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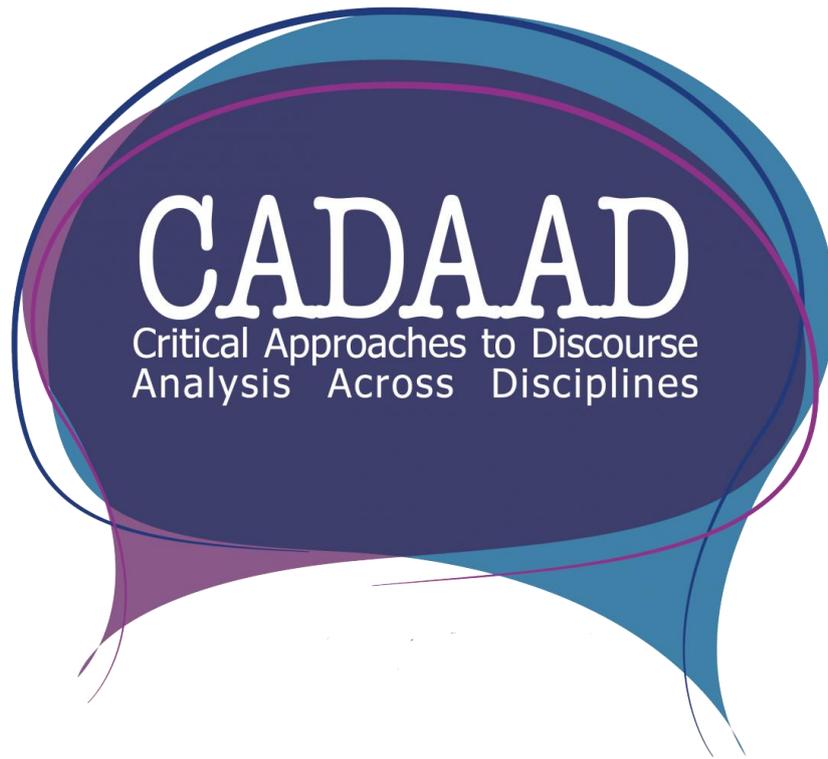
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**6TH CRITICAL APPROACHES TO DISCOURSE ANALYSIS  
ACROSS DISCIPLINES CONFERENCE**

**CADAAD 2016**

**BOOK OF ABSTRACTS**

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UNIVERSITY OF CATANIA

Portera A. 2013. *Competenze interculturali. Teoria e pratica nei settori scolastico-educativo, giuridico, aziendale, sanitario e della mediazione culturale*. Milano: FrancoAngeli.

Reggio P, Santerini M. 2014. *Le competenze interculturali nel lavoro educativo*. Roma: Carocci.

## **The Grammar of Money: A discursive institutional analysis of money in light of the practice of complementary currencies**

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Adopting the notion of Norman Fairclough's progression from a negative critique of structures to a positive critique of change strategies (Fairclough 2010, p. 14), the analysis of our financial system and economies must not fail to recognise the novel approaches and prototyping practices of complementary currencies and monetary reform.

These novel and extremely diverse practices, ranging from political campaigns for full-reserve banking to local currencies, timebanks, business-barter systems and so called crypto-currencies, highlight a blatant conceptual under-determination of money in legal, regulatory and economist discourses (Costa & Gauvin McNeill 2015; Ingham 1996). While there are no coherent theoretic frameworks to understand all kinds of complementary currencies and "money as we know it" (Blanc 2011), the lack of a clear touchstone definition of conventional money impedes the recognition of new forms of monetary innovations and the developmental pathways for monetary reform (Bendell *et al.* 2015) and systemic financial sustainability (Lietaer *et al.* 2012).

This PhD research projects aims to pinpoint the conceptual discrepancies of monetary conceptualizations in the discourse of financial regulators and central banks when compared to that of complementary currency practices and thus elucidate policy options to improve the recognition and impact of community currencies and other monetary reform initiatives.

It aims to critically analysis money, including the practices of complementary currencies, as discursive institutions (Schmidt 2010) according to their constituent rules, norms and customs in an application of the "grammar of institutions" proposed by Crawford and Ostrom (Crawford & Ostrom 1995).

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institutionalism as the fourth “new institutionalism.” *European Political Science Review* 2 (1): 1–25.

## **(Co-)constructing community-identity: Pro-innocent voices in the Meredith Kercher murder case**

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Within an international context of media and social media interaction, the murder of Meredith Kercher in 2007 and the controversial case that followed have sparked much debate online and offline. The case fostered unexpected alliances and fights among individuals and groups belonging to the pro-innocent and pro-guilt sides. The pro-innocent side was in favour of the acquittal of the defendants Amanda Knox and Raffaele Sollecito, believed innocent of the murder; the pro-guilt group was convinced that Knox and Sollecito perpetrated the crime. In the media and social-mediascapes, debates became exacerbated especially at critical moments such as before and after the trial verdicts were released. In March 2015 the Italian Court of Cassation exonerated the two defendants from the accusation of the murder.

The aim of this presentation is analysing practices and processes of self- and other- identification within the pro-innocent online community who tried to obtain full exoneration for Amanda Knox and Raffaele Sollecito from the charges of murdering Meredith Kercher. As part of a wider ethnographic study of social media interaction on the case (Gies and Bortoluzzi, 2014; Gies, 2016), nine members actively involved in the pro-innocent online community were interviewed: their insider voices offer insights into complex co-constructed identities in a transnational online community.

Within a framework of critical discourse (Caldas-Coulthard and Iedema, 2008; Blommaert, 2010) and social media studies (Androutsopoulos, 2008; Boyd, 2008; Leppanen *et al.*, 2014; Seargeant and Tagg, 2014), the main questions addressed are: what are the strategies used by the interviewees to project their identification or seeming distancing strategies in relation to the cause and the online pro-innocence collectivity? How do they construct the pro-guilt ‘other’ *vis-à-vis* their online media activities? How do they perceive and portray their diverse individual and collective contribution (online and offline) in relation to the social engagement they are all committed to? The nine in-depth interviews enabled us to recognise individual contributions and instantiations of engagement which tend to be backgrounded and even overlