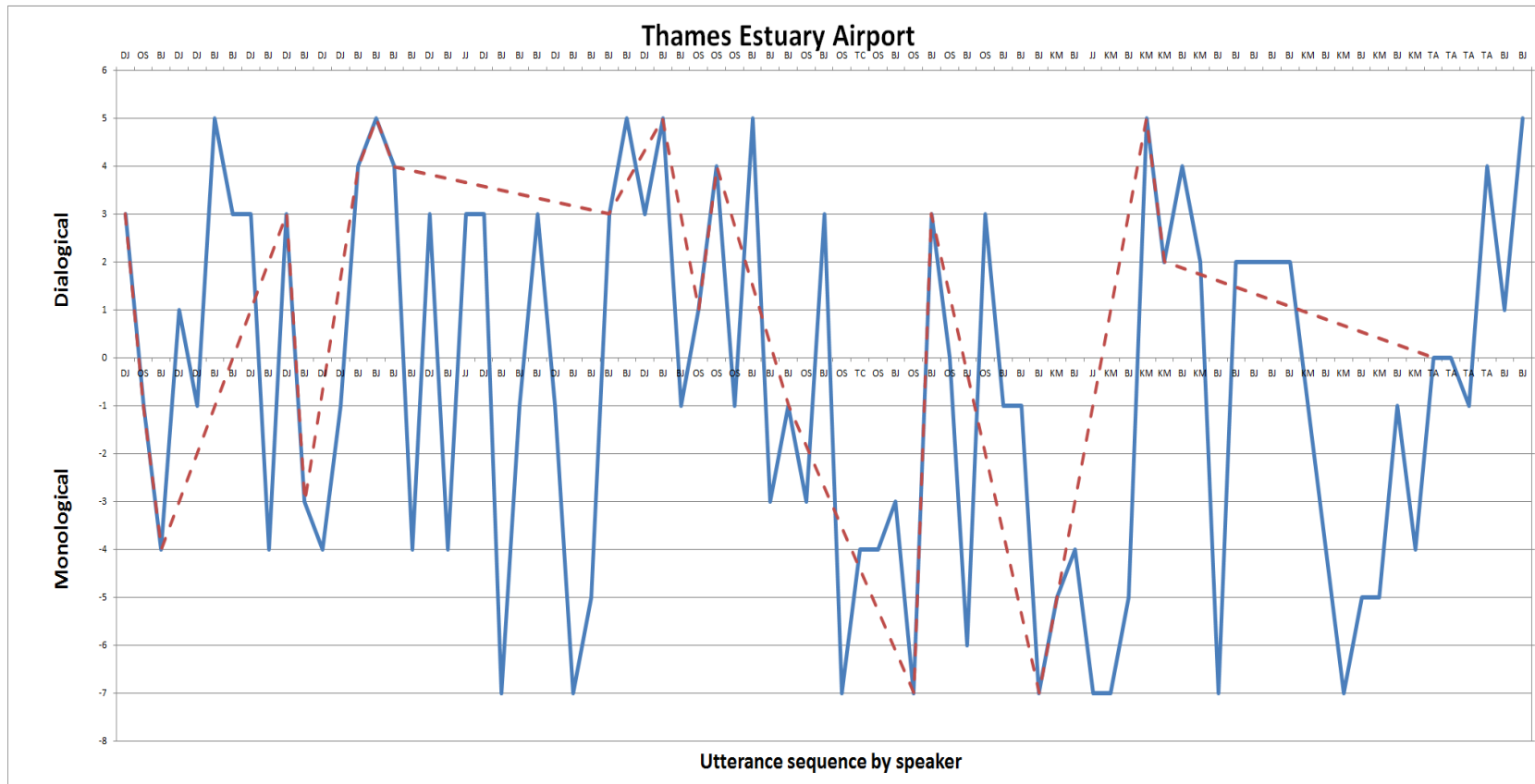
<b>Arguments put forward in support of claim</b>	<b>Arguments put forward in support of counter claim</b>
<p>As outlined in the Davies report, an estuary airport construction project would cause huge devastation to protected natural habitats in the Thames Estuary (KE1)</p> <p>There would be a required spend of up to £2 million to replace these habitats, assuming a replacement habitat could be found (KE2)</p>	<p>Davis report recognises economic benefits of building an airport in a better site than Heathrow, such as the Thames estuary.</p> <p>Huge monies will anyway need to be invested in the Thames Gateway in the future for regeneration purposes, whether or not an airport is located there.</p>
<p>It would be better to use existing airport capacity more rationally, rather than building new runways or new airports (KE3)</p>	

	Heathrow airport already causes severe noise pollution, which will be exacerbated by an expansion of the existing capacity (KE4)
Residents in both the Kent (Thames Estuary) and Heathrow environs are opposed, respectively, to airport construction or expansion (KE5)	
	There are safety aspects in relation to additional flights over central London and some risk attached to a possible aviation catastrophe in the future (KE6)

Overall, this speech episode is more complex than Swiss Cottage, because the participants hold a variety of discursive positions, some supporting the Estuary Airport, and some opposing, some supporting Heathrow expansion and some opposing, and some participants supporting neither the Estuary airport nor Heathrow expansion.

### 6.2.2.2 Critical Path Analysis

Figure 6.2 Critical Path Analysis of Thames Estuary Airport



Drawing a Critical Path analysis through the key exchanges within this particular speech episode produced the graph in Figure 6.2.

The Critical Path analysis shows an overarching dynamic within the speech which fluctuates significantly, and this is indicative of very different positions amongst the speakers. Exchanges in which new joint understandings emerged largely followed monological speech practices, as detailed in the Speech Dynamic analysis.

#### 6.2.2.3 Language Analysis within key Knowledge Exchanges

The following speech patterns were linked to key interactions.

Table 6.8 Key Exchange Speech Patterns – Thames Estuary Airport

<b>KE1/KE2</b>	MX	M	MX		
<b>KE3</b>	MX	D	D	D	
<b>KE4 (1)</b>	D	M	MX		
<b>KE4 (2)</b>	M	MX	D	D	D
<b>KE5</b>	M	M	M	M	M
<b>KE6</b>	M	M	M	MX	M

The overall the Knowledge Exchange Speech Types results are summarised in Table 6.9:

Table 6.9 Key Exchange Speech Types Summary – Thames Estuary Airport

<b>Category</b>	<b>Monological</b>	<b>Dialogical</b>	<b>Mixed</b>
Occurrences	12	7	6
%	48%	28%	24%

The overall mix of speech types across the exchange is shown in Table 6.10:

Table 6.10 Overall Speech Mix - Thames Estuary Airport

<b>Category</b>	<b>Monological</b>	<b>Dialogical</b>	<b>Mixed</b>	<b>Inconclusive</b>	<b>Total</b>
Occurrences	29	25	23	2	79
%	37%	32%	29%	3%	100%

As with the Swiss Cottage Avenue Speech episode, the exchanges in which joint understandings emerged were largely monological.

## 6.2.3 Oxford Street

### 6.2.3.1 Knowledge Exchange Analysis

Table 6.11 Initial Positions – Oxford Street

<b>Initial Positions of Parties</b>	Richard Evans (LA-RE) Conservative Assembly Member and Chair of Meeting
	Stephen Knight (LA- SK) Liberal Democrat Party Assembly Member: Supports further efforts to reduce air pollution in Oxford Street and London.
	Boris Johnson (LA-BJ) Conservative Mayor of the London Assembly: Seeks to explain current and future actions and policy by his administration in relation to air pollution reduction measures on Oxford Street and in London generally.
	Jenny Jones (LA-JJ) Green Party Assembly Member: Green Party supports policies which would reduce air pollution
	Darren Johnson (LA-DJ) Green Party Assembly Member: Green Party supports policies which would reduce air pollution
	Murad Querishi (LA-MQ) Labour Party Assembly Member: Labour Party supports measures to reduce air pollution

The following section summarises the extent to which knowledge exchange has taken place within this speech episode by drawing on the analysis above.

Table 6.12 Knowledge Exchange Outcomes – Oxford Street

Arguments put forward in support of claims	Arguments put forward in support of counter claim
60% reduction over the last 10 years in number of pedestrians killed or seriously injured on Oxford Street (KE1)	Oxford Street has one of the highest rates of pedestrians' killed or seriously injured across any road in the UK (KE6)
Nitrogen oxide levels (NOx) reduced by 33% on Oxford Street and by 20% overall. Exposure to NOx has been virtually halved (KE2)	The NO2 measurement on Oxford Street is almost three and a half times the legal limit (KE8)
Nitrogen dioxide emissions in other major cities are higher than London, and Mexico City's levels are nearly double London emissions (KE3)	Oxford Street has consistently the highest level of measurement of Nitrogen Dioxide of any road monitoring station not just in the UK but anywhere in the world (KE7)  London has the worst pollution in NO2 terms of any city in the world, and Oxford Street the highest level recorded anywhere on the planet (KE8)
Proposed Ultra Low Emission Zone will reduce NOx by 47%, PM10 particulates by 58%, and CO2 emissions by 12% (KE4)	The only way to get NOx emissions to safe levels is to withdraw diesel vehicles from Oxford Street altogether (KE9)
Some trading bodies on Oxford Street do not support pedestrianisation (KE5)	





The overlay of the Critical Path analysis on the verbal exchanges in this speech episode again suggests that key exchanges occurred within both monological and dialogical utterances. Some discursive ‘ping pong’ occurred at particular points, where material points were clarified among participants within the verbal encounters. The graph suggests that a good deal of the exchanges were not material in advancing understandings. The exchanges which contribute to the development of joint understandings within this speech episode were largely dialogical.

### 6.2.3.3 Language Analysis within the Knowledge Exchanges

In the key knowledge exchange utterances analysed, the following speech patterns were tracked.

Table 6.13 Key Exchanges Speech Patterns - Oxford Street

KE1	M	M					
KE2 (1)	MX	MX					
KE2 (2)	D	D					
KE3/8	D	MX	D	D	D	D	M
KE4 (1)	D	M	MX	M			
KE4 (2)	D	M	D	M			
KE5	D	D					
KE6/7	M	MX	M				
KE9	D	D					

Table 6.14 Key Exchanges Speech Types Summary - Oxford Street

<b>Category</b>	<b>Monological</b>	<b>Dialogical</b>	<b>Mixed</b>
Occurrences	9	14	5
%	32%	50%	18%

In the above analysis the speech exchanges in which understandings emerged were primarily dialogical. The overall mix of speech types across the exchange was as follows:

Table 6.15 Overall Speech Mix - Oxford Street

Category	Monological	Dialogical	Mixed	Inconclusive	Total
Occurrences	26	29	15	0	70
%	37%	41%	21%	0%	100%

### 6.3 Public Accounts Committee

#### 6.3.1 Knowledge Exchange Analysis

The following claims and counter claims informed this discussion:

Table 6.16 Initial Positions – Public Accounts Committee

Initial positions of parties	<p><b>Position 1:</b> That the Royal Mail initial public offering (IPO) should be investigated further as there is evidence that full value for money was not achieved for the public.</p> <p><b>Position 2:</b> That the Royal Mail IPO shows no evidence or any regulatory transgressions and that any further investigation is unwarranted.</p>
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Although the exchanges within the PAC demonstrated clear differences of opinion, the ways in which the debate was conducted enabled a clearer ‘isolation’, from an analytical perspective, of particular ‘summary’ exchanges in which key information and knowledge was exchanged:

Table 6.17 Knowledge Exchange Outcomes – Public Accounts Committee

<b>Initial Claims</b>	<b>New understandings achieved</b>
<p><b>Knowledge Exchange 1</b> <b>Rise in Share Price</b></p> <ul style="list-style-type: none"> <li>The 38% increase in the Royal Mail share price on the first day of trading suggested the share price had been undervalued.</li> </ul>	<p><b>Knowledge Exchange 1</b> <b>Rise in Share Price</b></p> <ul style="list-style-type: none"> <li>A rise in share price is not a regulatory matter, unless insider trading is suspected.</li> <li>The client’s priority may have been to ensure a full take up of shares, as opposed to achieving a maximum price.</li> </ul>
<p><b>Knowledge Exchange 2</b> <b>Indicative Demand</b></p> <ul style="list-style-type: none"> <li>If there were £33 billion worth of indicative demand for approximately £2 billion worth of shares, does this indicate that the shares were undervalued.</li> </ul>	<p><b>Knowledge Exchange 2</b> <b>Indicative Demand</b></p> <ul style="list-style-type: none"> <li>Pre-orders do not necessarily translate into purchases</li> <li>The client’s priority may have been to ensure a full take up of shares, as opposed to achieving a maximum price.</li> </ul>
<p><b>Knowledge Exchange 3</b> <b>Preferred Investors Share Allocation</b></p> <ul style="list-style-type: none"> <li>The pre allocation of shares to preferred investors, on the understanding that they would comprise a stable long term shareholders base, did not transpire, as the majority of these shareholders sold their shares within the first month of trading.</li> </ul>	<p><b>Knowledge Exchange 3</b> <b>Preferred Investors Share Allocation</b></p> <ul style="list-style-type: none"> <li>There appeared to be no agreement in place which required preferred investors to hold their shares.</li> <li>Asset management divisions have a duty to clients to maximise their returns on investment, which they did by selling their shares at a certain price.</li> </ul>
<p><b>Knowledge Exchange 4</b> <b>Conflict of Interest</b></p> <ul style="list-style-type: none"> <li>Did a conflict of interest exist between the advisory, trading and asset management divisions of the banks involved in the deal?</li> </ul>	<p><b>Knowledge Exchange 4</b> <b>Conflict of Interest</b></p> <ul style="list-style-type: none"> <li>All investment banks have Chinese Walls which prevent conflicts of interest occurring and there is no evidence of any conflict of interest breaches in this deal.</li> </ul>
<p><b>Knowledge Exchange 5</b> <b>Role of the FCA</b></p> <ul style="list-style-type: none"> <li>Is not the role of the FCA to examine deals, if there is any question around any possible regulatory breaches?</li> </ul>	<p><b>Knowledge Exchange 5</b> <b>Role of the FCA</b></p> <ul style="list-style-type: none"> <li>The FCA will only investigate deals where there is some evidence of irregularities. There is no evidence of such in this particular deal.</li> </ul>

### 6.3.2 Critical Path Analysis

For the London Assembly speech episodes examined, the Critical Path analysis has tracked the particular understandings which were achieved following the initial questions posed within the MQT. This was a relatively straightforward task, in the context of a clear interrogative/response line through the exchanges.

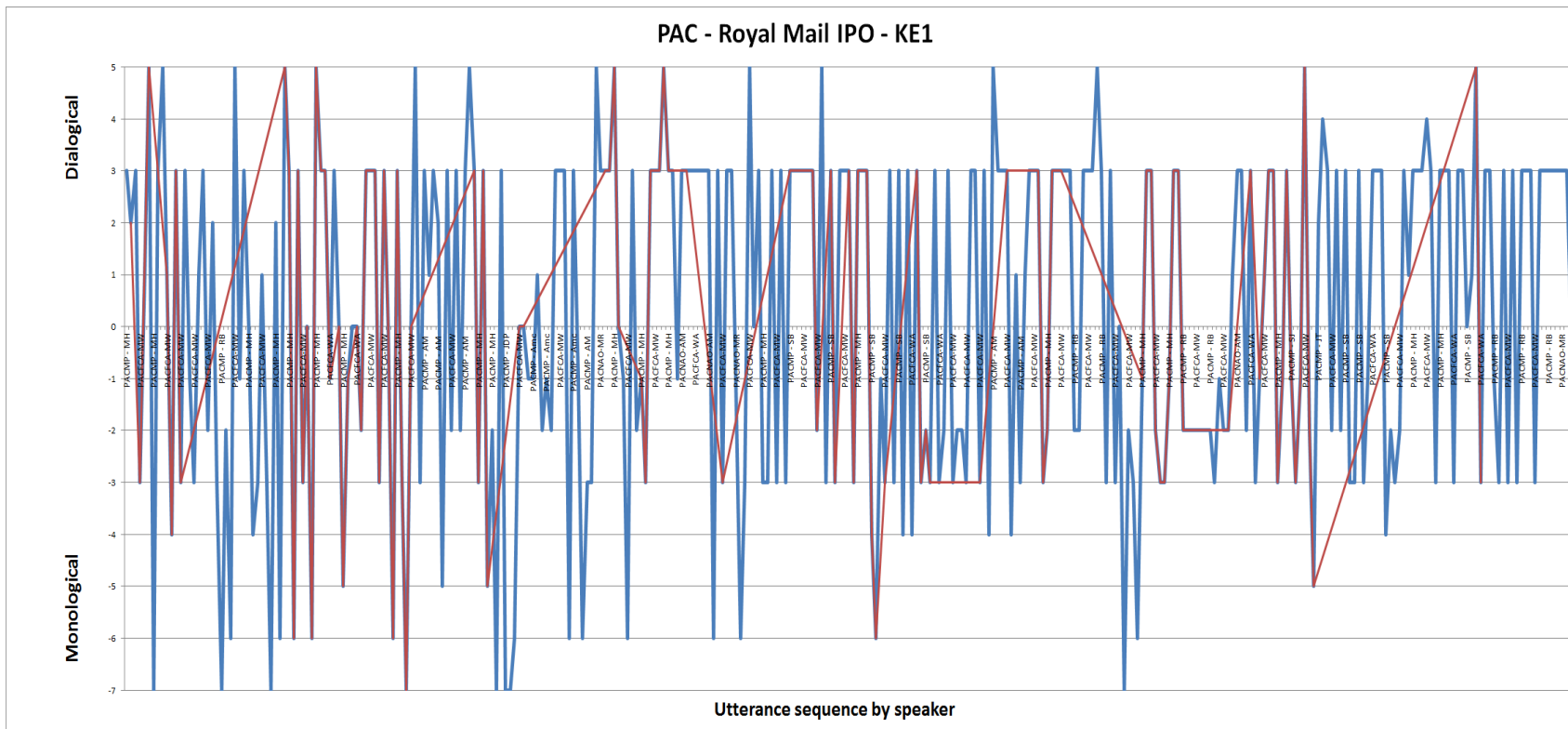
Interaction in the PAC was more complex, featuring a broad range of input from different participants over the course of the meeting. In this context, a single ‘Critical Path’ was not helpful in showing a clear line through all of these different Knowledge Exchanges and subsequent discussions. It is also evident, within this speech episode that particular issues were interwoven throughout the entire exchange, and these came to the forefront or receded at different points. Therefore, in order to more coherently account for this increasing level of complexity, the Critical Paths for this speech episode were tracked across the five key exchanges set out in the Knowledge Exchange analysis, as follows:

Table 6.18 List of Key Exchanges: Public Accounts Committee

(1) Knowledge Exchange 1 (KE1): Rise in Share Price
(2) Knowledge Exchange 2 (KE2): Indicative Demand
(3) Knowledge Exchange 3 (KE3): Preferred Investors Share Allocation
(4) Knowledge Exchange 4 (KE4): Conflict of Interest
(5) Knowledge Exchange 5 (KE5): Role of the FCA

Each exchange will be commented on separately, and any clear trends across the Critical Path Analysis will be discussed.

Fig. 6.4 Critical Path Analysis for KE1: Rise in Share Price

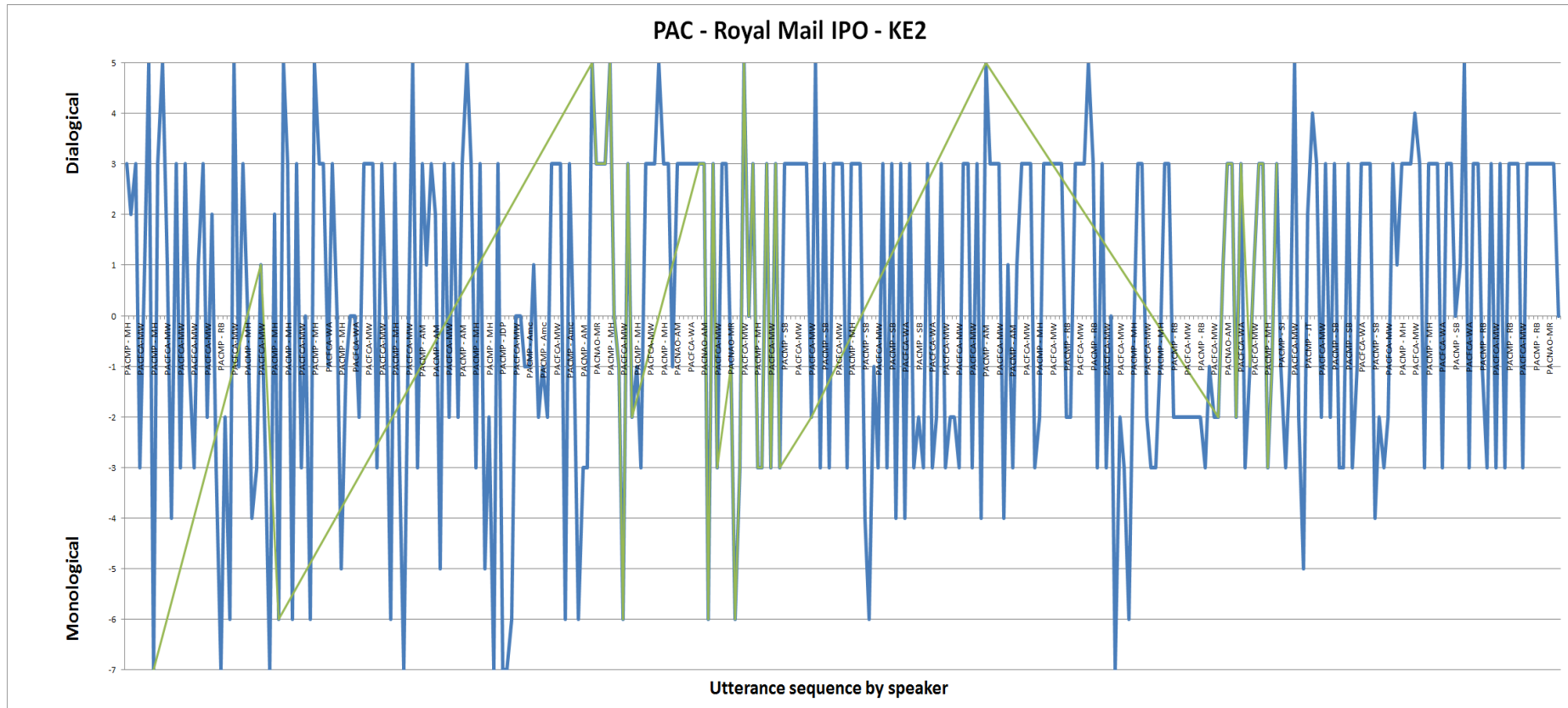


### **Commentary (Figure 6.4)**

As many be seen from Fig.6.4, questions on the steep rise in share price on the first day of trading occupied a good deal of dialogue within the exchanges. In particular, in the early part of meeting, some very robust exchanges around the significance of this share price movement were evident. These exchanges did not result in closure around the topic. Instead, the issue arose again and again, albeit discussed in more measured tones, throughout the speech episode. Towards the end of the speech episode, the topic came up again, but this time, some coherent understanding appears to have emerged from the exchanges.

The discussions around this issue thus settled largely within the ‘medium’ range of monological and dialogical speech practices despite the early parts of the exchanges being characterised by deep descents into monological territory. Understanding is reached towards the final third of the speech episode after which the exchanges on this topic subsided.

Figure 6.5 Critical Path Analysis for KE2: Indicative Demand

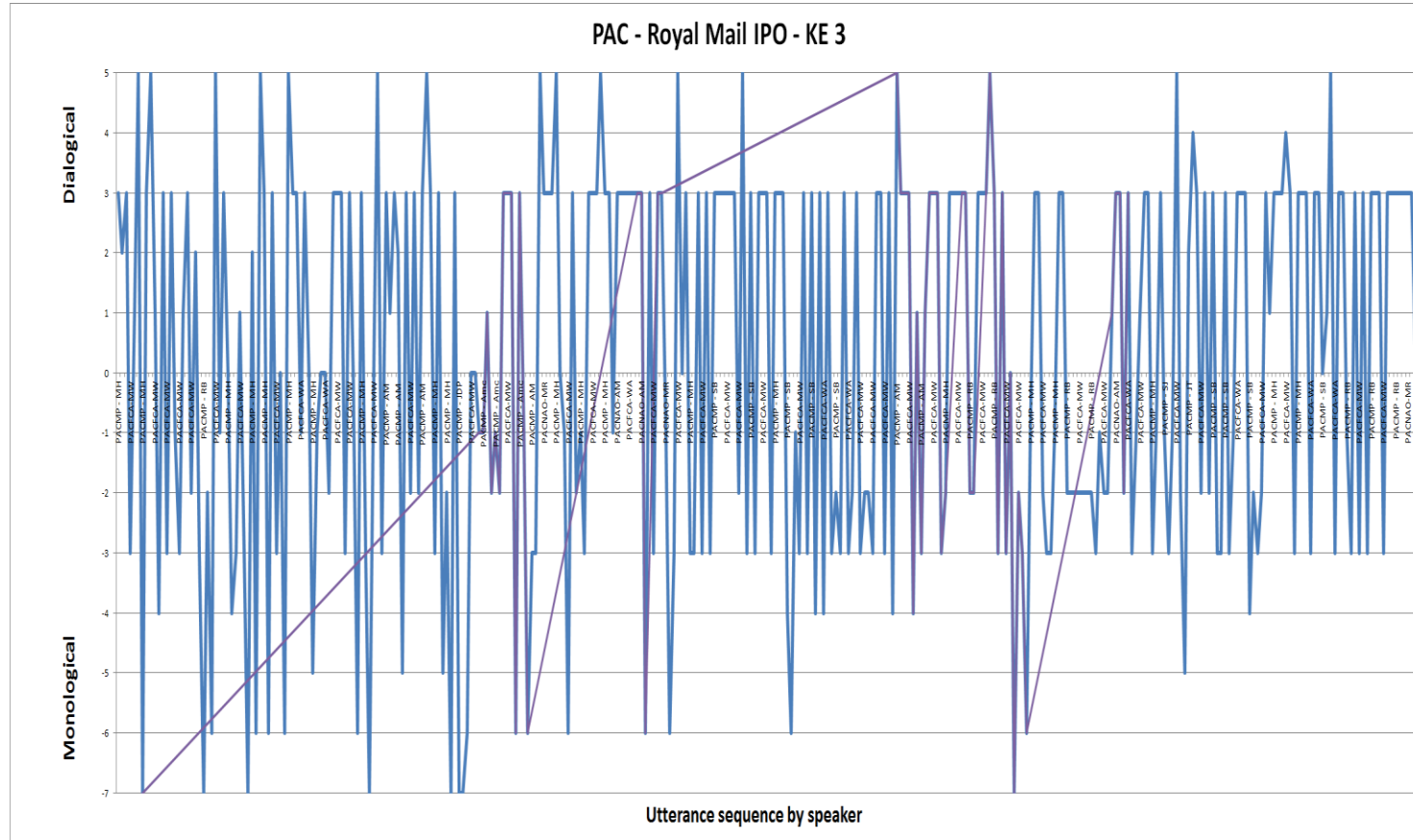




### **Commentary (Figure 6.5)**

An interesting point in Fig. 6.5 is that monological speech practices are evident when the topic is initially raised within the episode, and thereafter the topic is placed to one side. It is revisited once again in the middle part of the exchanges with some robust exchanges. Discussion around the topic settled in the medium monological/dialogical range towards the final third of the discussion.

Figure 6.6 Critical Path Analysis for KE3: Preferred Investors Share Allocation



### **Commentary (Figure 6.6)**

Questions around the pre allocation of shares to preferred investors were raised very early on in the exchanges, but the finer details around this issue were not fully explored until the latter part of the exchanges. A good deal of the exchanges around this topic were in the medium to low monological/dialogical area of the chart, with some deep descents into monological speech at the beginning of the exchanges, and in the final third of the exchanges.



### **Commentary (Figure 6.7)**

New understandings developed for both monological and dialogical speech practices within this speech episode, which revolved around questions of possible conflicts of interest.

In regulatory terms, compliance around conflicts of interest generally refer to maintaining a clear separation between advisory, asset management and securities trading divisions of investment banks, and this seems to be the manner in which this term was used by the FCA representatives. However, among some of the MPs, this term seems to represent a ‘catch all’ term for a range of problematic issues concerning the extent to which the IPO benefitted the government (in their role as representatives of the public interest) and/or benefitted the financial institutions which bought and sold Royal Mail shares. This led to some robust exchanges at times in which the different parties appeared to talk about very different things, with very precise and careful language being used by one party, and a more generic use of terms used by the other. This produced very strong clashes.

However, the strongly monological exchanges became more nuanced as different readings emerged, and new understandings seemed to emerge on the back of medium monological and dialogical use of language.



### **Commentary (Figure 6.8)**

This particular discursive thread (Fig. 6.8) show some clear monological patterns within the early part of the exchanges. Some robust exchanges around the role of the FCA to either monitor or regulate the markets took place at the beginning of the speech episode, and speakers returned to the topic at various junctures throughout. In the exchanges it appears that there was a lack of common understanding of the role of the FCA in investigating the 'markets', and this contributed to swings across the monological/dialogical speech practices.

### 6.5.3 Language Analysis within the Knowledge Exchanges

The speech types, which support key knowledge exchanges, are summarised in Table 6.19.

Table 6.19 Key Exchanges Speech Patterns – Public Accounts Committee

<b>KE1</b>	M	M	M	M	
<b>KE2</b>	D	M/M/MX			
<b>KE3</b>	MX	D/D/D			
<b>KE4</b>	D	M	D	MX	
<b>KE 5 (a)</b>	MX	D	D		
<b>KE5 (b)</b>	M	MX	D	D	M

Table 6.20 Key Exchanges Speech Types Summary – Public Accounts Committee

<b>Category</b>	<b>Monological</b>	<b>Dialogical</b>	<b>Mixed</b>
Occurrences	9	10	5
%	37%	40%	20%

In the above analysis the speech exchanges in which understandings emerged were a close match between monological and dialogical. The overall mix of speech types across the exchange was as follows:

Table 6.21 Overall Speech Mix – Public Accounts Committee

<b>Category</b>	<b>Monological</b>	<b>Dialogical</b>	<b>Mixed</b>	<b>Inconclusive</b>	<b>Total</b>
Occurrences	81	135	81	0	297
%	27%	46%	27%	0%	100%



## **6.4 Summary of Findings**

The purpose of this analysis within this chapter has been to address the following research question:

Research Question 1(ii): Are dialogical speech practices sufficient to explain the emergence of understanding in discourse with a high level of epistemic imbalance?

The following discussion will briefly describe the key findings within each of the speech episodes before summarising the overarching findings.

This discussion summarises findings at two levels. First of all, the dominant speech practices across the entire speech episode, and secondly, the dominant speech practices when understandings emerge.

### **London Assembly**

Three speech episodes are analysed within the London Assembly. A range of different findings emerged as follows:

#### **Swiss Cottage Avenue Speech Episode**

Speech practices across the whole speech episode: The exchanges were dominated by monological speech, and were quite combative. Much of the communication did not focus on material issues, and these verbal distractions may have prevented a full exploration of the problems discussed.

Speech practices around key exchanges: The key understandings which did emerge developed largely from monological exchanges.

### **Thames Estuary Airport Speech Episode**

Speech practices across the whole speech episode: This was a complex exchange where speakers held a broad range of discursive positions.

Overall, speech was monological.

Speech practices around key exchanges: These key exchanges were informed by monological forms of speech. .

### **Oxford Street Speech Episode**

Speech practices across the whole speech episode: This speech episode is characterised by a stronger tendency towards dialogical.

Speech practices around key exchanges: Speech usage around key exchanges is slightly more dialogical than monological.

### **Public Accounts Committee**

Five key discursive threads run throughout the PAC exchanges, and the effect of speech practices on understandings developed are discussed for each of these discursive threads.

Speech practices across the whole speech episode: The speech practices across the exchanges were dominated by dialogical utterances. Slightly different patterns are visible in relation to speech patterns around key exchanges.

Speech practices around key exchanges

KE1: Rise in Royal Mail Share Price: The language usage around the development of key understandings within this speech episode were monological.

KE2: Indicative Demand: The language usage around the development of key understandings within this speech episode was a mixture of monological and dialogical.

KE3: Preferred Investors Share Allocation: The language usage around the development of key understandings within this speech episode were dialogical.

KE4: Conflict of Interest: The language usage around the development of key understandings within this speech episode was a mixture of monological and dialogical.

KE5: Role of the Financial Conduct Authority: The language usage around the development of key understandings within this speech episode was a mixture of monological and dialogical.

The findings across all the speech episodes are summarised in Table 6.22.

Table 6.22 Summary of Findings across all Speech Episodes

<b>Speech Episode</b>	<b>Dominant Speech Practices within the Key Exchanges</b>	<b>Dominant Speech Practices across the Speech Episode</b>
Swiss Cottage Avenue	Monological	Monological
Thames Estuary Airport	Monological	Monological
Oxford Street	Dialogical	Dialogical (just!)
PAC KE1: Rise in Share Price	Monological	Dialogical
PAC KE2: Indicative Demand	Mixed	Dialogical
PAC KE3: Preferred Investors Share Allocation	Dialogical	Dialogical
PAC KE4: Conflict of Interest	Mixed	Dialogical
PAC KE5: Role of the FCA	Mixed	Dialogical

From this table it seems that the key knowledge exchanges were informed by a broad mixture of monological, dialogical, and mixed speech practices.

This finding did not therefore relate with the overarching patterns of speech within the exchanges, which were largely dialogical.

## **6.5 Conclusion**

In this chapter the evidence presented from the speech episodes analysed suggests that dialogical speech practices alone are not sufficient to explain the emergence of understanding in group interaction. A mixture of

monological and dialogical speech is employed when speakers develop understandings of different positions, even where the overall speech exchanges are dominated by dialogical. These findings and their implications will be further discussed in the Conclusions in Chapter 8. The next stage of the analysis (Chapter 7) now addresses the second overarching research question on intellectual virtue markers and any relationship between linguistic and intellectual virtue markers.

## **Chapter 7: Research Question 2 (i) and 2 (ii)**

### **7.1 Introduction**

In Chapters 5 the first sub research question Q1 (i), (Can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance?) was addressed and showed that Bakhtinian and other linguistic markers can be mapped onto discourse with a high level of epistemic imbalance. The second sub research question Q1 (ii), (i.e., are Bakhtinian dialogical speech practices sufficient to explain the emergence of understanding in this type of discourse) was addressed in Chapter 6. Here, it was shown that dialogical speech practices alone do not explain the emergence of understanding in this kind of discourse, and that a mix of speech practices may be present when understandings emerge, as tracked within the Knowledge Exchange Analysis. This applies even where the overarching trends across the speech episodes may be dialogical.

The final part of the research assesses whether the speech practices which contribute to an exchange of key knowledge and understanding, as tracked via the Critical Path Analysis in Chapter 6, may also demonstrate the presence of intellectual virtues.

This chapter expands and augments the analysis conducted thus far in order to address the final two research sub question, namely:

Q2 (i) What are the key intellectual virtues which accompany the development of understandings within group interactions with inherent epistemic imbalances?

(ii) Is there any relationship between the linguistic and virtue markers associated with virtuous speaking?

These research sub questions were designed to explore any relationships which may exist between the development of new understandings, the presence of intellectual virtue, and the presence or absence of dialogical speech practices within groups with inherent epistemic imbalances.

The particular intellectual virtues tracked are drawn from Baehr (2011), as follows:

Table 7.1 Inquiry Relevant Challenges and Corresponding Groups of Intellectual Virtues

<b>Inquiry relevant challenge</b>	<b>Initial Motivation</b>	<b>Sufficient and Proper Focusing</b>	<b>Consistency in Evaluation</b>
Corresponding intellectual virtues	Inquisitiveness Reflectiveness Contemplativeness Curiosity	Attentiveness Thoroughness Sensitivity to detail Careful observation Scrutiny Perceptiveness	Intellectual justice Fair mindedness Consistency Objectivity Impartiality Open mindedness
	<b>Intellectual ‘Wholeness’ Integrity</b> or	<b>Mental Flexibility</b>	<b>Endurance</b>
	Intellectual integrity Honesty Humility Transparency Self-awareness Self-scrutiny	Imaginativeness Creativity Intellectual flexibility Open mindedness Agility Adaptability	Intellectual Perseverance Determination Patience Courage Tenacity

*Note.* from ‘The Inquiring Mind: On Intellectual Virtue and Virtue Epistemology’ (Baehr, 2011, p.21)

The key analytical step undertaken here was to assess whether these intellectual/moral categories may be assigned to the Critical Path Analysis utterances. In this context, the Intellectual Virtue classification scheme moved beyond the largely language based analysis conducted thus far, and applied a classification which describe the overarching tone and/or seeming intent of the speaker within the exchanges. In this context only those utterances in which the speaker’s communicative purpose seems clear were



assigned an Intellectual Virtue classification. This approach forms the first part of the analysis in this chapter and addresses Question 2 (i).

The second part of the analysis, which answers Question 2 (ii), assessed the extent to which the Critical Path utterances which were tagged with Intellectual Virtues related to various categories of monological/dialogical speech. For example, was there any relationship between utterances which were tagged with Intellectual Virtue and speech which had been classed as Strongly Dialogical?

Most importantly, having assigned both sets of markers to the Critical Path sequence possible relationships between the two could be visualised.

Overall, 65 linguistic markers and 35 virtues were mapped within this analytical process. In theory, it would have been possible to carry out an analysis at that level of granularity using the methodology in this research (i.e. map each linguistic marker against each virtue). This would allow an analysis of any possible relationships between the 65 individual linguistic markers against the 35 individual virtue markers. However, this would have been an enormous analytical exercise. Instead, to reduce this level of complexity, the 35 virtue markers were mapped against the seven overarching linguistic categories. This allowed a mapping of the individual virtues against the seven categories of speech, ranging from the strongly monological to strongly dialogical. Where interesting patterns or trends emerged, these were investigated at the level of the individual dialogical markers.

These final analytical steps contributed to addressing the overarching research question of how virtuous speaking may manifest itself in groups in which there are inherent epistemic imbalances. The results of this analysis were used to answer a series of key questions as set out in Table 7.2.

Table 7.2 Key Questions for Intellectual Virtue Data Analysis

<ul style="list-style-type: none"> <li>• Which of the Intellectual Virtues are the <i>most</i> frequent?</li> </ul>
<ul style="list-style-type: none"> <li>• Which of the Intellectual Virtues are the <i>least</i> frequent?</li> </ul>
<ul style="list-style-type: none"> <li>• Which are the <i>most</i> frequent Linguistic Categories tagged with Intellectual Virtue?</li> </ul>
<ul style="list-style-type: none"> <li>• Which are the <i>least</i> frequent Linguistic Categories tagged with Intellectual Virtue?</li> </ul>
<ul style="list-style-type: none"> <li>• Are there any <i>unexpected</i> results from each analysis?</li> </ul>

Following an analysis of each speech episode overarching findings across the episodes were analysed and key findings discussed. All of the frequency tables for the Intellectual Virtue analysis have been placed in Appendix 1.4. The key findings are summarised within this chapter.

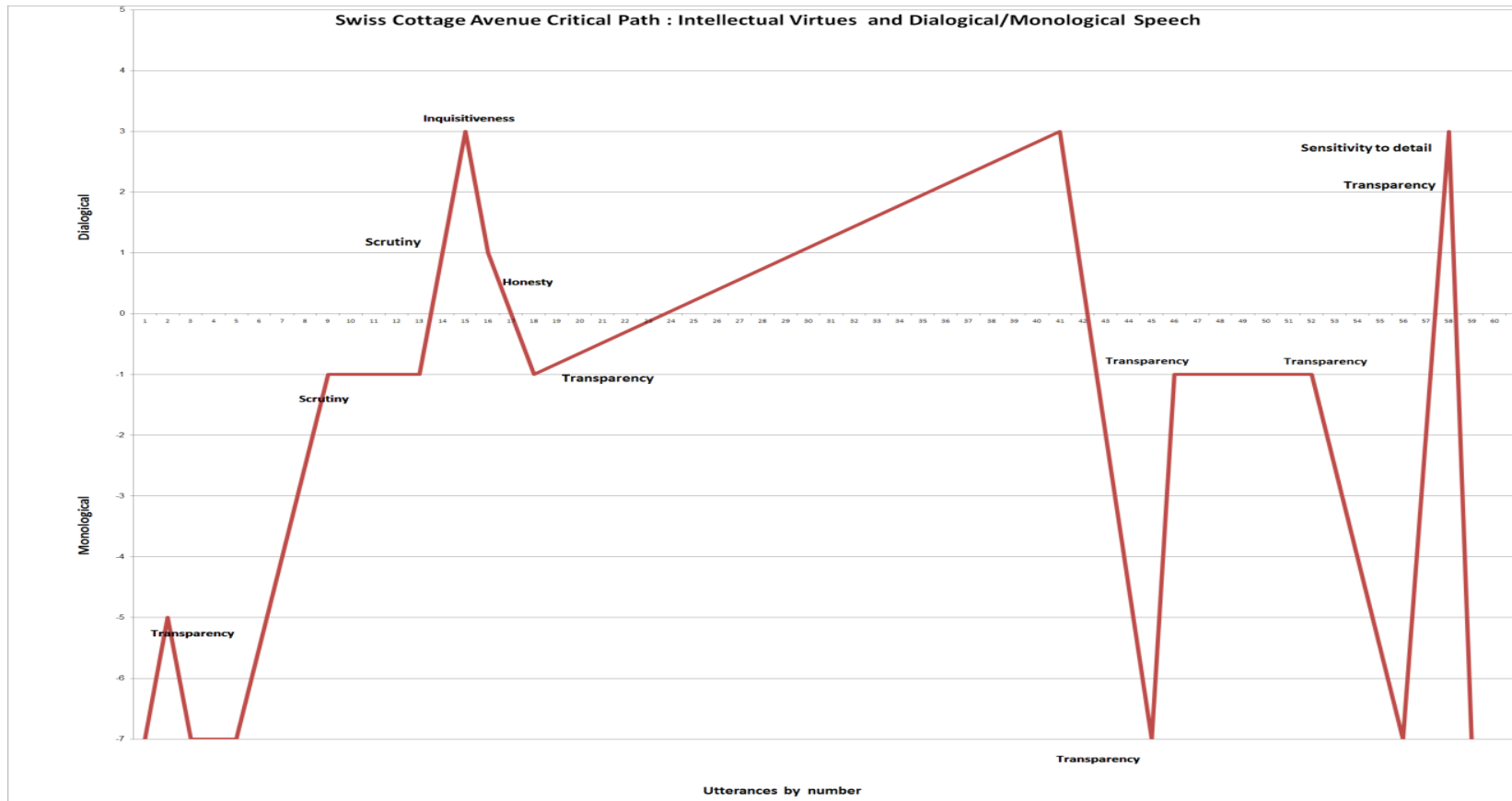
The analysis sequence followed the previous chapters, in first of all looking at the Critical Paths for the three London Assembly exchanges (Section 7.2), followed by the Critical Paths of the five Knowledge Exchanges within the Public Accounts Committee meeting (Section 7.3). As the London Assembly exchanges were much more combative than the PAC exchanges these differences were reflected in the results of the analysis. Section 7.4 discusses any possible researcher effect within the analysis, Section 7.5 addresses research question 2 (i) and 2 (ii) while 7.6 offers a conclusion to the chapter.

## **7.2 London Assembly**

### **7.2.1 Swiss Cottage Avenue**

Fig. 7.1 (based on of Fig. 6. 1 in chapter 6) offers a visual representation of the Critical Path analysis through the Swiss Cottage Avenue speech episode, with the Intellectual Virtue classifications which have been applied to particular utterances. The vertical axis shows the scoring for monological and dialogical speech, as developed in the Static and Dynamic Analysis (Chapter 5). As the Critical Path Analysis followed the ‘Knowledge Exchange’ path through the speech episode, this enabled a screening out of exchanges in which no material information was communicated. It may be seen that whilst nearly all of the utterances within the dialogical area of the chart achieve an Intellectual Virtue categorisation, the majority of monological utterances also achieve virtue hits.

Figure 7.1 Swiss Cottage Avenue: Intellectual Virtue Classifications Assigned to Critical Path Utterances

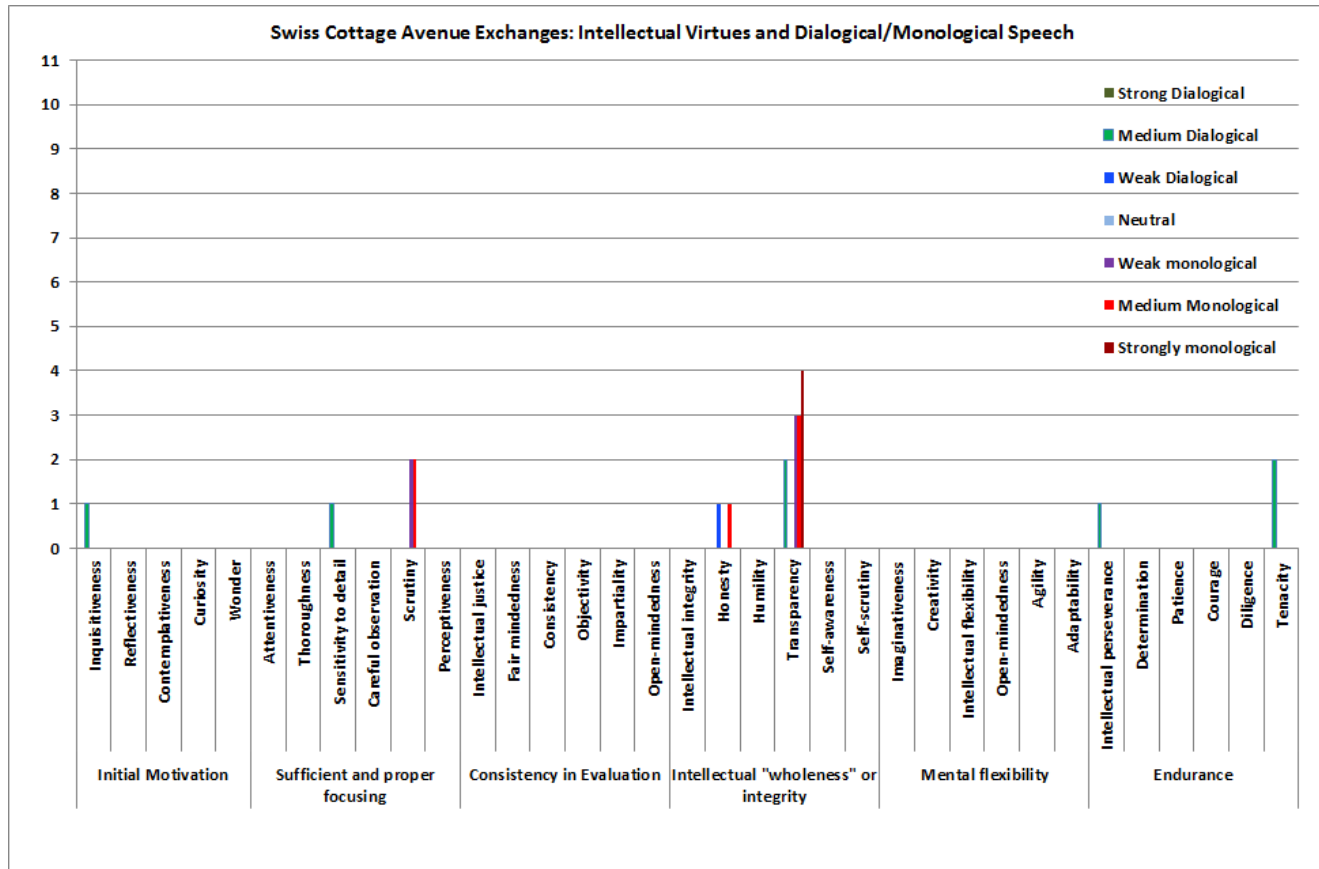


In order to demonstrate how the Intellectual Virtue classifications have been applied, Figure 7.2 shows specific utterances which have been tagged with Intellectual Virtues within the Swiss Cottage Avenue analysis. This table is provided within the chapter text for the purpose of illustration. Additional examples of the categorisations applied are detailed in Appendix 1.5.

Figure 7.2 Swiss Cottage Avenue: Intellectual Virtue Classification Example

- Swiss Cottage Avenue -		Intellectual Virtues						
Speaker	Speech Utterance	Critical Path	Initial Motivation	Sufficient and proper focusing	Consistency in Evaluation	Intellectual 'wholeness' or integrity	Mental flexibility	Endurance
BJ	This is complete nonsense. This is an absolute, flat lie. There is a democratic system. Everybody knows how the planning process works. Camden Council has responsibility and must discharge that responsibility. If they choose to throw out that scheme, it is entirely a matter for them.	Yes						
AD	I have the stage 1 report here, and it says that the Mayor considers that the "principle of the development" is supported, so you have already approved the building in principle in your stage 1 report. If Camden were to refuse it, you would still force the approval of it anyway by calling it in, as you did with Mount Pleasant when Camden and Islington indicated ...	Yes		Scrutiny				
	...wanted to turn down the Mount Pleasant development, you called that in and you would do exactly the same thing here, would you not? The least worst option for those who oppose this building is for Camden to impose as many planning conditions as it can on it on the basis that you want to overturn it.	Yes		Scrutiny				
AD	Are you saying you will never call this in, then? Are you undertaking never to call this in?	Yes	Inquisitiveness					
BJ	I am not making any commitment on any future planning decision I might make.	Yes				Honesty		
BJ	You are alleging ... if I may say so, quite wrongly ... that it is absolutely inevitable that this building will go ahead because I am going to impose it on Camden. That is completely untrue	Yes				Transparency		

Figure 7.3 Swiss Cottage Avenue: Intellectual Virtue Classifications and Monological/Dialogical Forms of Speech



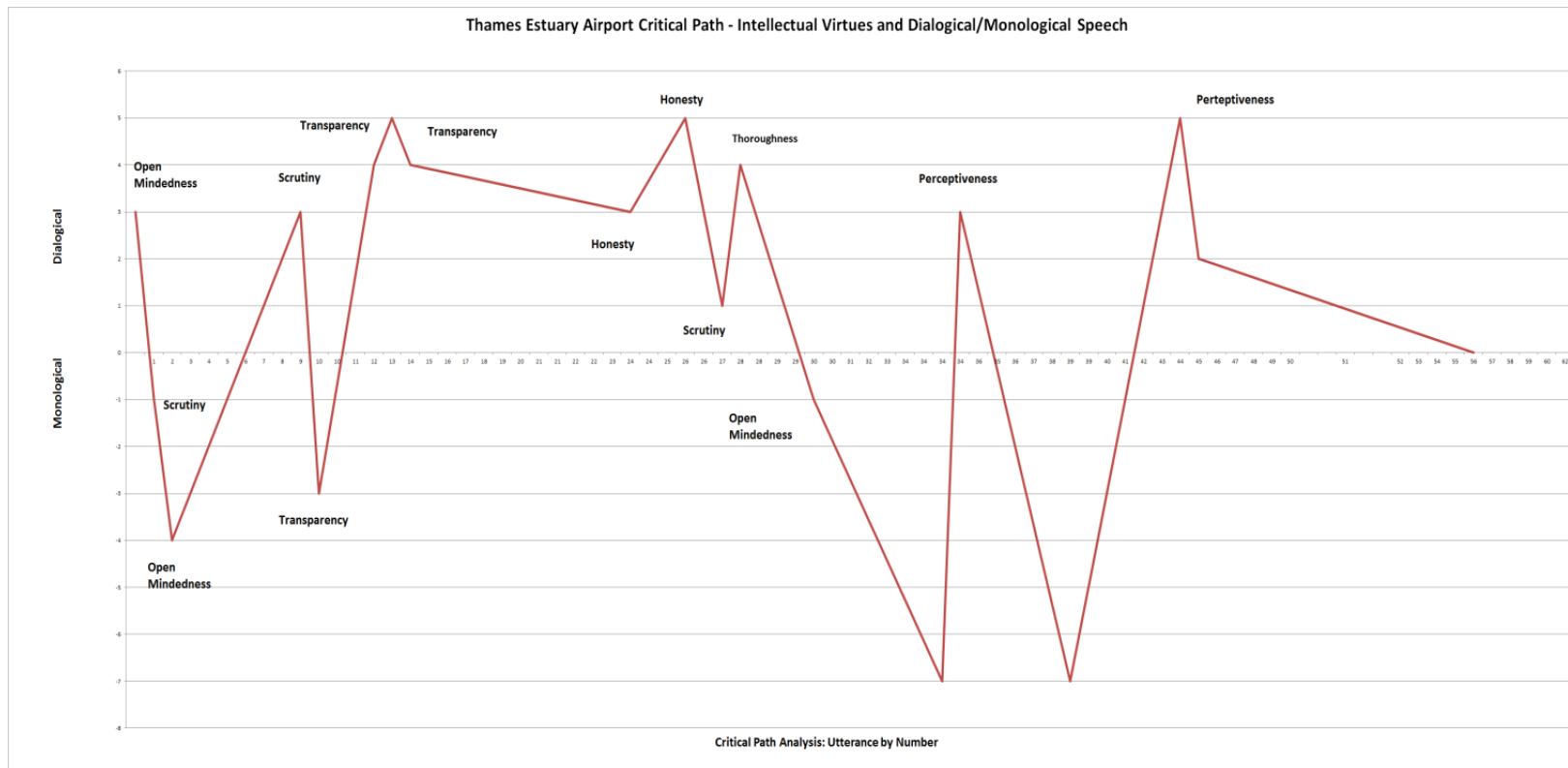
An important point in Figure 7.3 is that not every virtue, nor even every virtue category, was represented on the Critical Path. This may indicate a pattern or simply the fact that there were only twenty three (23) utterances on the Critical Path versus thirty five (35) individual virtues. The virtue categories ‘Consistency in Evaluation’ and ‘Mental Flexibility’ had no hits. ‘Intellectual Wholeness or Integrity’ had the most hits (14 or 61%). Within ‘Intellectual Wholeness or Integrity’, the virtue of ‘Transparency’ had the highest number of hits (12 or 52%), which were overwhelmingly (10 or 43%) associated with Monological speech. Four instances of Weak and Medium Monological speech were associated with the virtue of ‘Scrutiny’. No Strong Dialogical speech was associated with virtue markers, although there were seven Medium Dialogical utterances associated with virtues spanning five virtue categories. Dialogical utterances were linked to a wider range of virtues than Monological utterances.

In summary, more than twice as many Monological utterances (15) were accompanied by virtues than Dialogical utterances (7). Virtues accompanying Monological speech were clustered mainly in the ‘Intellectual Wholeness or Integrity’ category, with a high score (10) for ‘Transparency’. Medium Dialogical utterances also show a strong association with virtues, but were spread evenly across five virtue categories. ‘Inquisitiveness’, ‘Thoroughness’, ‘Adaptability’ and ‘Tenacity’ accompanied Medium Dialogical only. Dialogical utterances tag to a wider range of virtues than Monological utterances. Appendix 1.4 summarises the frequency data.



## 7.2.2 Thames Estuary Airport

Figure 7.4 Thames Estuary Airport: Intellectual Virtue Classifications Assigned to Critical Path Utterances



In Fig. 7.4 the majority of the utterances within the Dialogical area of the chart were tagged with a range of Intellectual Virtues, including Open Mindedness, Scrutiny, Transparency, Thoroughness and Perceptiveness. In terms of Monological utterances, the majority were also tagged with Intellectual Virtues, including Open Mindedness and Scrutiny. However, as with the previous chart, a small proportion of the Monological utterances were not related to any Intellectual Virtues.

Figure 7.5 Thames Estuary Airport: Intellectual Virtue Classifications and Monological/Dialogical Forms of Speech

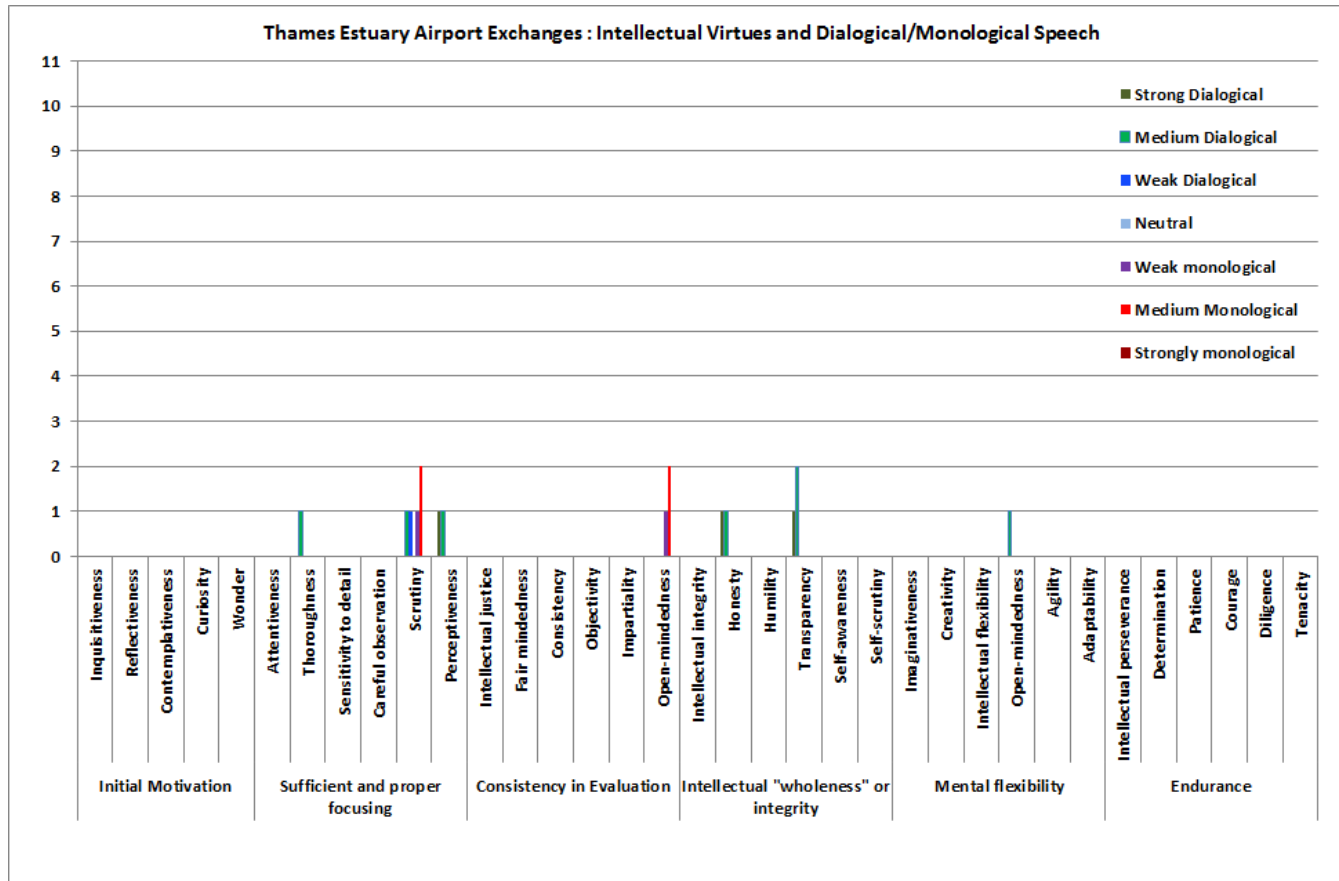


Figure 7.5 indicates that seventeen (17) utterances on the Critical Path were tagged with virtues, six (6) were associated with Medium Monological speech and eleven (11) with Dialogical categories. Virtues spread across four out of six virtue categories. 'Sufficient and Proper Focusing' was the most populated category (8), followed by 'Intellectual Wholeness or Integrity' (5). 'Scrutiny' was the virtue identified most frequently (5), accompanying two Dialogical and three Monological utterances. The virtues accompanying Dialogical utterances spread across three virtue categories and six virtues within those categories. A small group (3) was accompanied by 'Transparency'. Dialogical utterances were tagged to a wider range of virtues.

In summary, more Monological than Dialogical utterances were tagged by virtues. Most virtues accompanied the Medium categories of Monological and Dialogical. There seems to be a very weak relationship between Weak and Medium Monological and 'Scrutiny' and 'Open Mindedness'. 'Transparency', 'Honesty', 'Perceptiveness', and 'Thoroughness' accompanied only Dialogical utterances. Dialogical utterances were linked to a wider range of virtues.

### 7.2.3 Oxford Street

Figure 7.6 Oxford Street: Intellectual Virtue Classifications Assigned to Critical Path Utterances

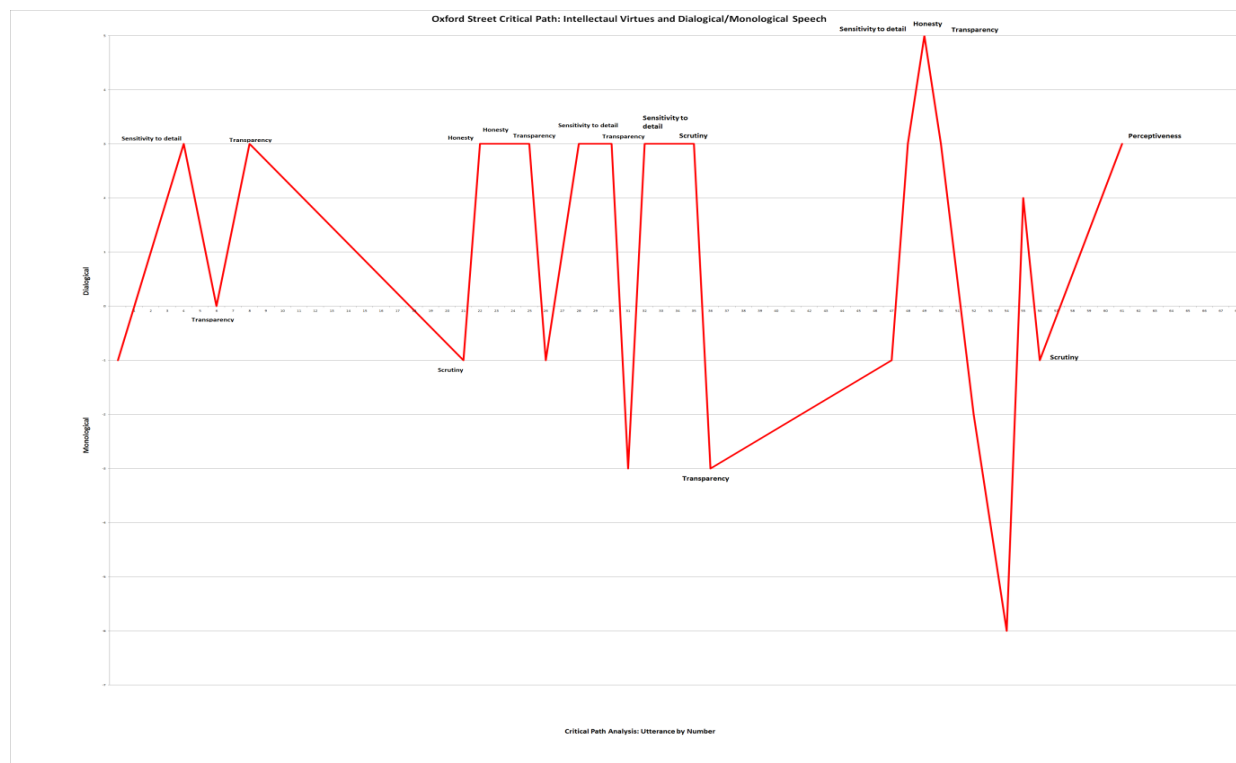
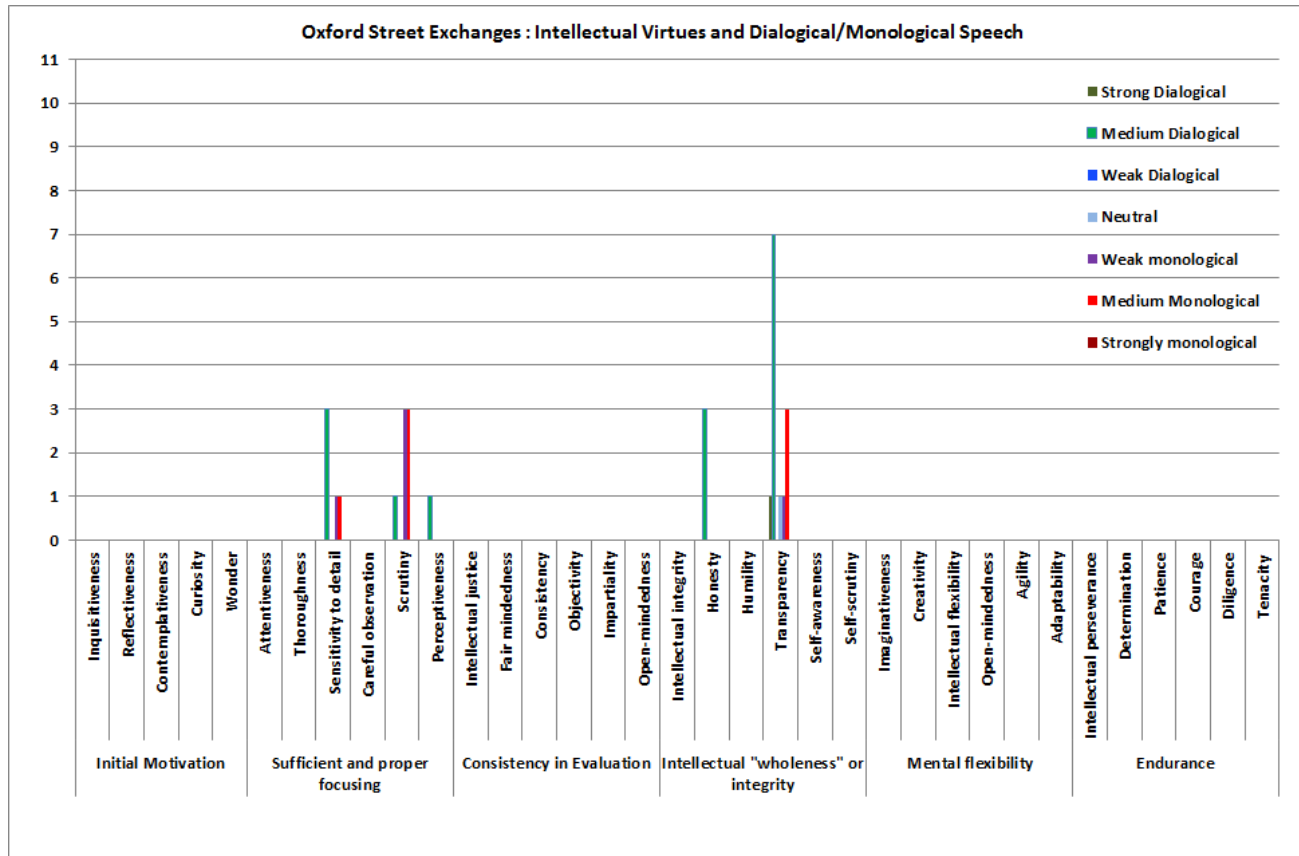


Figure 7.7: Oxford Street: Intellectual Virtue Classifications and Monological/Dialogical Forms of Speech



Within the above speech episode there appeared to be some relationship between Dialogical speech and Intellectual Virtue (Fig. 7.6). However, at the same time, a third of the Monological speech achieved hits within the Intellectual Virtue categories, which implies that Monological speech may also have coincided with Intellectual Virtue. In Figure 7.7, of twenty seven (27) utterances tagged, twelve (12) appeared across the three Monological categories and fifteen (15) across the Dialogical categories, of which fourteen (14) were Medium Dialogical. Virtue tags were clustered in only two categories, namely ‘Sufficient and Proper Focusing’ and ‘Intellectual Wholeness or Integrity’. ‘Transparency’ was the single most frequent Virtue (11), seven times associated with Dialogical speech, four times with Monological and once with Neutral. ‘Sensitivity to Detail’ was tagged five times each, three times accompanying Medium Dialogical utterances. ‘Scrutiny’ was tagged seven times, and accompanied three Weak and three Medium Monological utterances and one Medium Dialogical utterance. Dialogical utterances were tagged to a wider range of virtues.

In summary, virtues accompanied both Monological and Dialogical utterances, this time favouring Dialogical utterances and Medium Dialogical in particular. ‘Transparency’, ‘Sensitivity to Detail’ and ‘Scrutiny’ accompanied both Monological and Dialogical utterances. ‘Honesty’ and ‘Perceptiveness’ tagged Medium Dialogical utterances only. Dialogical utterances were tagged to a wider range of virtues.

#### 7.2.4 Summary of Findings from London Assembly

A mixed picture emerged. Virtues accompanied both Monological and Dialogical utterances. In the Swiss Cottage Avenue Exchange, virtues were more strongly associated with Monological than Dialogical utterances, whereas in Estuary Airport and Oxford Street Exchanges virtues more frequently accompanied Dialogical utterances. ‘Transparency’ was tagged most frequently but did not show a particular link to Monological or Dialogical speech. In episodes where not all virtue categories were present, those which were present were consistently in the categories of ‘Sufficient and Proper Focusing’, ‘Consistency in Evaluation’, and ‘Intellectual Wholeness or Integrity’. A discussion and interpretation of these results are set out in the Conclusion of this chapter.

In terms of virtue categories, Dialogical utterances were linked with a wider range of virtues from across all six categories. Monological utterances, on the other hand, tended to be accompanied by particular virtues, especially ‘Transparency’, ‘Scrutiny’, ‘Sensitivity to Detail’, ‘Open Mindedness’ and ‘Careful Observation’. The Neutral linguistic category received only one virtue tag across all three London Assembly Critical Paths.

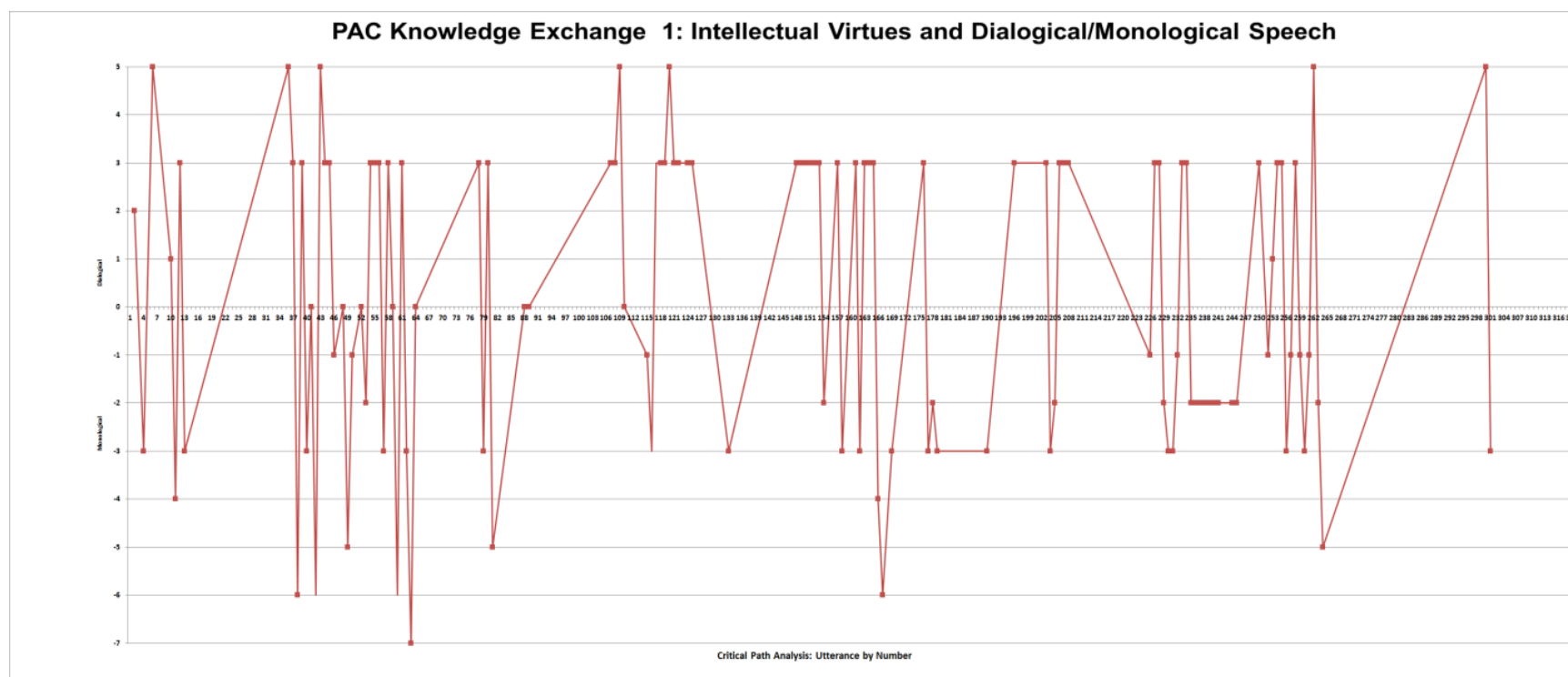


### **7.3 Public Accounts Committee**

The following section examines the five Critical Path Analyses derived from PAC meetings on the privatisation of Royal Mail. The form of these analyses follows the same order as in the previous sections in the examination of the London Assembly speech episodes. However, given the much higher number of utterances within this speech episode, the graphs show where Intellectual Virtues were assigned to utterances, rather than the named Intellectual Virtue classification.

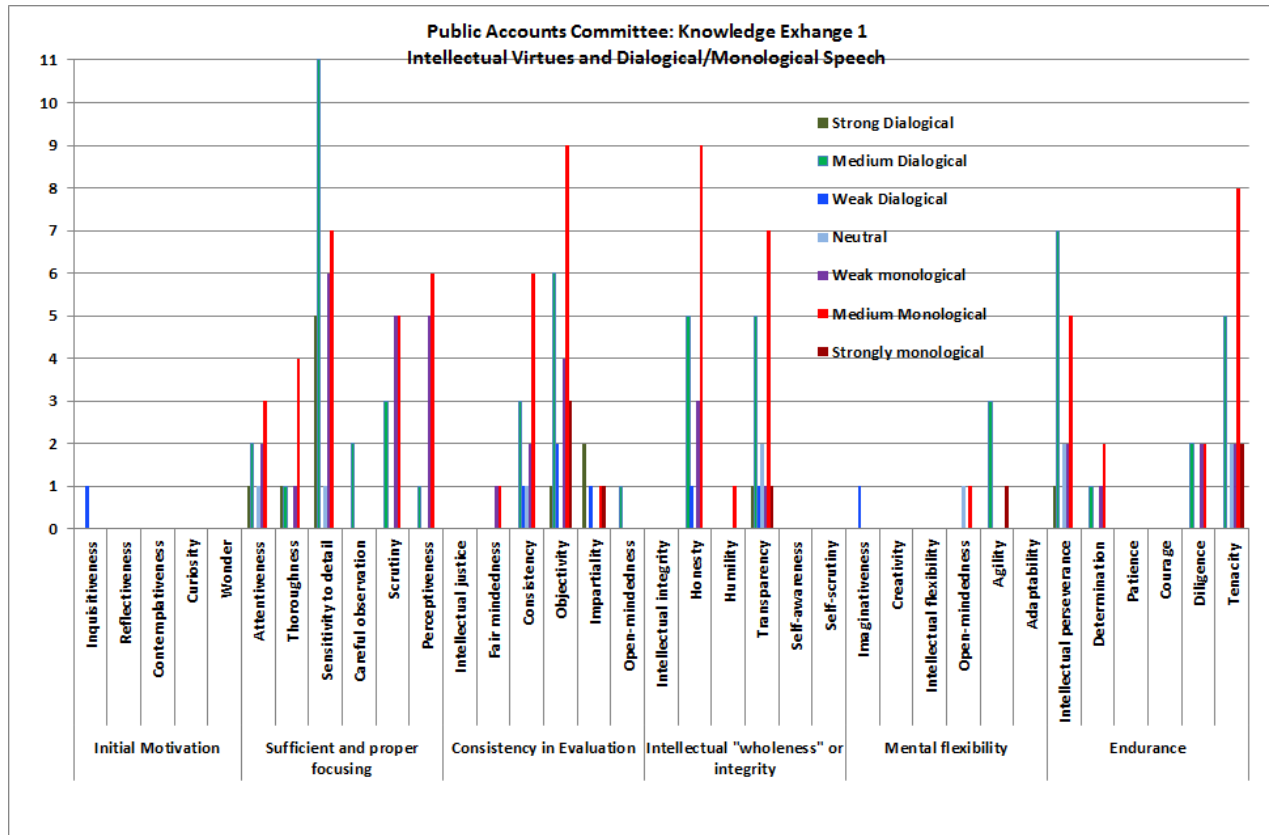
### 7.3.1 Public Accounts Committee Knowledge Exchange 1 – Rise in Share Price

Figure 7.8 PAC KE1 (Rise in Share Price): Intellectual Virtue Classifications Assigned to Critical Path Utterances



As may be seen from Fig.7.8, practically all of the utterances along the Critical Path have been assigned an Intellectual Virtue classification. Equal numbers of Monological and Dialogical utterances were assigned an Intellectual Virtue classification.

Figure 7.9 PAC KE1 (Rise in Share Price): Intellectual Virtue Classifications and Monological/Dialogical Forms of Speech



The PAC Critical Paths were more extensive than those for London Assembly and therefore there were many more data points. PAC KE1 contained two hundred and ten (210) tagged utterances on the Critical Path compared to fewer than thirty (30) per episode for the London Assembly episodes. The virtue classifications stretch across all six virtue and all seven linguistic categories (Fig.7.9). There were seventy eight (78) virtue tags accompanying Dialogical utterances and one hundred and twenty four (124) accompanying Monological utterances with ten (10) accompanying Neutral speech. Medium Monological had the most tags at seventy seven (77), followed by Medium Dialogical at fifty eight (58) and Medium Monological at thirty seven (37).

‘Sensitivity to Detail’ was the most frequent virtue at thirty (30), followed by ‘Objectivity’ at twenty five (25). ‘Sensitivity to Detail’ was fairly evenly distributed between Monological and Dialogical utterances (13 versus 16), whereas ‘Objectivity’ was tagged more often to Monological utterances (16 versus 9).

Monological utterances were tagged by a wider range of Virtue categories than Dialogical categories. All Virtues assigned to Dialogical utterances were also present for Monological utterances. However, two Virtue tags associated with Monological utterances were ‘stand alone’ in that they were not also assigned to Dialogical utterances.

In summary, more Monological utterances were tagged with Virtues than Dialogical utterances, and Medium Monological was the most frequent linguistic category. The most frequently tagged Virtue, ‘Sensitivity to

Detail', was split more or less evenly between Monological and Dialogical categories. Monological utterances were accompanied by a wider range of Virtues within this speech episode.

### 7.3.2 Public Accounts Committee Knowledge Exchange 2 – Indicative Demand

Figure 7.10 PAC KE2 (Indicative Demand): Intellectual Virtue Classifications Assigned to Critical Path Utterances

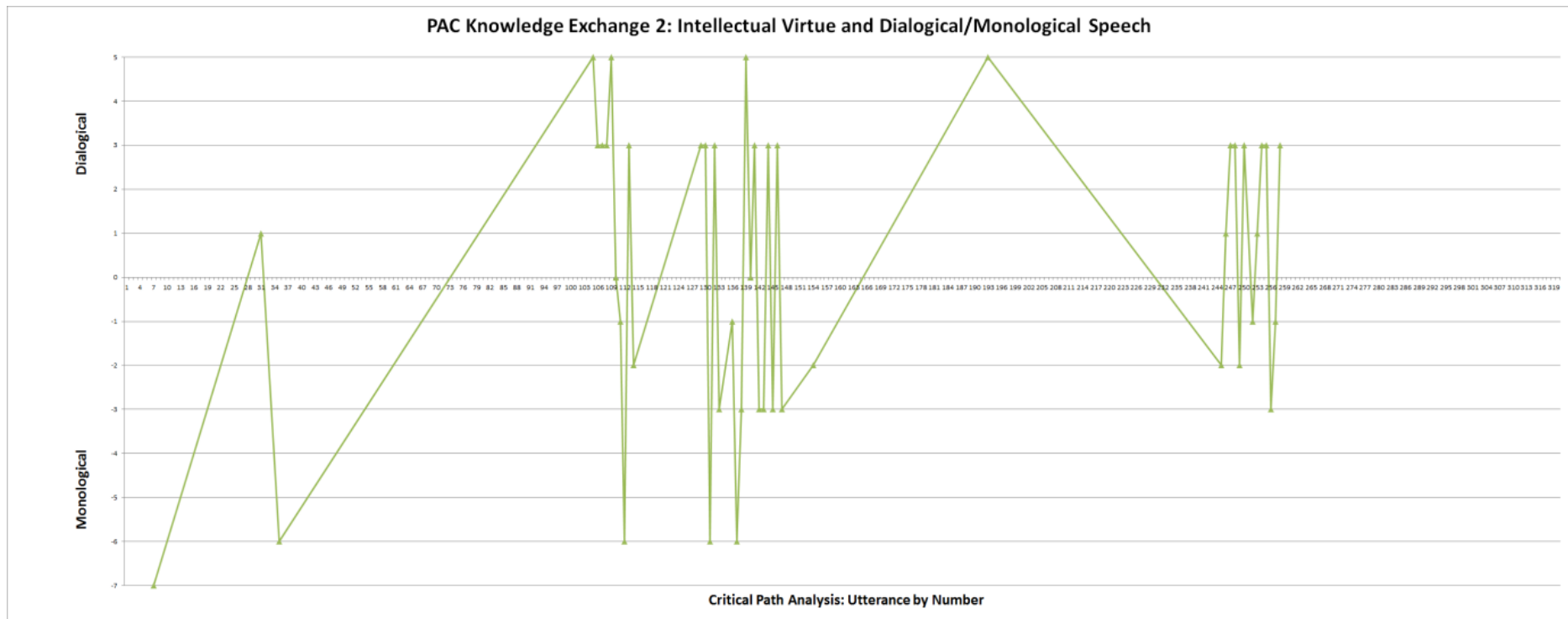
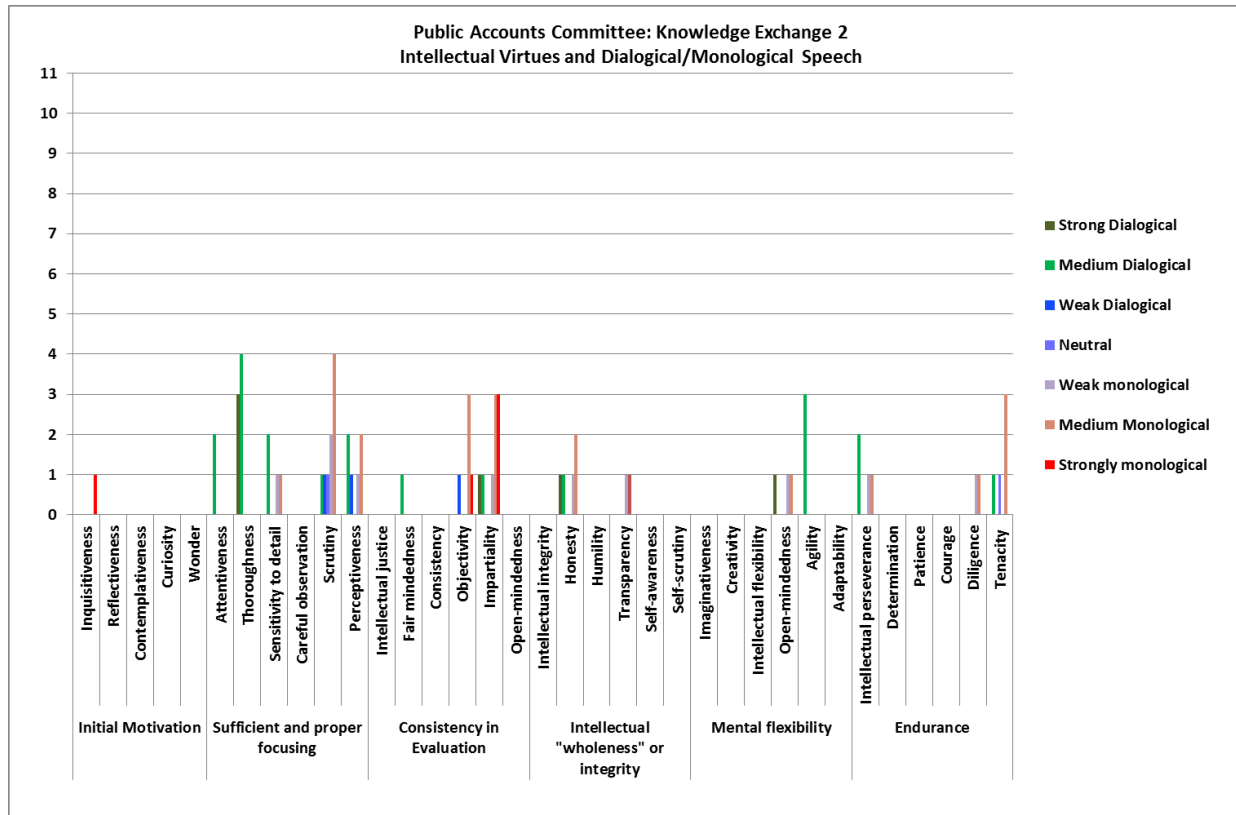


Figure 7.11 PAC KE2 (Indicative Demand): Intellectual Virtue Classifications and Monological/Dialogical Forms of Speech





All of the utterances within this exchange were assigned Intellectual Virtue classifications (Fig. 7.10). Here, Intellectual Virtue classifications were assigned to both Monological and Dialogical utterances. PAC KE 2 contained sixty eight (68) tagged utterances on the Critical Path (Fig. 7.11). Tags stretch across four out of six virtue categories. There were twenty nine (29) virtue tags accompanying Dialogical utterances and thirty seven (37) accompanying Monological utterances with two (2) neutral. Medium Monological had most tags at twenty two (22), followed by Medium Dialogical at twenty (20) and Weak Monological at ten (10).

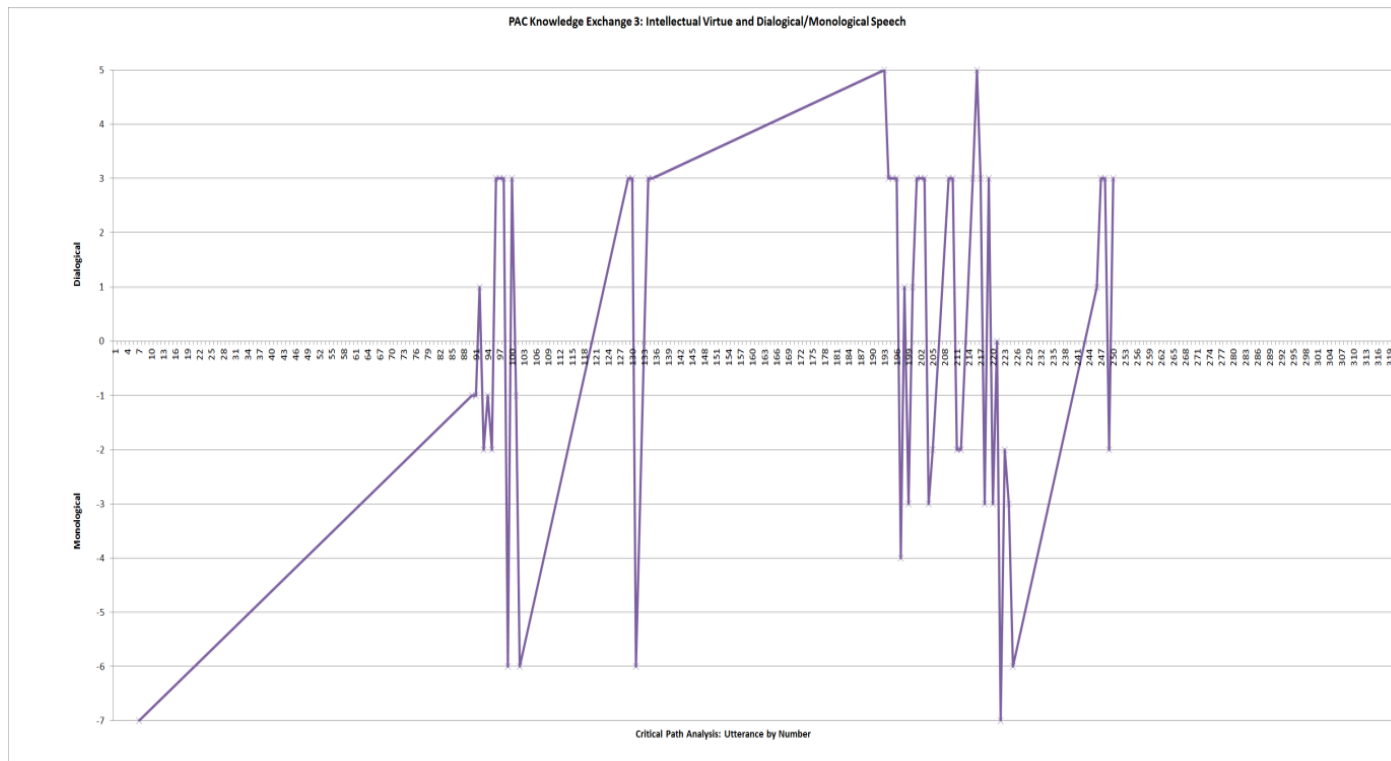
‘Scrutiny’ and ‘Impartiality’ were the most frequently tagged virtues (9 each), followed by ‘Thoroughness’ (7). ‘Scrutiny’ and ‘Impartiality’ were tagged more to Monological (6 and 7, respectively) than dialogical (2 and 2, respectively). All seven ‘Thoroughness’ tags accompanied Dialogical utterances.

‘Attentiveness’, ‘Thoroughness’ and ‘Fair-mindedness’ were tagged exclusively to Dialogical categories, with ‘Thoroughness’ tagged to four Medium and three Strong Dialogical categories.

In summary, more Monological utterances were tagged with Virtues that Dialogical utterances. Medium Monological was the most tagged linguistic category. The most frequently tagged Virtues ‘Scrutiny’ and ‘Impartiality’ preferentially tagged to Monological categories. Despite this dominance of Virtues tagged to Monological categories, a number of Virtues were tagged exclusively to Dialogical utterances.

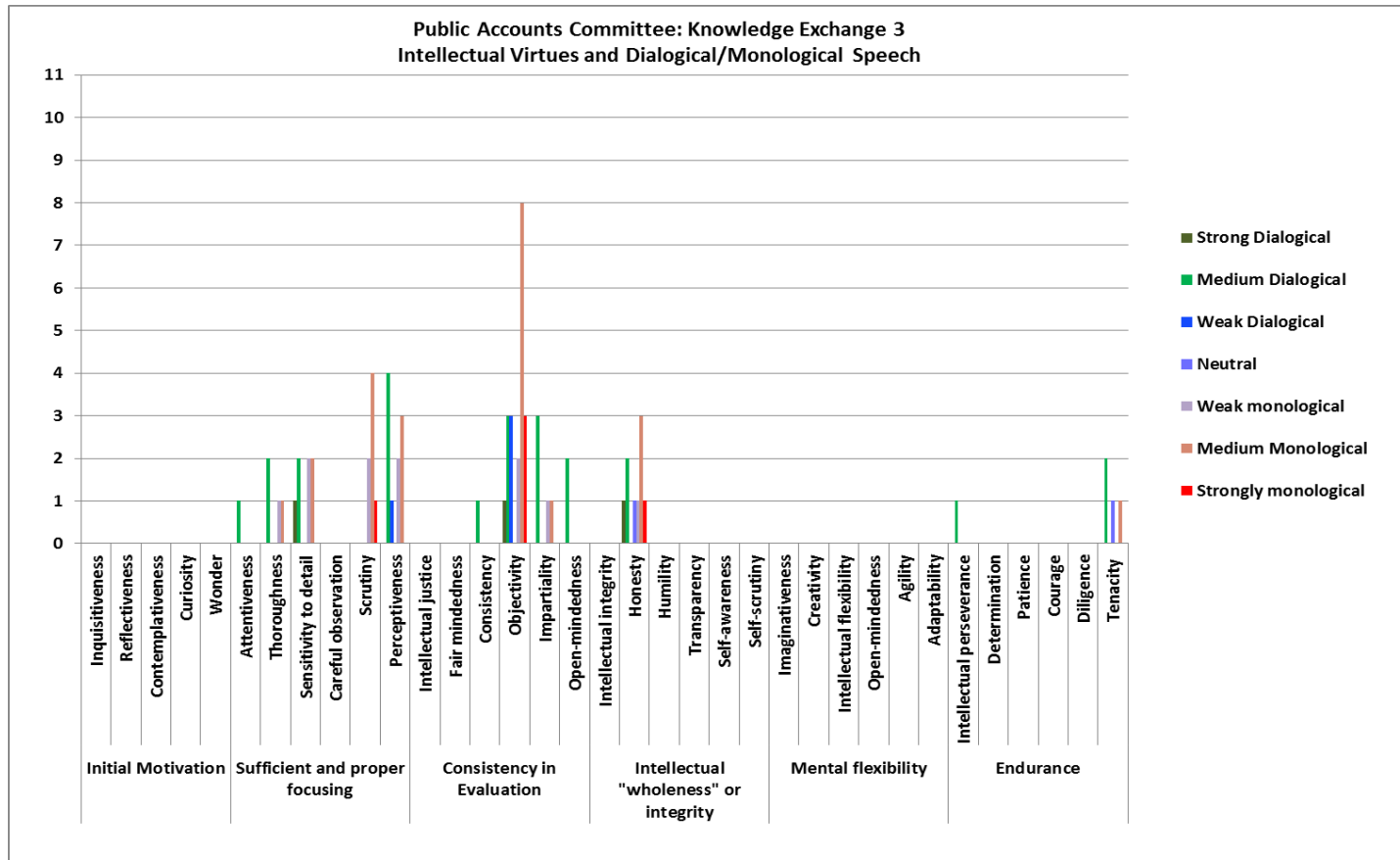
### 7.3.3 Public Accounts Committee Knowledge Exchange 3 – Preferred Investors Share Allocation

Figure 7.12 PAC KE3 (Preferred Investors Share Allocation): Intellectual Virtue Classifications Assigned to Critical Path Utterances



Again, all of the utterances were assigned an Intellectual Virtue classification (Fig. 7.12). These Virtues also appear on both the Monological and the Dialogical regions of the chart.

Figure 7.13 PAC KE3 (Preferred Investors Share Allocation): Intellectual Virtue Classifications and Monological/Dialogical Forms of Speech



PAC KE3 shows 71 tagged utterances on the Critical Path. The tags stretch across a range of virtue and linguistic categories. As shown within Figure 7.13, 'Objectivity' was the most frequently tagged Virtue at twenty (20), followed by 'Perceptiveness' at ten (10). 'Objectivity' was tagged more to Monological (13) than to Dialogical (7) linguistic categories whilst 'Perceptiveness' was tagged to equal numbers (5) of Monological and Dialogical categories.

There were thirty (30) Virtue tags accompanying Dialogical utterances and thirty nine (39) Virtue tags accompanying Monological utterances with two (2) neutral. Medium Monological and Medium Dialogical had the most tags (23 each), followed by Weak Monological (11). Dialogical utterances were tagged by a wider range of virtues categories than Monological utterances. All virtues assigned to Monological utterances were also assigned to Dialogical utterances. However, three virtue tags associated with Dialogical utterances were 'stand alone' in that they were not assigned to Monological utterances.

In summary, more Monological utterances were tagged with Virtues than Dialogical utterances. Medium Monological and Medium Dialogical were the most tagged linguistic categories. The most frequently tagged Virtue 'Objectivity' was tagged more frequently to Monological categories. Dialogical utterances were accompanied by a wider range of Virtues.

### 7.3.4 Public Accounts Committee Knowledge Exchange 4 - Conflict of Interest

Figure 7.14 PAC Knowledge Exchange 4 (Conflict of Interest): Intellectual Virtue Assigned to Critical Path Utterances

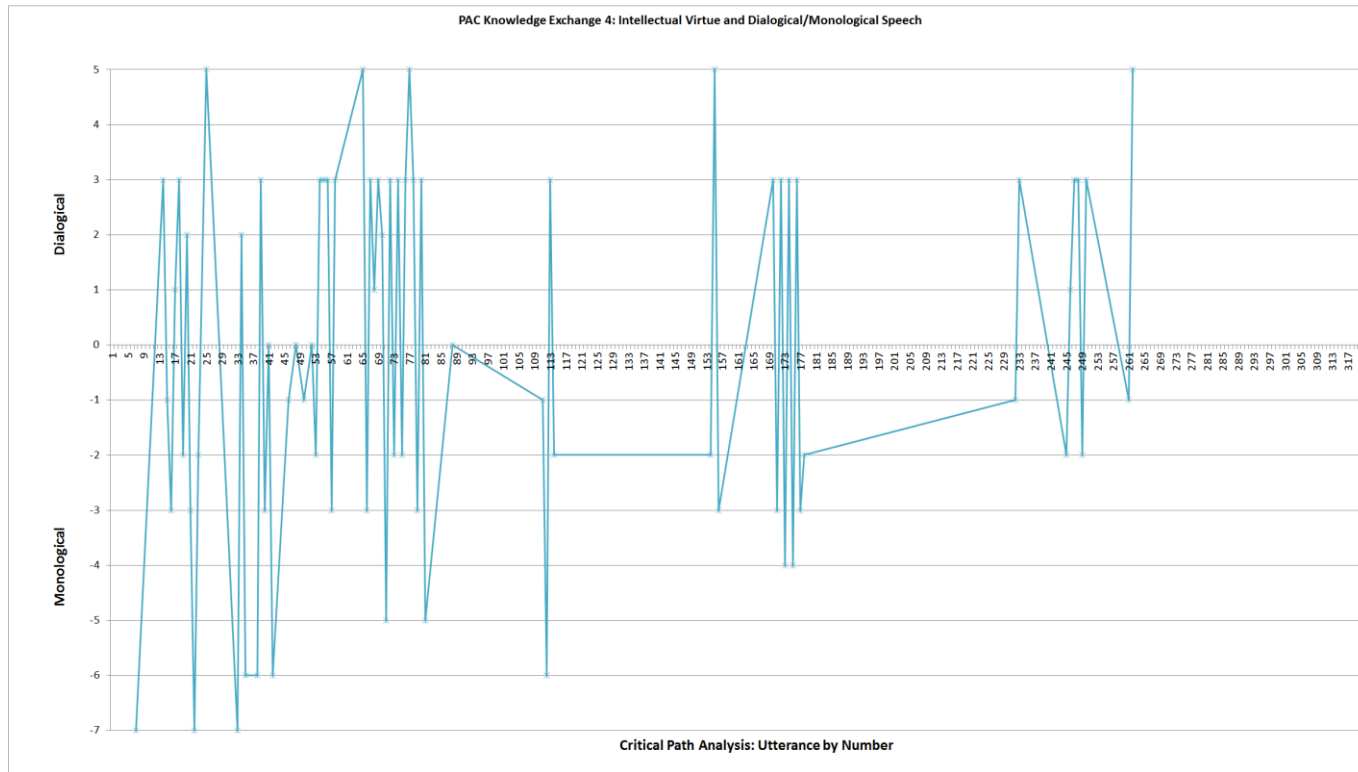
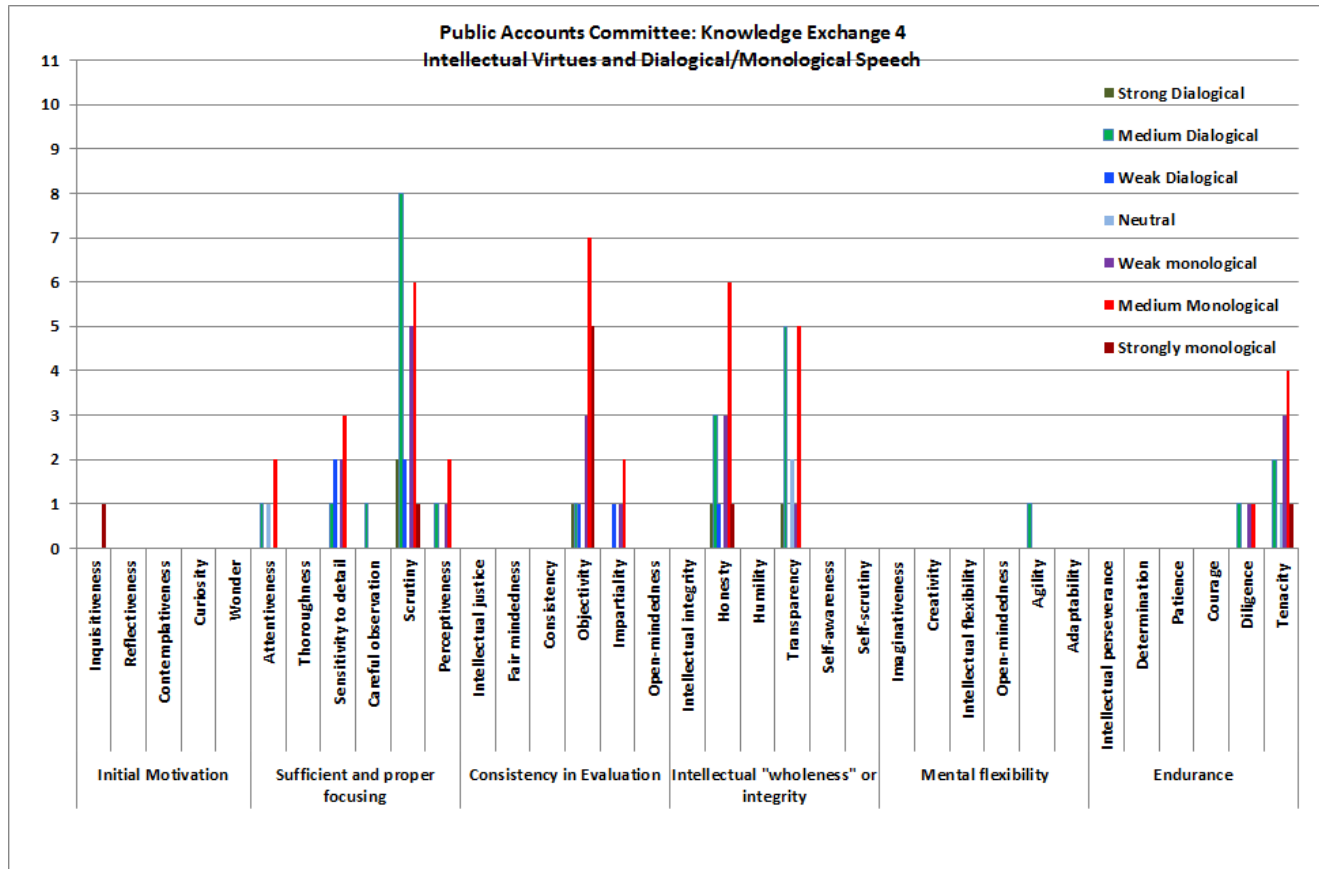


Figure 7.15 PAC Knowledge Exchange 4 (Conflict of Interest): Intellectual Virtue Classifications and Monological/Dialogical Forms of Speech



PAC KE 4 contained one hundred and eight (108) tagged utterances on the Critical Path (Fig. 7.14). As shown on Figure 7.15, 'Scrutiny' was the most frequently tagged virtue at twenty four (24), followed by 'Objectivity' at eighteen (18) and 'Honesty' at fifteen (15). 'Scrutiny' and 'Objectivity' were equally tagged to Monological and Dialogical categories (12 each). 'Honesty' was tagged to more Monological (10) than Dialogical categories (4).

The classifications stretched across all virtue and linguistic categories. There were thirty seven (37) virtue tags accompanying Dialogical utterances and sixty seven (67) accompanying Monological utterances with four (4) at Neutral. Medium Monological had the most tags at thirty eight (38) each, followed by Medium Dialogical at twenty five (25).

Dialogical utterances were tagged by a marginally wider range of virtues categories than Monological utterances. All of the Virtues assigned to Monological utterances were also assigned to Dialogical utterances, except for 'Inquisitiveness'.

However, two Virtue tags ('Careful Observation' and 'Agility') that were associated with Dialogical utterances were 'stand alone' in that they were not assigned to Monological utterances. 'Thoroughness, which has made an appearance in all previous KEs, was not tagged in KE4.

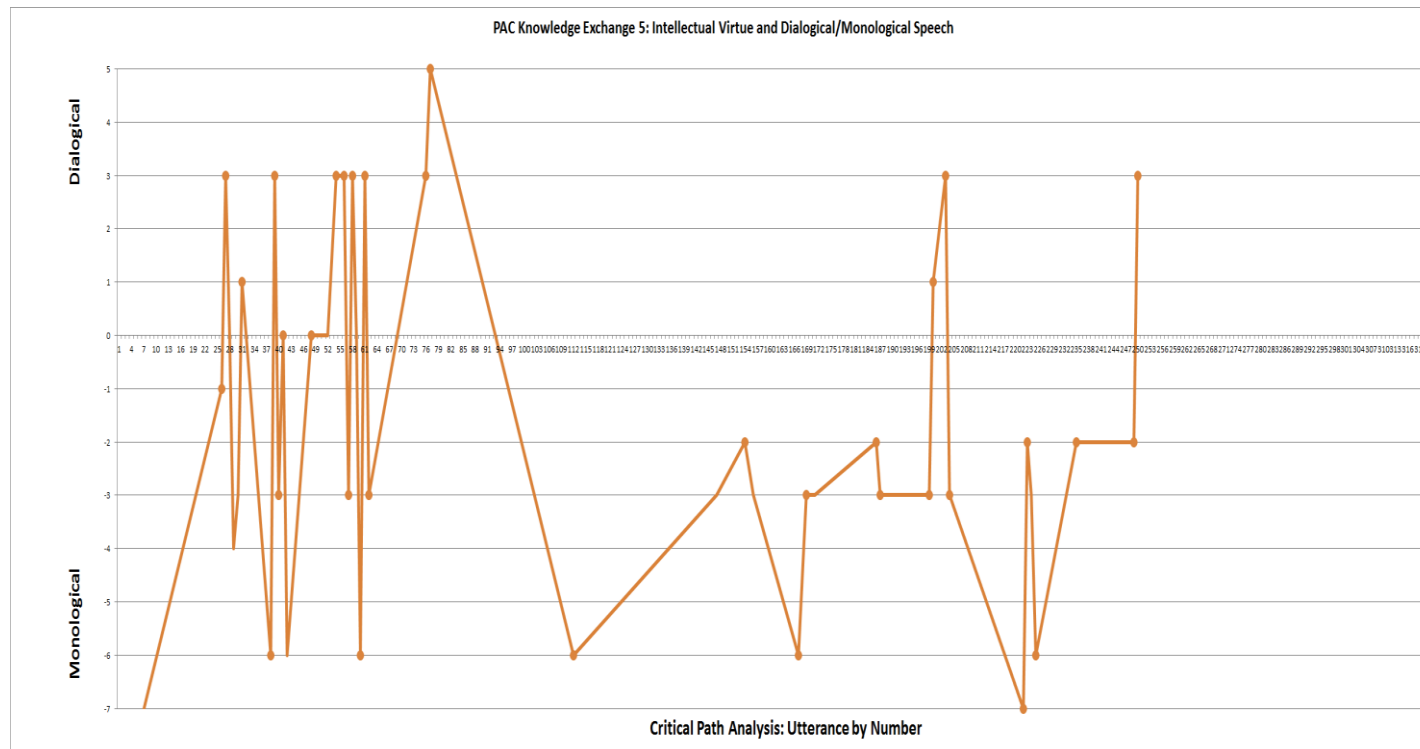
In summary, more Monological utterances were tagged with Virtues than Dialogical utterances. Medium Monological was the most tagged linguistic category. The most frequently tagged virtue 'Scrutiny' was tagged in equal



numbers to Monological and Dialogical categories. Dialogical utterances were accompanied by a marginally wider range of Virtues.

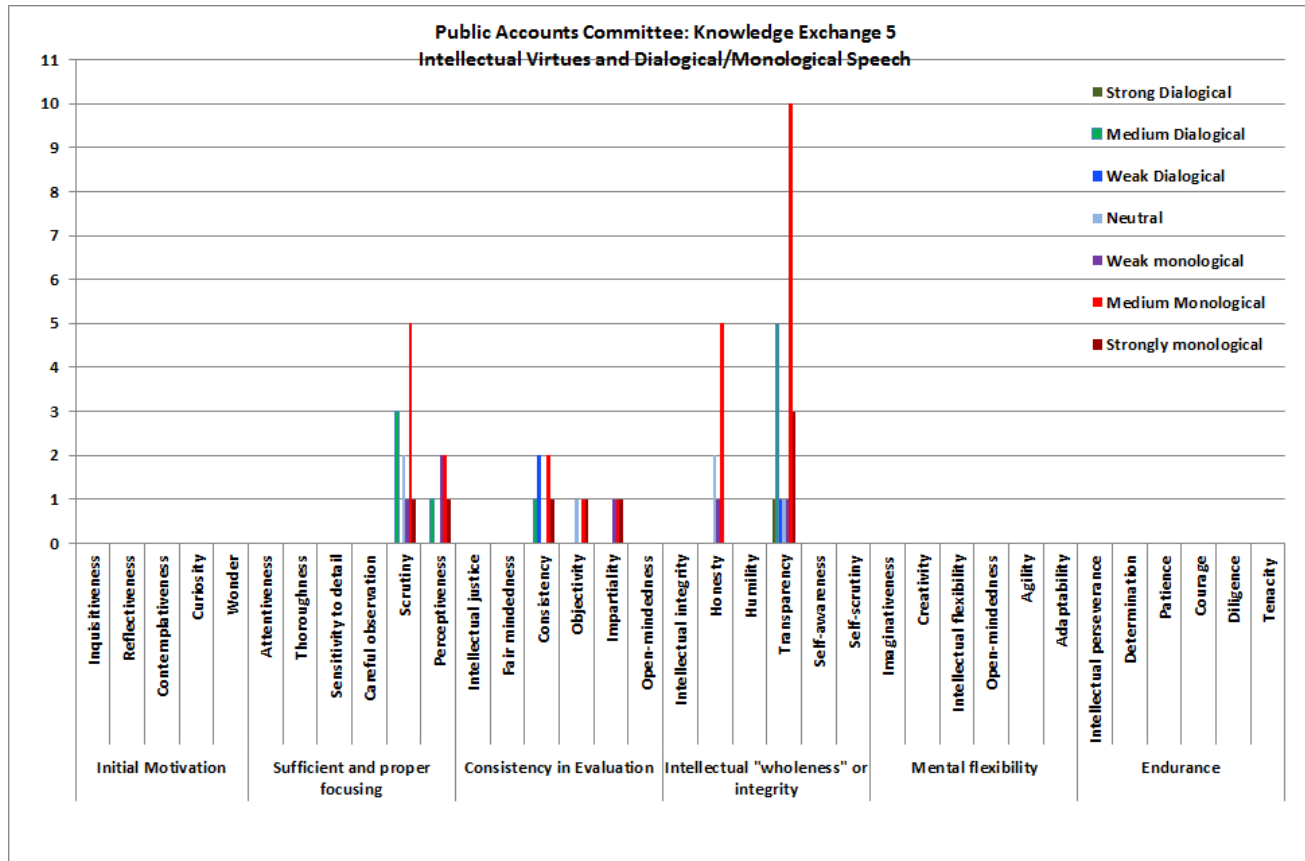
### 7.3.5 Public Accounts Committee Knowledge Exchange 5 – Role of the FCA

Figure 7.16 PAC KE5 (Role of the FCA): Intellectual Virtue Classifications Assigned to Critical Path Utterances



Again, all of the utterances along the Critical Path in Fig. 7.16 were assigned Intellectual Virtues, including both Monological and Dialogical utterances. This particular topic was featured throughout the speech episode, and the shape of the chart reflects this pattern.

Figure 7.17 PAC KE5 (Role of the FCA): Intellectual Virtue Classifications and Monological/Dialogical Forms of Speech



PAC KE 5 contained sixty (60) tagged utterances on the Critical Path (Figure 7.16). As shown (Figure 7.17), 'Transparency' was the most frequently tagged Virtue at twenty two (22), followed by 'Scrutiny' at twelve (12) and 'Perceptiveness' and 'Consistency' at six (6) each. 'Transparency' was tagged more to Monological (14) than Dialogical (7). 'Scrutiny' was tagged more to Monological (7) than Dialogical (5). 'Consistency' was equally tagged to Monological and Dialogical categories (3) each. 'Perceptiveness' was tagged more to Monological (5) than dialogical (1) categories.

Tags were clustered in three out of six virtue categories but include all linguistic categories. There were fourteen (14) virtue tags accompanying Dialogical utterances and forty (40) accompanying Monological utterances with six (6) at Neutral. Medium Monological had the most tags at twenty six (26), followed by Medium Dialogical at ten (10). Here Monological utterances were linked with a wider range of Virtue categories than Dialogical categories. All Virtues assigned to Dialogical utterances were also assigned to Monological utterances. However, three Virtue tags which were linked with Monological utterances were 'stand alone', in that they were not also assigned to Dialogical utterances ('Objectivity', 'Impartiality' and 'Honesty').

In summary, more Monological utterances were tagged with Virtues than Dialogical utterances. Medium Monological was the most tagged linguistic category. The most frequently tagged Virtue 'Transparency' was tagged preferentially to Monological categories. Monological utterances were

accompanied by a wider range of Virtues. The most frequently tagged Virtues within each episode were tagged to Monological utterances, except for two instances when were they were equally split between Monological and Dialogical.

There was a mild tendency for Dialogical utterances to tag to a wider range of Virtues.

### 7.3.6 Summary of Findings from Public Accounts Committee

In all PAC KEs more virtues were tagged to Monological than Dialogical categories. Medium Monological was the most tagged category, except for KE3 where it was tied with Medium Dialogical. An analysis on the specific virtue markers tagged to the Medium Monological utterances was not undertaken, although the analytical framework would have allowed this to be done. The most frequently tagged Virtues were divided equally between Monological and Dialogical utterances, except for KE2 and KE5. In KEs where not all Virtue categories were present, those which were present were consistently ‘Sufficient and Proper Focusing’, ‘Consistency in Evaluation’ and ‘Intellectual Wholeness or Integrity’. The most frequent Intellectual Virtues were ‘Objectivity’, ‘Transparency’, ‘Scrutiny’ and ‘Sensitivity to Detail’.

While the majority of Virtues accompanied Monological utterances, Dialogical utterances were tagged with a broader range of Virtues within particular episodes.

In both London Assembly and Public Accounts Committee episodes, there appeared to be a trend for Dialogical utterances to be tagged to a wider range of Virtues. This would imply that Dialogical speech was capable of being linked with a wider range of Virtues than Monological speech. Putting this the other way round, this means that a smaller number of Virtues would appear to accompany Monological speech. The question then arises whether this smaller pool size may have been due to any links between Monological forms of speech and particular kinds of Virtue. Fig. 7.18 tried to shed some further light on this question by charting the frequency of all virtues accompanying Monological speech by episode. For comparison, Fig. 7.19 charts the virtues associated with dialogical speech across all speech episodes in the same manner as in Fig 7.18. In order to highlight any differences between London Assembly and PAC, all London Assembly data was coloured in in red and all PAC data in blue.

Fig. 7.18 Frequency of Intellectual Virtues Accompanying Monological Speech Across All Speech Episodes

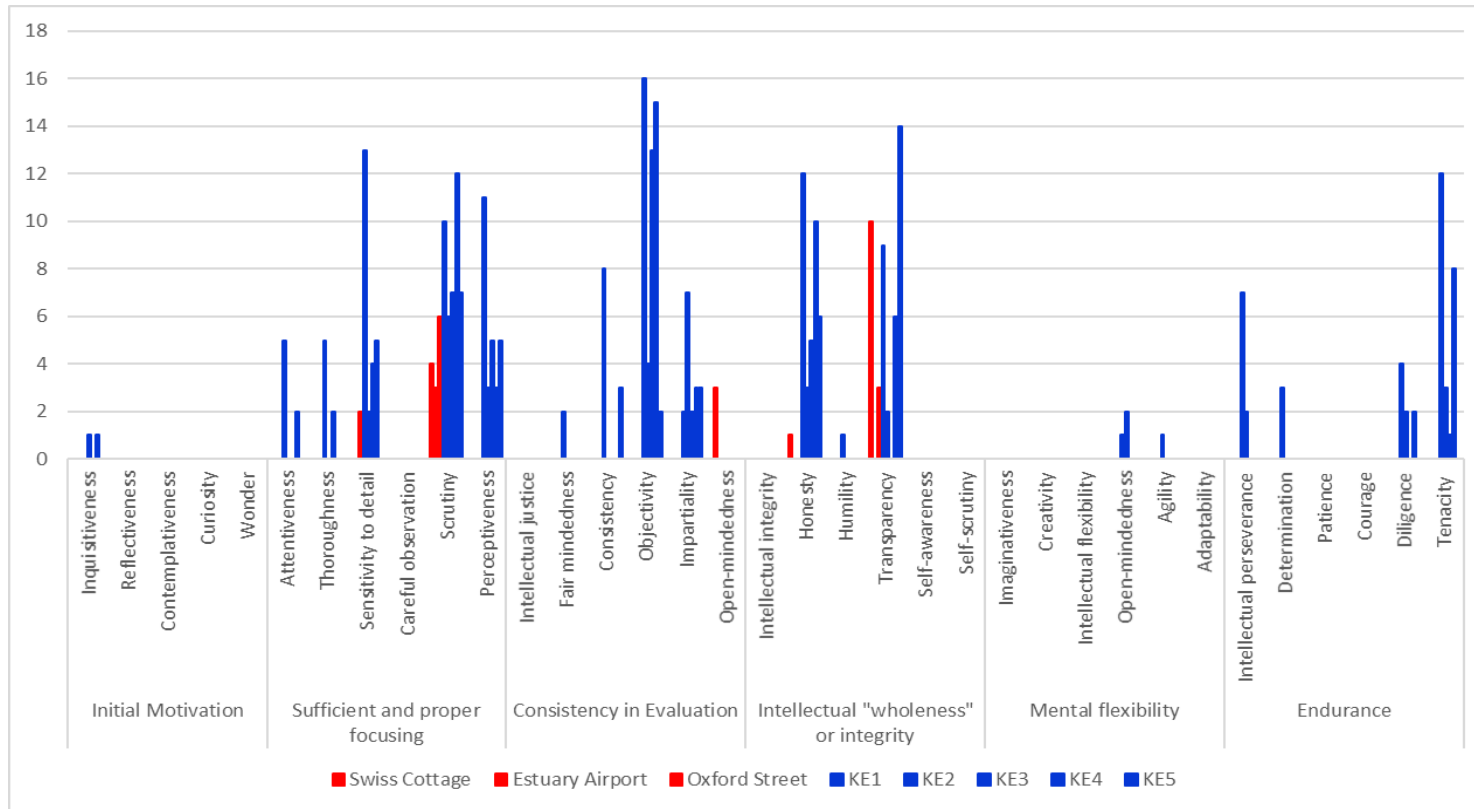




Fig. 7.19 Frequency of Intellectual Virtues Accompanying Dialogical Speech Across All Speech Episodes

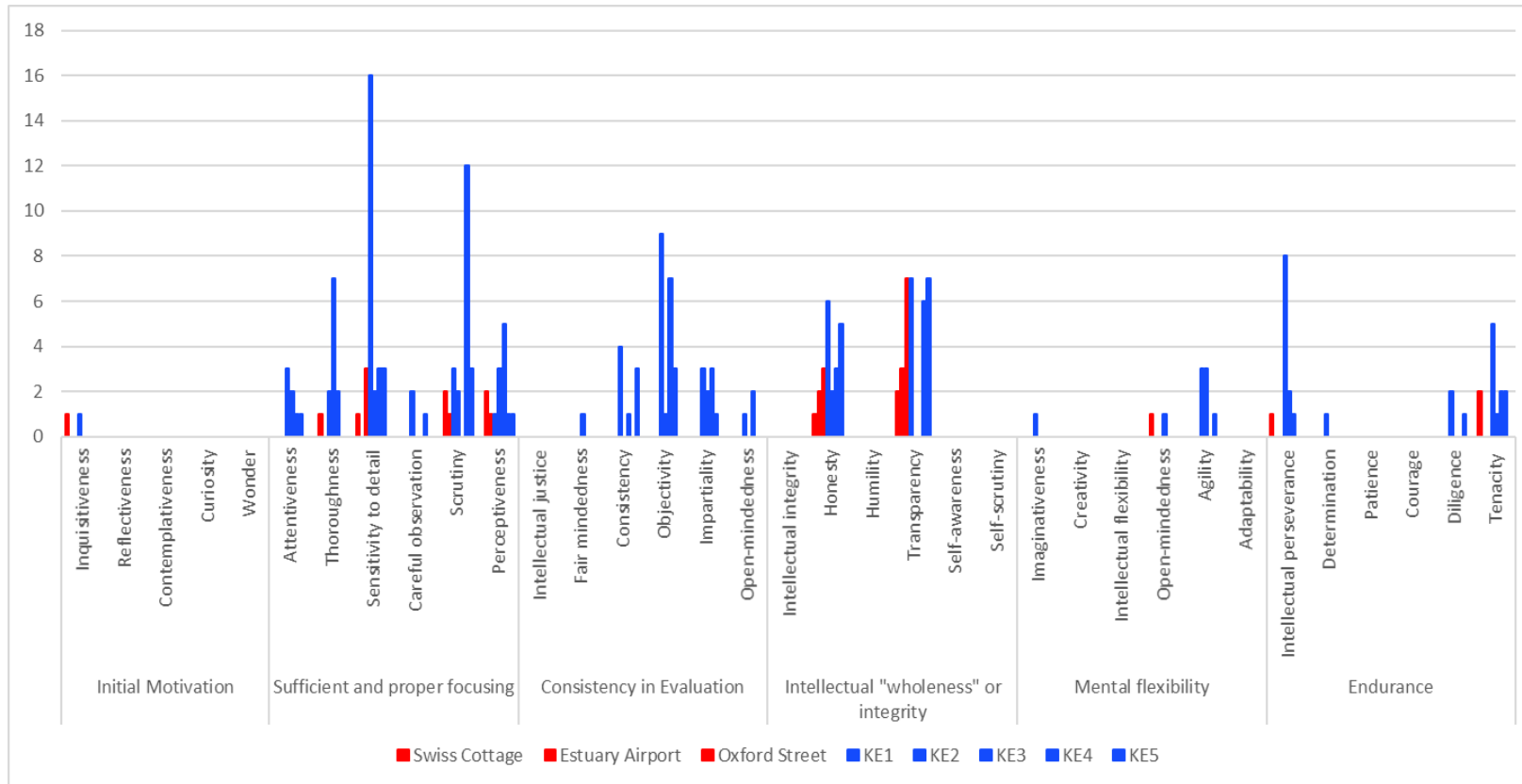


Fig. 7.18 reflected the overall trend for speech to cluster in three Virtue categories. Within those three categories there were clear clusters around ‘Scrutiny’, ‘Objectivity’, ‘Honesty’, and ‘Transparency’. Fig. 7.19 has overall lower frequencies than Fig 7.18. Overall, there are similar patterns of clusters around the Virtues of ‘Objectivity’, ‘Transparency’, ‘Scrutiny’ and ‘Sensitivity’. The distribution of other Virtues associated with Dialogical speech was also similar to the Monological distribution. This implied that both Monological and Dialogical speech across all episodes draw on the same pool of Virtues and to a similar extent. Therefore, the trend of Dialogical speech being associated with a wider range of Virtue only appeared to hold within particular speech episodes, whereas across all episodes the same ranges of Virtues were associated with both Monological and Dialogical speech. This seems to negate any possible connection between particular kinds of virtue and either Monological or Dialogical speech.

Overall, the analysis has shown that there was a set of four core virtues from three Virtue categories which accompanied both Monological and Dialogical utterances on the Critical Path in equal measure, with no clear link between a Virtue or Virtue category and either mode of speaking. There was also no clear relationship between the presence of Intellectual Virtue and Dialogical speech practices, which was a surprising element of the research findings. The chapter conclusion will seek to explain this and other findings of this analysis. However, the question arose whether the allocation of coding to the transcript in relation to the Intellectual Virtue classification scheme may be subject to any particular researcher effect.

#### **7.4 Possible Researcher Effect**

As discussed in Chapter 4, in relation to the reliability of the coding approach, the question needs to be posed here as to whether the allocation of Virtue codes to speech exchanges might have been subject to a researcher effect? Would other researchers looking at the same exchanges have coded them in a similar manner? As with the linguistic analysis, where the intent was to always ‘follow the language’, the intent within the Virtue analysis had been to apply Virtues only where there appeared to be a close match with the ‘content’ of the exchanges in terms of what could be seen within the language. In this context, this may have produced a tendency to use codes where such judgements were more feasible, i.e. ‘Scrutiny’, ‘Objectivity’, ‘Sensitivity to Detail’. Where there was little or no evidence within speech practices of particular Virtues (such as ‘Contemplativeness’ or ‘Courage’) then those virtues were not applied. This accounts for the strong showing of certain Virtues and the low level of coding in relation to other Virtues. In effect, the coding was applied only when it was reasonably clear that the Virtue fitted the content of the speech. This produced a clustering effect of Virtues which were more easily applied to speech practices.

The implications of these various findings and observations regarding both the presences and absences of particular Intellectual Virtues are discussed in the Conclusions (Section 7.6). This next section summarizes and reflects on the overall findings from the analysis in addressing the two remaining research questions.

## 7.5 Summary of Findings

The final section within this chapter pulls together the analytical results by addressing both Research Question 2 (i) and Research Question 2 (ii). The summarized data for each question is detailed, and the overarching conclusions which may be drawn from both of these groups of findings are then discussed. The following table summarises the findings in relation to the most prevalent Intellectual Virtues within each of the speech episodes.

Table 7.4 Most Frequent Intellectual Virtues within each Speech Episode

<b>Speech Episode</b>	<b>Most Frequent Intellectual Virtue</b>
<b>Swiss Cottage Avenue</b>	Transparency (12)
<b>Thames Estuary Airport</b>	Scrutiny (5)
<b>Oxford Street</b>	Transparency (11)
<b>KE1: Rise in Share Price</b>	Sensitivity to detail (30)
<b>KE2: Indicative Demand</b>	Impartiality (9) Scrutiny (9)
<b>KE3: Preferred Investors Share Allocations</b>	Objectivity (20)
<b>KE4: Conflict of Interest</b>	Scrutiny (24)
<b>KE5: Role of the FCA</b>	Transparency (22)

Calculating the frequencies of virtues across all of the speech episodes showed that the most populated Intellectual Virtue categories and their accompanying specific Intellectual Virtues were as follows:

Table 7.5 Most Frequent Intellectual Virtues across the Speech Episodes

<b>Intellectual Virtue Category</b>	<b>Specific Intellectual Virtue</b>
Intellectual ‘wholeness’ or integrity	Transparency (77)
Consistency in evaluation	Objectivity (63)
Sufficient and proper focusing	Scrutiny (69)
	Sensitivity to detail (50)

The virtues which had the lowest number of hits across the speech episodes are listed in Table 7.6.

Table 7.6 Intellectual Virtues Entirely Absent or with Only One Hit

<b>Enquiry Relevant Virtue Category</b>	<b>Specific Intellectual Virtue</b>
Initial Motivation	Reflectiveness Contemplativeness Curiosity Wonder
Consistency in Evaluation	Intellectual justice
Intellectual ‘wholeness’ or integrity	Self-awareness Self-scrutiny
Mental flexibility	Imaginativeness Creativity Intellectual flexibility Adaptability
Endurance	Determination Patience Courage

Following a similar pattern to the analysis of the Intellectual Virtues identified within the speech episodes, Table 7.7 shows the most frequent linguistic and the least frequent linguistic categories which coincided with speech in which understandings developed (on the Critical Path utterances).

Table 7.7 Most Frequent and Least Frequent Speech Type across the Speech Episodes

<b>Speech Episode</b>	<b>Most Frequent LC</b>	<b>Least Frequent LC</b>
<b>Swiss Cottage Avenue</b>	Medium Dialogical (7)	Strong Dialogical (1)
	Medium Monological (6)	Weak Dialogical (1)
<b>Thames Estuary Airport</b>	Medium Dialogical (7)	Strong Monological (0)
	Medium Monological (4)	Weak Dialogical (1)
<b>Oxford Street</b>	Medium Dialogical (14)	Weak Dialogical (0)
	Medium Monological (6)	Strong Monological (0)
<b>KE1: Rise in Share Price</b>	Medium Monological (77)	Strong Monological (5)
	Medium Dialogical (58)	Strong Dialogical (10)
<b>KE2: Indicative Demand</b>	Medium Monological (22)	Strong Dialogical (3)
	Medium Dialogical (20)	Strong Monological (5)
<b>KE3: Preferred Investors Share Allocation</b>	Medium Monological (23)	Strong Dialogical (6)
	Medium Dialogical (23)	Weak Dialogical (3)
<b>KE4: Conflict of Interest</b>	Medium Monological (38)	Strong Monological (4)
	Medium Dialogical (25)	Strong Dialogical
<b>KE5: Role of the FCA</b>	Medium Monological (25)	Strong Dialogical (1)
	Medium Dialogical (10)	Weak Monological (5)

The most frequent linguistic category was Medium Monological, followed by Medium Dialogical. Interestingly, within the more abrasive speech episodes (i.e. the London Assembly), Medium Dialogical was dominant, whilst in the less abrasive PAC meeting Medium Monological was dominant. The frequency of the linguistic categories of Strong Dialogical and Strong Monological utterances was much smaller across the speech episodes. This implied that Knowledge Exchange was more strongly related to forms of communication which were less extreme. Weak Dialogical and Weak Monological achieve a small number of hits across the speech episodes, and these forms of speech were not a notable feature of these communicative exchanges, perhaps reflecting the clear communicative intent of the individuals engaged in these dialogues.

The following table shows the total count for all of the speech episodes of language types along the Critical Path, in terms of the distribution between different categories of speech, and also the total split between monological and dialogical forms of speech. It may be seen that monological forms of speech dominate along the Critical Path in 6 out of the 8 Critical Paths examined. The two exceptions are the Thames Estuary Airport exchanges and the Oxford Street exchanges.

Table 7.8 Frequency of Speech Types for Critical Path Utterances across all of the Speech Episodes

Linguistic Category	Speech Episodes								Totals
	Sw Ctg	Th Est.	Oxf St.	KE1	KE2	KE3	KE4	KE5	
Strong Dialogical	0	3	1	12	6	3	5	1	31
Medium Dialogical	7	7	14	58	20	23	25	10	164
Weak Dialogical	1	1	0	8	3	4	7	3	27
Neutral	0	0	1	10	2	2	4	6	25
Weak Monological	5	2	5	37	10	11	20	6	96
Medium Monological	6	4	6	77	22	23	38	26	202
Strong Monological	4	0	0	8	5	5	9	8	39
<b>Total Monological</b>	15	6	11	122	35	39	67	40	335
<b>Total Dialogical</b>	8	11	15	78	29	30	37	14	222

Table 7.9 now summarises the key findings from the analysis in relation to the most dominant presence of particular Intellectual Virtues, alongside the most frequent occurrence of a particular Linguistic Category within the speech episodes examined.



Table 7.9 Most Frequent Intellectual Virtues and most Frequent Linguistic Category on the Critical Path

<b>Speech Episode</b>	<b>Most Frequent Intellectual Virtue</b>	<b>Most Frequent Linguistic Category</b>
<b>Swiss Cottage Avenue</b>	Transparency (12) Scrutiny (4)	Medium Dialogical (7) Medium Monological (6)
<b>Thames Estuary Airport</b>	Scrutiny (5) Open Mindedness (3)	Medium Dialogical (7) Medium Monological (4)
<b>Oxford Street</b>	Transparency (11) Scrutiny (7)	Medium Dialogical (14) Medium Monological (6)
<b>KE1: Rise in Share Price</b>	Sensitivity to Detail (30) Objectivity (25)	Medium Monological (77) Medium Dialogical (58)
<b>KE2: Indicative Demand</b>	Impartiality (9) Scrutiny (9) Thoroughness (7)	Medium Monological (22) Medium Dialogical (20)
<b>KE3: Preferred Investors Share Allocation</b>	Objectivity (20) Perceptiveness (10) Honesty (9)	Medium Monological (23) Medium Dialogical (23)
<b>KE4: Conflict of Interest</b>	Scrutiny (24) Objectivity (18)	Medium Monological (38) Medium Dialogical (25)
<b>KE5: Role of the FCA</b>	Transparency (22) Scrutiny (12)	Medium Monological (26) Medium Dialogical (10)

Examining each of the above speech episodes in turn reveals some interesting findings, as follows:

Speech Episode 1 (Swiss Cottage Avenue): The Intellectual Virtue of ‘Transparency’ accompanied both Monological and Dialogical forms of speech within a speech episode which was very combative.

Speech Episode 2 (Thames Estuary Airport): ‘Scrutiny’ was a dominant Intellectual Virtue within this exchange and was more closely related to Dialogical forms of speech within this relatively short speech episode, where participants adopted a range of discursive positions.

Speech Episode 3 (Oxford Street): The Intellectual Virtues of ‘Transparency’ and ‘Scrutiny’ operated across both Monological and Dialogical forms of speech within this speech episode, although there was a predominance of linkages between the Intellectual Virtues and Dialogical forms of speech.

PAC KE1 (Rise in Share Price): ‘Sensitivity to Detail’ and ‘Objectivity’ were the most frequent Intellectual Virtues while the overall dominance of Monological speech seemed to reflect an early tendency of speech participants to privilege their own particular readings of the situation.

PAC KE2 (Indicative Demand): The presence of the Intellectual Virtues of ‘Impartiality’, ‘Scrutiny’ and ‘Thoroughness’ informed these exchanges, which involved quite technical explanations as to the reasons for adopting particular approaches in launching share offerings. These Intellectual Virtues seem to contribute to a key ‘breakthrough’ moment within the exchanges, in which the different parties appeared to reach a clearer understanding as to their different understandings of the issues under

discussion. The speech practices were split evenly between Monological and Dialogical.

PAC KE3 (Preferred Investors Share Allocation): The Intellectual Virtue of ‘Objectivity’ informed these exchanges in relation to share pre-orders. Some explanation around the general rationale for share pre-ordering systems was evident here, with less focus on the particular IPO under review, and this seemed to account for a high number of hits under ‘Objectivity’. Speech practices were evenly split between Monological and Dialogical.

PAC KE4 (Conflict of Interest): The Intellectual Virtues of ‘Scrutiny’ and ‘Objectivity’ informed this exchange and brought some clarity to what were difficult and complex questions, covering both the operation of markets generally and specific questions around the IPO under review. The dominance of ‘genre’ communication from the FCA representative contributed to a higher level of Monological speech practices within this discursive thread.

PAC KE5 (Role of the FCA): The Intellectual Virtues of ‘Transparency’ and ‘Scrutiny’ underpinned the development of understandings within this speech episode. The questions raised around the ‘proper’ role of the FCA were somewhat heated at times. Again a genre style of communication was evident from the FCA representative which moved speech practice more towards Monological.

### **General Remarks**

‘Transparency’ was a dominant Virtue within the more adversarial exchanges (Swiss Cottage Avenue, Oxford Street and KE5- Role of the

FCA). This may indicate that ‘Transparency’ may be an unintended consequence of Monological speech.

‘Scrutiny’ appeared most frequently in three speech episodes, namely Thames Estuary Airport, KE3, KE4 and KE5. These were complex topics and entailed examining material issues in some detail. Hence ‘Scrutiny’ may have been an important aspect in seeking to address the issues within those exchanges. ‘Sensitivity to Detail’ appeared only in KE1 (Rise in Share Price). The issues of the large rise in the share price was a central issue within this PAC exchange, and developing detailed understandings around possible causes for this was key. At the same time, in moving the conversation beyond general observations around possible reasons as to why any company might experience a sharp rise in its share price to the particular circumstances which pertained within the Royal Mail flotation required a good deal of attention to the finer details of both the general cases and the specific case under scrutiny. Hence the multiple hits for this particular virtue within KE1.

Lastly, ‘Objectivity’ appeared most frequently across three key speech episodes, namely KE1, KE2 and KE3. These tags were largely related to the particular utterances within the exchanges which explained the workings of the financial markets in generic terms. Here some of the speakers did not get drawn into possibly subjective judgements around what may or may not have happened, but instead concentrated on discussing known facts. A question which may be asked here is why these particular Virtues are so prevalent in speech which has been identified as containing both

Monological and Dialogical speech practices? In addressing this question each of the most prevalent virtues will be discussed in turn.

### Transparency

As previously discussed, the quality of Transparency may have been a conscious or unconscious aim of speech practices which were dialogical, but Transparency may also have been a conscious or unconscious part of speech which was monological. At times, strongly held perspectives were voiced through the use of monological speech, which resulted in an injection of energy which 'shook things up'. Dialogical speech seemed at times to lead to an ongoing discursive play in which there was polite and clear forms of communication but which did not move the positions or understandings of speakers forward. In such contexts, monological speech worked to break discursive deadlocks through the expression of strongly held positions. Such strongly held positions may not be recognised when expressed in dialogical speech alone.

### Objectivity

The Intellectual Virtue of 'Objectivity' may be seen in both a positive and negative light. Whilst 'Objectivity' in discussions would appear to be generally a useful quality which can lead to greater understanding of alternative views, it can also have some negative aspects. Within the PAC speech episodes, for example, the quality of 'Objectivity' was often displayed by FCA representatives in explanations of the ways in which financial markets work. These perspectives tended towards the descriptive, rather than the critical.

Beyond this particular problem, objectivity was also revealed in the speech episodes in positive ways. An open engagement and interrogation of different viewpoints in order to reach a heightened understanding of these viewpoints was also displayed and contributed to the development of new understandings. This cut across various speech devices which may have sought to obscure or mask a focus on important issues which needed to be understood.

#### Sensitivity to Detail and Scrutiny

On the other hand, monological speech alone can also produce discursive deadlock, where opposing parties can become locked into opposing positions which neither are willing to cede. In these contexts, it appears that dialogical speech may illuminate discursive positions and start to unravel the rationale for such positions. In this context, the Intellectual Virtues of ‘Sensitivity to Detail’ and ‘Scrutiny’ may have come into play, where speakers focused on the details of a particular position and sought to understand how and why such a position was held.

At the same time, a number of Intellectual Virtues did not achieve any hits within the speech episodes, as detailed in Table 7.6. Intellectual Virtues which were absent from the exchanges examined were all located with the categories of ‘Initial Motivation’, ‘Mental Flexibility’, and ‘Endurance’. Taking each of these categories in turn, the specific Intellectual Virtues which were missing from the ‘Initial Motivation’ category include Reflectiveness, Contemplativeness, Curiosity and Wonder. The speech episodes examined were not concerned with an open process of knowledge seeking and this could account for the missing Virtues of Curiosity and

Wonder. The fact that professional politicians were involved in the exchanges may also have accounted for an absence of hits in relation to the Intellectual Virtues of ‘Reflectiveness’ and ‘Contemplativeness’ as the parties were often intent on voicing their preconceived understandings.

In relation to the missing Intellectual Virtues under the category of ‘Mental Flexibility’ which include ‘Imaginativeness’, ‘Creativity’, ‘Intellectual Flexibility’ and ‘Adaptability’, it may be that the topics under discussion did not allow for the full expression of these Intellectual Virtues within the exchanges, but that such Virtues may be more prevalent in more creative interactive forums.

Within the category of ‘Endurance’, the Virtues of ‘Determination’, ‘Patience’, and ‘Courage’ were also absent. The Virtue of ‘Patience’ may be difficult to pursue in exchanges which were time limited, and so this Virtue may be understandably absent in these particular contexts. Determination and Courage were also virtues which were difficult to identify within speech practices alone.

The Virtues of ‘Self-awareness’ and ‘Self-scrutiny’ were also not clearly displayed within these exchanges, and there are many possible reasons for this, one of which may be that these Virtues might reveal a lack of certainty or confidence on the part of the speaker. This could be interpreted as a sign of weakness or wavering in verbal engagements which were often combative, and where speakers seemed concerned with maintaining an air of authority.

Overall, the Intellectual Virtue coding was applied to utterances in the exchanges examined only when it was reasonably clear that the Virtue fitted the content of the speech. This has meant that Virtues that could more easily applied to speech practices which were clearly ‘visible’ tended to dominate within the coding results.

## **7.6 Conclusion**

The Intellectual Virtues which were most prevalent within the speech episodes were Transparency, Objectivity, Scrutiny and Sensitivity to Detail. The overarching Intellectual Virtue categories from which the most commonly occurring Intellectual Virtues were drawn comprised two Virtues from ‘Sufficient and Proper Focusing’, and one each from ‘Intellectual Wholeness or Integrity’ and ‘Consistency in Evaluation’. These Virtues were primarily displayed within Medium Monological and Medium Dialogical speech.

The analysis conducted suggested that Dialogical forms of speech alone did not equate to virtuous speaking. Surprisingly, Monological speech was more frequently tracked to Knowledge Exchange and Intellectual Virtue than Dialogical speech. Equally, there appeared to be no particular pattern in terms of the virtues associated with either Monological or Dialogical forms of speech, and the most prevalent virtues found in the exchanges, namely Transparency, Objectivity, Scrutiny and Sensitivity to detail cut across both speech types. The only pattern which could be detected connecting Intellectual Virtue to particular kinds of speech practices was the dominance of either Medium Monological or Medium Dialogical speech practices. Hence the more extreme forms of Monological or Dialogical speech were



not linked so clearly to the emergence of understanding. While no clear relationship could be established between the dominant speech type along the Critical Path and the Virtues assigned to the corresponding utterances, Dialogical speech within an episode was tagged by a wider range of Virtues than the Monological utterances. This effect disappeared when analysed across all speech episodes. This observation suggests that there were no distinct ‘pools’ of virtues associated with monological or dialogical speech as such. However, within a speech episode, dialogical speech used the virtue pool more fully.

What are the implications of these results for the virtuous speaker? In the context of a discourse with a high degree of epistemic imbalance, the virtuous speaker, as defined in Chapter 3, would appear to use both monological and dialogical speech practices to co-create joint understandings. He/she also applies virtues mainly from a consistent subsection of the virtue categories. Reviewing these results in the context of the conclusions from Chapters 5 and 6, it seems that a tangible manifestation of virtuous speaking may be in a wide display of Virtues within a speech episode and the use of Medium Monological and Medium Dialogical forms of speech.

In the next and final chapter, the various research results of Chapters 5, 6, and 7 are discussed and reflected upon in developing theoretical and practical contributions to specified areas of knowledge in and around group epistemic imbalance.

## **Chapter 8: Thesis Conclusion**

### **8.1 Introduction**

The focus of this research was to explore problems which occur in knowledge sharing processes within face to face group dialogue where individuals hold different perspectives on issues under discussion. As suggested in the thesis Introduction (Chapter 1) such knowledge exchange processes may be subject to a range of different influences which can impact on the knowledge outcomes which emerge, with some voices dominating and others being marginalised.

While knowledge management as an applied discipline appeared suitable for locating possible ways of researching this issue, the review of the literature revealed some gaps within this body of knowledge in relation to the problem under review, most specifically in relation to knowledge sharing within face-to-face dialogic interactions where knowledge claims may be contested. Whilst framings within the dialogical management literature area were relevant to exploring the dynamics of dialogic interactions (Bakhtin, 1986, 1984, 1981), this area of the literature is not concerned explicitly with problems around knowledge sharing or validation practices. Hence a turn to literature beyond the management field, namely social and virtue epistemology, an area which provided novel but relevant perspectives in relation to the social processes which underpin knowledge sharing and validation processes. However, these approaches remained largely conceptual, with little empirical validation. Moreover, they had no natural link to the management literature.

In order to tackle this real life problem comprehensively, an approach was required which incorporated aspects of applied and theoretical perspectives which could then be tested on real life dialogue. In short, a new conceptual approach was needed and a significant amount of research time was directed towards developing and distilling this new conceptual framework. This new framework draws on relevant social and virtue epistemological concepts, and combines these concepts with understandings from the dialogical literature.

Out of this combination emerged some new concepts. First, the term epistemic imbalance was developed to encapsulate the phenomenon where different parties in face to face group verbal interactions struggle to understand and/or engage with the perspectives of others. Secondly, an initial exploratory definition of the virtuous speaker was proposed as a person who uses language in ways which allow for the development of joint perspectives and understandings (though not necessarily agreement) to develop within verbal encounter.

These key concepts of the virtuous speaker and epistemic imbalance provided a means of framing the primary question which informs the research within this thesis, namely how virtuous speaking may manifest itself in group interactions with inherent epistemic imbalances. This has been explored through addressing the range of research sub-questions which were designed to facilitate this aim.

Constructing a substantial Excel database appeared the most effective way to map, tag, interrogate and visualise the data needed to answer the research

questions. The subsequent data input and programming of the various analytical functions to meet the analytical requirements were time intensive.

In order to fully address and reflect on these various aspects of the research, the conclusions are discussed in the following order. Section 8.2 presents findings relating to the research sub-questions before summarising and reflecting upon the implications of these findings for the overarching research question in relation to speech practices associated with virtuous speaking. Section 8.3 discusses theoretical and practice contributions to the dialogical, research methodology and virtue epistemology fields. Section 8.4 discusses theoretical and practical implications for the research. Section 8.5 proposes some additional research while 8.6 provides some final thoughts to conclude the thesis.

## **8.2 Empirical Research Conclusions**

The primary research question of the thesis asked: ‘How does virtuous speaking manifest itself in group interactions with inherent epistemic imbalances?’

In order to answer this question, four research sub questions were devised. The findings which have emerged from the analytical process will now be discussed in turn. This is followed by a summary of results.

### **8.2.1 Question 1**

- (i) Can Bakhtinian and other linguistic markers be mapped onto discourse with a high level of epistemic imbalance?**

In terms of answering the question as to whether Bakhtinian and other linguistic markers can be mapped onto discourse with a high level of

epistemic imbalance, the answer is affirmative Overall, a set of 65 markers in five categories (namely, Bakhtinian, lexical, argumentative, rhetorical, and discursive closure) were applied to four speech episodes comprising 540 separate utterances. The set of markers was comprehensive enough to tag every utterance with at least one marker. This analytical exercise was named Static Analysis, an approach which enabled a comprehensive exploration of the specific use of language within utterances. Many of the utterances were multi-faceted, employing a creative combination of monological and dialogical forms of speech. These nuances were captured through the use of a scoring system which was also developed for the research. The scoring system facilitated a visual representation within the Speech Dynamics charts, which provided some very interesting insights into the discursive patterns across the various speech episodes.

Using the Speech Dynamics charts, the combative nature of the first three speech episodes from the London Assembly was visualised, showing extreme swings between monological and dialogical forms of speech. In the Public Accounts Committee (PAC) meeting the swings between monological and dialogical were not so extreme, and many of the utterances clustered around the Medium Monological and Medium Dialogical spectrum. The overall categorisations assigned to the various speech episodes showed that two episodes were primarily Monological (namely, the London Assembly episodes on Swiss Cottage Avenue and Thames Estuary Airport). The remaining episode was Dialogical (Oxford Street). The PAC speech episode overall was Dialogical.

Thus, fact based discourses (Oxford Street speech episode and the PAC meeting) were predominantly Dialogical whereas those with contested readings (Swiss Cottage Avenue) or involving multiple perspectives (Thames Estuary Airport) were mainly Monological. Interestingly, the PAC discourses, while mainly fact based, also contained sub-episodes of contested readings and multiple perspectives. Overall, it appeared that fact based discourses were mainly Dialogical, while opinion based discourses were more Monological. Dialogical episodes also appeared more moderate in their overall tone.

At the level of individual utterances, or sequences thereof, strongly monological speech was often used to occupy verbal space. However, on occasion, these devices were also used to create verbal space for a subsequent dialogical utterance.

**(ii) Are dialogical speech practices sufficient to explain the emergence of understandings in this type of discourse?**

The second research question was designed to assess whether any relationship could be established between dialogical speech practices and the emergence of understandings in this kind of discourse. Knowledge which emerged from the exchanges was tagged through the speech episodes, and revealed a track or Critical Path of joint understandings. Some key utterances along the Critical Path were analysed for particular speech practices at key moments in the episodes. However, this Knowledge Exchange analysis did not show any particular pattern between the speech type at these particular junctures and the overall speech practices across the speech episode.

Beyond this, the evidence presented from the speech episodes analysed showed that dialogical speech practices in themselves were neither sufficient to explain the emergence of joint understandings in group interactions, nor were the use of dialogical speech practices necessary for this. However, as the quality of the understandings which emerged were not a subject for investigation it is possible that a more dialogical approach may have resulted in deeper understandings that may also have been achieved more quickly. Section 8.6 suggests how this can be investigated further.

### 8.2.2 Question 2

- (i) **What are the key intellectual virtues which accompany the development of joint understandings within group interactions with inherent epistemic imbalances?**

This phase of the analysis assigned a set of 35 intellectual virtue tags in six categories to utterances along the Critical Path, drawing on Baehr's (2011) intellectual virtue schema. The Intellectual Virtues which were most prevalent along the Critical Path were Transparency, Objectivity, Scrutiny, and Sensitivity to Detail. The overarching intellectual Virtue Categories from which these most commonly occurring Intellectual Virtues were drawn comprise two virtues from 'Sufficient and Proper Focusing', and one each from 'Intellectual Wholeness or Integrity' and 'Consistency in Evaluation'. Some of these 'high frequency' virtues were associated with specific episodes (for example, Sensitivity to Detail had a high frequency rate in PAC KE1). The more complex topics were frequently accompanied by Scrutiny and Sensitivity to Detail. Adversarial episodes had many Transparency tags (namely, Swiss Cottage Avenue and KE5).

While it was relatively uncomplicated to map virtues onto utterances, Baehr's (2011) set of virtues was generic in nature and therefore somewhat of a contrast to the detailed set of linguistic markers. Virtues were also not specific to any group interaction. Section 8.6 makes some recommendations for developing subsets of virtue markers to tag utterances more fully and accurately.

**(ii) Is there any relationship between the linguistic and virtue markers associated with virtuous speaking?**

This last question is crucial in determining the manifestations of the virtuous speaker. The analysis for this question showed that the most frequent Linguistic Category which was tagged with Intellectual Virtue on the Critical Path was Medium Monological. This was followed by Medium Dialogical. This implies that both Intellectual Virtue and Knowledge Exchange were more strongly related to forms of communication or speech types which were less extreme, at least within the speech episodes examined.

The next most frequent speech type was Weak Monological, followed by Strong Monological. Strong and Weak Dialogical were the least frequent form of language usage tagged with virtues. This was a surprising result, which may be at least partially explained by the contested nature of many of the knowledge claims advanced by the various speakers within the meetings which were chosen for analysis. Here the analysis demonstrated that dialogical forms of speech alone do not equate to virtuous speaking. Surprisingly, the research shows that monological speech was more frequently tracked to intellectual virtue than dialogical speech. Equally,



there appeared to be no particular pattern in terms of the particular virtues associated with either monological or dialogical forms of speech, and the most prevalent virtues found in the exchanges, namely ‘Transparency’, ‘Objectivity’, ‘Scrutiny’ and ‘Sensitivity to Detail’ cut across both speech types.

Hence, the findings revealed no clear relationship between dialogical speech practices and the emergence of joint understandings in group interactions with inherent epistemic imbalances (See Table 7.8). However, there seemed to be a clearer relationship between the presence of the tracked intellectual virtues and the emergence of understandings (See Table 7.9). This was an interesting finding and appears to suggest that the intellectual virtues identified may be positively related with the development of joint understandings within groups with inherent epistemic imbalances.

In summary, the research found that:

- (1) It is possible to map linguistic markers onto group interactions with inherent epistemic imbalances in order to identify monological and dialogical forms of speech
- (2) In the speech episodes examined both monological and dialogical speech practices contributed to the emergence of understanding, although monological speech played a more significant role in these discourses with inherent epistemic imbalance.
- (3) The key Intellectual Virtues which underpinned Knowledge Exchange processes within the speech episodes were Transparency, Objectivity, Scrutiny and Sensitivity to Detail.

### 8.2.3 The Virtuous Speaker?

Having conducted a methodical and extensive exercise in tracking Monological and Dialogical forms of speech within the speech episodes, as well as exploring for the presence of different kinds of Intellectual Virtue along the Critical Path, the answer to the question as how virtuous speaking manifests itself in group interactions with inherent epistemic imbalances has produced some surprising results.

As discussed in the findings above, monological speech has been evidenced to be more clearly associated with the development of joint understandings within these speech episodes. Given that the speech episodes overall involved high levels of monological speech, its strong appearance along the Critical Path may appear unsurprising. However it was an unexpected finding that the prevalence of monological utterances on the Critical Path should be higher, relatively speaking, than monological speech practices within the speech episodes overall.

Interestingly, in speech episodes in which dialogical speech was more dominant overall, monological speech was more prevalent along the Critical Path (i.e. the Public Accounts Committee exchanges). These findings may indicate that monological speech may have been used to ‘enable’ the emergence of joint understandings by creating space for subsequent dialogical speech. More skilful speakers seemed able to employ a mix of both monological and dialogical speech, where strong positions were voiced within the exchanges, but there was also sufficient ‘space’ for other perspectives to be interrogated, voiced and responded to. Gaining verbal ‘space’ seemed to be important in these speech exchanges, but once gained

dialogical speech was usefully employed to clarify material issues. This involved, for example, developing clarity around different positions, or seeking understanding about alternative positions held by other speakers. These usages of speech appeared to form a notable pattern within the PAC exchanges.

Monological speech devices also seemed to be used to ‘energise’ a debate which had stalled and become entrenched between different discursive positions. Within all of the speech episodes, as time began to run out in each meeting it was noticeable that monological speech was used to push discussion quickly towards a conclusion. Thus, while monological speech practices used as a form of overarching dominance may block knowledge exchange, it also appears that on occasions it may be necessary to use monological speech devices in order to strongly advocate or to push a particular perspective which may not be recognised by opposing participants. However, there appears to be a delicate balancing act between the judicious and injudicious use of monological speech devices. At times, within the London Assembly exchanges in particular, speech became entrapped within a cycle of monological exchanges, where little of material value emerges in terms of joint understandings.

There were some early indications that monological/dialogical speech classification also appeared to be influenced by the nature of the topic under discussion, with fact-based discussions being more dialogical and opinion-based discussions being more monological. Whilst this may be a trend which could be more fully evidenced with additional research, there is

insufficient evidence within the current analysis to make any firm claims around this.

In relation to the PAC discourse, certain speakers appeared to express themselves within a particular ‘genre’ (Bakhtin, 1986, p60) of communication, namely a legal or regulatory speech practice. Whilst speech in this context may be dialogical on a micro level, the overall effect may be somewhat monological. These business and legal speech constraints were much less evident for MPs on the committee whose speech evidenced a moral approach in relation to the stewardship of public finances. It seemed that strongly monological speech was used, within the PAC, to express these moral or ideological positions. Some speakers appeared to ‘feel’ that something was wrong, or something was amiss in relation to the Royal Mail IPO, and become frustrated when the interactions with the FCA representatives did not mirror or address this particular reading. Over time, the reasons for these polarised positions start to become clearer, as MPs recognised the bounded nature of the perspective which the FCA representative could bring to the table.

Overall, the virtuous speaker appeared to be primarily associated with Medium Monological and Medium Dialogical speech, with a dominance towards Medium Monological (See Table 7.8).

#### 8.2.4 Intellectual Virtues

In relation to the identification of Intellectual Virtues within the speech exchanges in which understanding emerged, the research found a clear, positive relationship between the presence of Intellectual Virtues overall and

utterances along the Critical Path. This was an interesting finding which suggests clearer links between the presence of Intellectual Virtue and the development of joint understandings than any links between dialogical speech practices and the development of joint understandings. The most frequent virtues were Transparency, Objectivity, Scrutiny and Sensitivity to Detail. As discussed in Chapter 7, it may be that these specific virtues were more easily identifiable in speech practices than other virtues within the analytical schema employed. These findings also suggest that further work on intellectual virtues may throw some additional light on how virtue may manifest itself in knowledge sharing practices, specifically in relation to speech practices.

#### 8.2.5 Possible Reasons for the Unexpected Findings

There are various other possibilities as to why monological speech is more closely linked to the development of joint understandings than dialogical speech. The first is that the speech episodes examined were particularly abrasive, and in this context monological speech was necessary in order to produce some new understanding. However, given that the majority of the speech episodes overall were classed as dialogical this appears not to be a plausible explanation.

Another possible explanation is that the analysis may have needed to go deeper in order to isolate particular categories, and particular elements within the categories, in order to see if similar or different patterns may emerge at these finer levels. This may be the case, and only further analysis can confirm this or otherwise. Thirdly, it may be that the analytical schema was missing some vital elements. Perhaps there were additional categories

that could have been tracked. Fourthly, it may be that the sample was not large enough, or too focused on speech by professional politicians. A wider sample of speech episodes may address this issue. Given all of these provisos, the results of this thesis suggest that in the speech episodes examined, monological speech played a larger role than dialogical speech in the development of understandings within groups with inherent epistemic imbalances. The implications of this and other findings for the wider literature on dialogical speech forms, are discussed in Section 8.3

### **8.3 Contributions**

#### 8.3.1 Theoretical Contributions

The discussion of theoretical contributions can be split into two key areas. Firstly, the contributions to the dialogic literature, as influenced by Bakhtin's work, are examined in relation to the research findings. Secondly, findings are explored in relation to perspectives developed within virtue epistemology in relation to 'virtuous hearing' (Fricker, 2007) and intellectual virtue (Baehr, 2011; Roberts and Wood, 2007; Schweikard, 2015).

##### 8.3.1.1 Dialogic Perspectives

Phillips (2011, p. 40) proposed that Bakhtin's theory of dialogue may be concerned with the following analytical questions, namely: 'To what extent, when and how is there an opening for voices that articulate a plurality of different knowledge forms? (the centrifugal tendency)', and 'To what extent, when, and how does closure take place such that a singular 'we' and singular knowledge(s) are articulated? (the centripetal tendency)'.

This thesis focused on both of the above questions, and sought to find a way to answer questions around the space for (1) ‘open voices’ (2) the points at which ‘closure’ takes place and (3) how a ‘singular’ knowledge comes to emerge from dialogic interactions. Phillips also suggests that, in relation to Bakhtin’s writings, there is:

‘... a tendency in applications of Bakhtinian... approaches within dialogic communication theory to imply an ideal of dialogue as a dominance free space for communication and to neglect or skate over how power operates through processes of inclusion and exclusion in relations between different knowledges and actors’ (p. 43).

This assertion by Phillips may be evidenced at a number of levels. For example, work by Barge and Little (2002) draws on Bakhtin’s dialogue theories in suggesting how to improve communication practices in organisations. Baxter’s (2011) work is informed by Bakhtin’s insights on dialogism to explore relational meaning-making within interpersonal relationships. Deetz and Simpson (2004) employ Bakhtin’s critique of monologism to argue that productive dialogue should provide a means of overcoming difference.

In many framings of Bakhtin’s work, (an exception being Gurevitch, 2000), there is often an implicit assumption that a dialogical form of communication may facilitate more open forms of communication which will allow for the accommodation of differences and the development of a joint construction of meaning (see, for example, Anderson, Baxter and Cissna, 2004; Linnell, 2009, 1998; Tappan, 1999; Tsoukas, 2009). Whilst this may be possible within certain dialogic contexts (for example, Cunliffe,

2011, 2009, 2003, 2002a; Helin, 2013) the findings in this thesis have not shown a clear relationship between the development of joint understandings and dialogical forms of speech in groups with inherent epistemic imbalances.

Overall, the question may be asked as to whether explorations of dialogical forms of speech would benefit from further empirical research, beyond the samples explored within this thesis, to assess whether the implicit assumptions which habitually accompany the use of the term are fully merited. This would allow for a more comprehensive assessment, in empirical terms, as to whether understandings around the value of dialogical forms of speech apply equally in different domains of dialogic practices.

#### 8.3.1.2 Intellectual Virtues

In this thesis, the concept of the ‘virtuous speaker’ grew out of the work within the virtue epistemology literature on the ‘virtuous hearer’ (Fricker, 2007). As discussed in Chapter 2.3 Fricker suggests that the virtuous hearer should employ a form of listening which should actively counteract any possible identity bias when listening to the testimony of others. Secondly, the virtuous hearer should employ a reflexive critical sensitivity, which entails temporarily reserving judgement when faced with unfamiliar perspectives or readings of situations. Schweikard (2015) suggests that a virtuous agent’s epistemic processes entails being able to communicate one’s opinions and judgements clearly, so that any audience may be able to understand: 1) what is being conveyed, 2) the effects of stating one’s reasoning and judgement on the recipient, and 3) how responsibility may be



exercised in relation to those who may be epistemically dependent on one's words. All of these capacities involve a capacity for self-reflexivity.

However, if the internal and external voices are intimately intertwined, as Bakhtin (1984) suggests, then virtuous hearing and virtuous speaking should exist in a mutually constitutive relationship. Within a monological mode of communication '... another person remains wholly and merely an object of consciousness and not another consciousness' (p. 292), as opposed to dialogical mode where 'the single adequate form of verbally expressing authentic human life is the open-ended dialogue' (p. 293).

Drawing upon these various understandings, a test for 'virtuous speaking' was linked to dialogical forms of communication. As already discussed, however, no link has been found between dialogical forms of communication and virtuous speaking. Whilst this work may have no direct impact upon Fricker's notion of 'virtuous hearing' it may nonetheless prompt some further consideration as to links between speaking and hearing capacities which are postulated within Bakhtin's work and which have been highlighted within this thesis.

In relation to assessing whether Intellectual Virtue may be tracked within speech practices which lead to joint understandings, enquiry relevant intellectual virtues developed by Baehr (2011) were successfully applied to the Critical Path. These findings may contribute to the virtue epistemology literature, in prompting further work on how intellectual virtues may be applied to actual speech practices. As Henning and Schweikard (2015) suggest: '... virtue epistemology often still concentrates on traditional epistemological projects (such as analysing knowledge, answering the

skeptic etc' (p. 4). However, Henning and Schweikard suggest that further exploration of epistemic virtue may:

‘... converge on the picture of the virtuous agent who achieves excellence in handling information, such as in gathering, sharing and acting on it. Once we put knowledge to work in accounts of practical reasoning, testimony and so on, it becomes clear that knowledge is a matter of performing well in various areas of our lives. In other words, it is essentially a matter of a complex, multidimensional ability of competence’ (2015, p. 5).

### 8.3.2 Contributions to Practice: Analytical Framework

The analytical tool developed enabled a mapping of various dialogic interactions, and an assessment of whether speech practices are more or less monological or dialogical, or linked to enquiry relevant forms of intellectual virtue. This facilitated a Static Analysis, a Dynamic Analysis, a Knowledge Exchange analysis, and the development of a Critical Path of knowledge exchange. Fig. 8.1 and Fig. 8.2 list the 65 linguistic and 35 virtue markers, respectively, and the higher level categories in which they were observed. Depending on the desired level of detail an utterance can be tagged at any level, from a binary monological/dialogical versus presence/absence of Virtue down to a 65 x 35 matrix of combinations of linguistic (Fig.8.1) and Virtue markers (Fig. 8.2). Results of frequency or relative frequency can be visualised at every level within individual speech episodes and across groups of similar episodes or frequencies and can be compared between speech episodes from different sources, perhaps with different levels of epistemic imbalance.

Figure 8.1 Linguistic Markers

Bakhtinian		Linguistic		Argumentative Devices (Monological)			
Monological	Dialogical	Dialogical	Monological	Rhetorical Argumentative Ploys	Substantive Fallacies	Questionable argument techniques	Dialogically Contractive Discursive Closures
Non Dialogised Heteroglossia	Dialogic Heteroglossia	Clarity	Ambiguity	Appeals to specific feelings	Majority belief and common practice	Red herring (irrelevant)	Disqualification (implied lack of)
Monovoiced	Positional Perspective	Directness	Vagueness	Direct attack	Ad hominem	Slippery slope (to permit or forbid a course of action will)	Naturalisation (discourse)
Single Voiced Discourse I (Direct unmediated discourse, lack of recognition of different perspectives)	Response Direct Speech	Specificity	Generalisations	Trading on equivocation	Ad hominem circumstantial	Straw man: deliberately set up a target that will be easier to	Neutralisation (value laden discursive positions treated as if)
Single Voiced Discourse II (Objectified discourse of a represented person, drawing on social stereotypes)	Hidden Dialogue (downward glance assumes no level view)	Explicitly relative sentences	Implicitly relative sentences	Many questions (including leading questions, suggestive questions and/ or complex questions)	Tu Quoque	Begs the question: truth of the	Pacification (differences framed as either trivial or impossible to)
Hidden Polemic (Striking a polemical blow at the other's discourse on the same theme, uses barbed words, makes digs at others)	Macro dialogues (ie 'real' dialogues expressed verbally to others)	Clear use of quantifiers/statistics	Unclear use of quantifiers/statistics	Humour	Appeal to non qualified authority	False dilemma: limits consideration of positions on	The subjectification of experience (simply a matter of)
Presence of Superaddressee (speech directed at idealised or actual other, who sanctions and validates the particular discourse which has been utilised in the speech context)	Cooperative (Norming or norming about (final) judgments around the issue at hand)	Humour	Irony	Spin	Perfectionist fallacy (demands for a 'full solution' to a problem)		Topical Avoidance (some discursive positions not given a
Stylisation (use of a particular style of speaking in representing others)	Peremptive (No emotional reaction when usual invitee or not invited to participate via dialogue)	Seeking clarification on alternative perspectives	Repetition	Smokescreen (changing the subject)	Conflating morality and legality		
Stylised Questions (non questions, i.e. questions which allow another speaker to voice a pre determined perspective or understanding) (CK derived)	Spontaneous (Reaction to others words when one's own perspectives are exposed, sometimes an emotional reaction)		Interruption	Persuasive definition	Weak analogy (unsustainable or unjustified analogy)		
Stylised Answers (answers to stylised questions which concur and assert the 'rightness' of both the questioner and the respondent's perspective) (CK derived)				Confirmatory question (leads to answers that can only support a certain point)			
Dialogic stance: The Rogue				Repeated questions (intended to elicit certain types of answers)			
Dialogic Stance: The Fool							
Dialogic Stance: The Clown							
Last word (dominant speaker seeks to always have the last word within the utterance chain or overarching speech episode)							

Fig. 8.2 Intellectual Virtue Markers

Intellectual Virtues					
Initial Motivation	Sufficient and proper focusing	Consistency in Evaluation	Intellectual 'wholeness' or integrity	Mental flexibility	Endurance
Inquisitiveness	Attentiveness	Intellectual justice	Intellectual integrity	Imaginativeness	Intellectual perseverance
Reflectiveness	Thoroughness	Fair mindedness	Honesty	Creativity	Determination
Contemplativeness	Sensitivity to detail	Consistency	Humility	Intellectual flexibility	Patience
Curiosity	Careful observation	Objectivity	Transparency	Open-mindedness	Courage
Wonder	Scrutiny	Impartiality	Self-awareness	Agility	Diligence
	Perceptiveness	Open-mindedness	Self-scrutiny	Adaptability	Tenacity

Figure 8.3 Linguistic and Intellectual Virtue Markers Analytical Tools

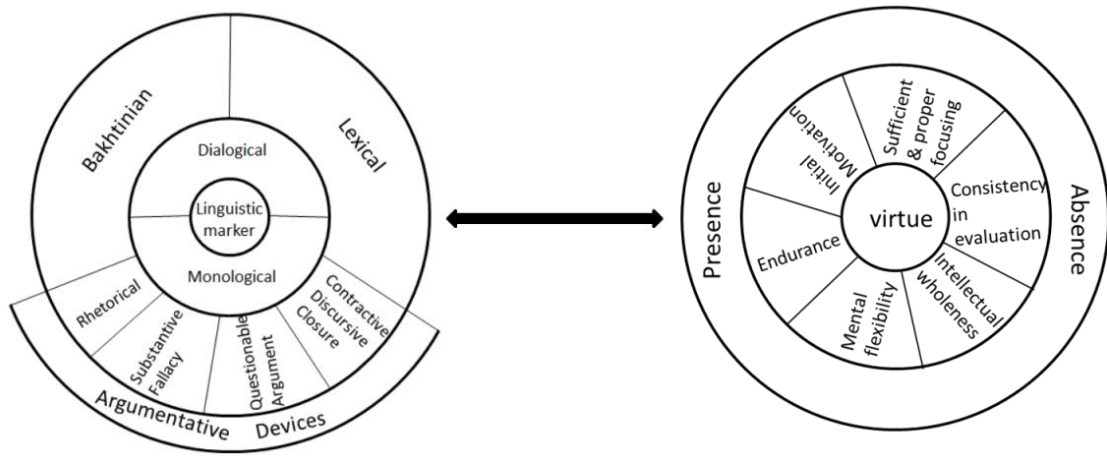


Fig. 8.3 attempts to capture the comparative potential of speech practices across episodes. Each concentric ring represents a level of analysis. The analytical combinations which the Excel spreadsheet allows are quite vast. Each level of analysis from the linguistic spectrum may be combined with each level from the Virtue spectrum. It is also possible to analyse speech practices by speaker. A decision was made within this research not to take this approach, but it could clearly produce some very interesting trend data on the speech patterns of individuals. This could provide some very useful data, for example, in contexts where people may wish to modify their speech practices, or where there are communication problems within particular group dialogue contexts which appear intractable.

Overall, the research within this thesis showed some of the outputs which could be generated from the analytical tool which has been developed. It was difficult, at times, to know which area of the data to delve into, as so much was possible. Further research could uncover whether there are

additional, or more profound, patterns to be found within dialogic speech practices across different kinds of meetings or relationships at different levels within and across the virtue and speech practices classifications. Many more sets of data could have been analysed to answer Q2 ii. In a sense, the analysis for this project- which has developed suitable analytical tools- has tested some but not all of the capabilities of these new analytical tools. This investigation could therefore be followed up in future research to more extensively explore relationships between linguistic and virtue markers.

### 8.3.3 Summary of Contributions

In summary, this thesis contributes to the research literature, to conceptual framings and to methodological approaches in investigating knowledge sharing processes within face to face group dialogue with inherent epistemic imbalances, as follow:

#### 8.3.3.1 Research Findings

The research has shown that:

- (1) Dialogical speech practices are not necessarily linked to the development of joint understandings within groups with inherent epistemic imbalances, in the samples studied, which questions certain implicit assumptions around the impact of dialogical speech practices.
- (2) The presence of certain intellectual virtues may be linked to the development of joint understandings within face to face group dialogue contexts with inherent epistemic imbalances.

#### 8.3.3.2 Conceptual

- (1) The thesis has combined understandings from the dialogical, social epistemology, and virtue epistemology literature and has begun to build a new conceptual framing of the research problem within the management literature.

This framing has entailed explicitly exploring ‘virtuous’ aspects of speech practices within knowledge sharing processes and is expressed in the novel concept of the ‘virtuous speaker’, used to

describe a person who uses language in ways which allow for the development of joint perspectives and understandings to develop within verbal encounters.

Epistemic imbalance has also been developed as a term to describe the phenomenon where different parties in group dialogue contexts struggle to understand and/or engage with the situated, contextual and embodied perspectives of others.

#### 8.3.3.3 Methodological

- (1) The thesis developed an analytical method which enables patterns of speech practices in monological and/or dialogical terms to be graphically presented and analysed.
- (2) A Critical Path Analysis was developed to track the emergence of any joint understandings (Knowledge Exchange Analysis) through the dialogue exchanges, and this analytical method provides a means of visually tracking the efficacy of speech practices across each speech episode.
- (3) The analytical approach developed provides a different lens on analysing dialogue exchanges, at a meso level as opposed to micro (conversation analysis) or a macro level (such as discourse analysis).

### **8.4 Implications**

#### 8.4.1 Theoretical Implications

As discussed within Chapter 2.1, knowledge sharing processes which occur within face to face dialogue contexts have not been a major focus within the



knowledge management literature to date. The findings of this thesis do have some implications in this regard.

Knowledge has long been recognised as an organisational resource which can provide competitive advantage (e.g. Davenport and Prusak, 1998; Grant, 1996). For example, Wang and Noe (2010) cite a number of studies which provide evidence that effective knowledge sharing processes ‘are positively related to reductions in production costs, faster completion of new product development projects, team performance, firm innovation capabilities and firm performance’ (p.115). Salis and Williams (2009), in a study of 500 British companies, found a positive association between productivity levels and face to face communication among employees. In this study, face to face communication amongst employees has been shown to play an integral role in the sharing of tacit knowledge, while in turn, the effective leveraging of tacit knowledge has been linked to innovative capacities of organisations (Leonard and Sensiper, 1998; Tamer Cavusgil, Calantone and Zhao, 2003).

In addressing issues in relation to sharing and transferring tacit knowledge (e.g. Lam, 1997) the findings which have emerged within this thesis may contribute to understandings of how to more consciously engage in dialogue which leads to the development of joint understanding amongst organisational participants.

#### 8.4.2 Practical Implications

While it is not really possible from the limited amount of data analysed in this research to make any firm conclusions about the manifestations of

virtuous speaking, certain concepts developed in this thesis can be postulated and applied, as follows:

- i) The Dynamic Analysis may be used as a coaching tool to analyse and improve the overall tone of meetings
- ii) Using the analytical tool could show how discussions can be focused better towards the Critical Path to joint understandings, which may form the basis for improved organisational learning practices.
- iii) The process developed within this research may be used as a monitoring tool for interactions of high commercial, political or social significance. This would flag up weaknesses in the development of joint understandings which form the basis of important decisions, such as decisions to go to war.

### **8.5 Future Research**

My research has produced interesting findings, but also generated additional questions which should be addressed to either strengthen the thesis findings or modify them, for example:

- a) Scripted dialogue: Given that the topics of the speech episodes under investigation are in the public domain, with plenty of relevant information available, it would be possible to script more dialogical forms of these episodes to examine whether dialogical devices would have produced different and/or stronger understandings more quickly.

- b) More detailed virtue markers: Baehr's (2011) set of virtue markers could be developed with detailed sub virtues under the 35 current virtues with more emphasis on group dialogue interactions.
- c) More data: Overall, some 500 utterances were classified in the research across London Assembly and PAC. This was a large amount of data in the context of this thesis. However, in terms of revealing patterns of statistical significance, larger samples would be required. It would be optimal if some of the preliminary results obtained in this research could be supported by analysing more London Assembly and PAC episodes using the processes and tools developed in this research.
- d) More data from other sources with high levels of epistemic imbalance: The results could be further supported with data from other sources that also evidence high levels of epistemic imbalance, but for different reasons. For example, the speakers in the London Assembly and PAC episodes were all politicians or high-ranking experts in their field, with epistemic imbalance rooted in their oppositional views on certain subjects. However, epistemic imbalance can take many other forms, such as in dialogues among people with varying levels of intellectual or linguistic skills, or dialogues where one party holds more managerial or financial power than the others. The Excel tool allows for fairly rapid analysis of such data and enables a body of knowledge around these issues to emerge quickly.
- e) Data with varying levels of epistemic imbalance: To develop a more comprehensive picture, analysis should be extended to dialogues

which already make a conscious effort to address the more obvious manifestations of epistemic imbalance, such as those developed within the Public Dialogue Consortium initiatives (Public Dialogue Consortium, 2016) in order to study any possible cause and effect relationships.

## **8.6 Final Thoughts**

At the beginning of this thesis, I introduced a notable example of flawed knowledge sharing processes within group dialogue contexts, namely the Cabinet meeting in March 2003 which approved the decision that a case for war with Iraq should be put before the UK House of Commons. The Chilcot Report states, in its conclusion, that: ‘Above all, the lesson is that all aspects of any intervention need to be calculated, debated and challenged with the utmost rigour’ (The Iraq Inquiry: Statement by Sir John Chilcot, 2016, p.11).

I will end this thesis by posing some questions. If the participants who attended this key Cabinet meeting had been consciously ‘virtuous hearers’ and ‘virtuous speakers’, would the outcomes from the meeting have been different? Might there have been more robust challenges to the received wisdom? Would the speech participants have recognised more clearly when/if monological speech was employed? Perhaps dialogical forms of speech could have been used more consciously to clarify points of difference?

It is hoped that the research within this thesis has contributed to understandings of the impact of speech practices on the development of

understandings in group dialogue contexts in which there are inherent epistemic imbalances.

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## **Glossary**

**Addressivity:** Dialogue is possible only between speech embodied in people. It must be addressed to somebody, otherwise it lacks addressivity.

**Critical Path:** Term applied to the sequence of utterances which emerged from the Knowledge Exchange Analysis, and which formed a ‘Critical Path’ through the speech episode with respect to the emergence of joint understanding.

**Dialogical Speech:** Speech which demonstrates awareness of different voices and perspectives, and a use of language which displays an openness to engaging with the views of others.

**Dialogism:** An ontological perspective, which suggests that the human sense of self is formed and informed through language interactions with other human being, as developed within Bakhtin’s work (1986, 1984, 1981).

**Dialogised Heteroglossia:** Speech which indicates awareness of different speech genres/discourses/ideologies and demonstrates ability to engage and speak across these different perspectives (please see Appendix 1.1 for full discussion).

**Dialogue:** ‘Direct interactive encounter between two or more, mutually co-present individuals who interact by means of some semiotic resources, such as spoken language...’ (Linnell, 2009, p.4).

**Double Voiced:** Refers to speech which demonstrates an awareness of the variety of social languages and accompanying perspectives which inform social interactions and discourses.

**Dynamic Analysis:** A term used within the thesis to refer to the classification of the relative monologicalness and dialogicalness of utterances, as scored along a 13-point scale. This scoring system enabled a graphical visualisation of the quality of speech usage across the speech episode in monological and dialogical terms.

**Epistemic Communities:** Knowledge communities

**Epistemic Imbalance:** A term, developed within this thesis, to encapsulate a phenomenon where different parties in group dialogue struggle to understand and/or engage with the situated, contextual and embodied perspectives of others. Draws on work by Fricker (2007) in relation to the term epistemic injustice.

**Epistemic Injustice:** A form of injustice which wrongs someone in their capacity as a knower. It may take the form of testimonial and hermeneutical injustice (Fricker, 2007).

**Hermeneutical Injustice:** A form of epistemic injustice which relates to intelligibility rather than credibility and occurs where no framework or language exists for understanding certain perspectives or experiences.

**Hidden Dialogue** Surface level holism but speech undermined by continual clashing with anticipated alternative judgements and evaluations. (please see Appendix 1.1 for full discussion).

**Hidden Polemic** Striking a polemical blow at the other's discourse on the same theme, which uses barbed words, makes digs at others, use of self-deprecating, overblown speech that repudiates itself in advance (please see Appendix 1.1 for full discussion).

**Indirect Speech** Indicates the source of a reported speech but without a direct quotation (please see Appendix 1.1 for full discussion).

**Intellectual Virtues:** A virtue is an acquired human excellence which a person acquires through training, and which ultimately becomes closely identified with a sense of self. Intellectual virtues are linked to moral virtues in the sense that while all moral virtues are understood in terms of a general motivation for the good, all intellectual virtues are understood in terms of a general motivation to engage in knowledge-seeking processes which are robust and egalitarian. Examples of intellectual virtues include intellectual autonomy, honesty and courage, fairness, carefulness, and open mindedness.

**Knowledge Exchange Analysis:** This entails tracking the emergence of material understandings, as voiced through particular utterances, throughout the speech episodes examined. A Critical Path of utterances which lead to joint understandings can then be isolated.

**Last Word:** Dominant speaker seeks to always have the 'last word' within utterance chain. (please see Appendix 1.1 for full discussion).

**Lexical:** Refers to the words or vocabulary of a language.

**Lexical Categories:** Within this thesis, a classification scheme which has been developed and employed to categorize language usage in monological/dialogical terms (See Section 4.3.2).

**Loopholes:** Maintaining an openness about final judgements around the issues at hand, hedging one's speech with disclaimers (please see Appendix 1.1 for full discussion).

**Monological Speech:** The enforcing of pre-existing understandings upon others within dialogue exchanges.

**Monovoiced:** Speaking only from within one genre, demonstrating a lack of ability/desire to engage with voices from different genres/discourses.

**Microdialogue:** Internal dialogue which includes forms such as soliloquy, fantasy dialogues replayed dialogues and self-self dialogues (please see Appendix 1.1 for full discussion).

**Non Dialogised Heteroglossia:** Different speech genres activated in different contexts, but lack of genre mixing within particular speech contexts (please see Appendix 1.1 for full discussion).

**Penetrative Word:** Emotional reaction when unsaid anxieties are inadvertently activated via dialogue (please see Appendix 1.1 for full discussion).

**Polyphonic Perspective:** Engagement with other voices/perspectives, as demonstrated in speech, references to different perspectives (please see Appendix 1.1 for full discussion).

**Reported Speech or Active Double Voicedness:** Directly refers to other voices and reproduces the source's words, stylistics and/or other performative aspects (please see Appendix 1 for full discussion).

**Responsible Informants:** Schweikard (2015) suggests that being a responsible informant entails (1) being able to express one's opinions and judgements clearly, and appropriate to the audience (2) Secondly, to consider the effect of stating one's reasoning and judgements on the recipient (3) utilizing testimonial power in a responsible and trustworthy manner.

**Single Voiced Discourse (1):** Direct unmediated discourse, no reference to different perspectives, indicates only one possible viewpoint is possible (please see Appendix 1.1 for full discussion).

**Single Voiced Discourse (2):** Objectified discourse of a represented person, drawing on social stereotypes (please see Appendix 1.1 for full discussion).

**Social Epistemology:** Explores the social processes and interactions which lead to the development and validation of knowledge claims.

**Social Identity:** Defined as ‘individual identification with a group; a process constituted firstly by a reflexive knowledge of group membership, and secondly by an emotional attachment or specific disposition in this belonging’ (Benwell and Stokoe, 2006, p. 25).

**Sore Spots** Reaction to others words when one's own sensitivities are exposed, sometimes resulting in emotional reaction (please see Appendix 1.1 for full discussion).

**Speech Episode:** A speech episode refers to a dialogue which focuses upon a particular topic of conversation.

**Static Analysis:** Term used within thesis to refer to process by which all utterances in a speech episode were pasted sequentially onto an Excel spreadsheet. Each of the utterances on the spreadsheet were then examined and categorised by type of speech practices employed, using the relevant drop down menus of linguistic markers.

**Stylisation:** Use of a particular style of speaking in representing others, i.e. objectified representation. May includes some unobjectified discourse of others, where they comply with speakers pre-determined perspectives understandings (please see Appendix 1.1 for full discussion).

**Stylised Answers** Answers to stylised questions which concur and assert the ‘rightness’ of both the questioner and the respondent’s perspectives. (please see Appendix 1.1 for full discussion).

**Stylised Questions** Non questions, i.e. questions by group participants which are used to allow particular speaker to present a fixed position, or predetermined perspective (please see Appendix 1.1 for full discussion).

**Superaddressee:** Speech directed at idealised or actual other, who sanctions and validates the particular discourse which has been utilised in the speech context (please see Appendix 1 for full discussion).

**Testimony:** Simply described as the word of others (Blaauw and Pritchard, 2005).

**Testimonial Injustice:** Describes a case where an individual's word or testimony is disregarded or prioritised for reasons unrelated to their epistemic credibility but rather related to their social status or social credibility.

**Utterance:** An utterance may be described as a unit of speech communication, but one which must be addressed to somebody in anticipation of a response of some kind.

**Virtue:** An acquired human excellence, a quality which a person acquires through a conscious form of training, and which ultimately becomes closely identified with a sense of self.

**Virtue epistemology:** a class of philosophical theories which 'focus epistemic evaluation on the properties of persons rather than properties of beliefs or propositions' (Fairweather and Zagzebski, 2001, p. 3). It suggests that intellectual agents and social groupings are the primary source of



knowledge and the primary arbiters of knowledge claims, and that epistemology may also be regarded as a normative discipline, which is concerned with rules but also with duties.

**Virtuous Hearer:** A concept developed by Fricker, who suggests that ‘The primary conception of the virtuous hearer must be that of someone who reliably succeeds in correcting for the influence of prejudice in her credibility judgements’ (Fricker, 2007, p.7). Virtuous hearers should become more aware of engaging in an appropriate kind of listening which is more pro-active and socially aware of possible differences than is normal in our day to day communication.

**Virtuous Speaker:** A concept developed within the thesis which refers to a person who is imbued with particular virtues, manifested in speaking practices, which facilitate an open engagement with different perspectives. It is proposed that the virtuous speaker uses language in ways which allow for the development of joint understandings to develop within verbal encounters. It is important to note here that virtuous speaking does not necessarily result in agreement amongst the different parties, but it does allow for the development of joint understandings around the different perspectives which the various parties hold.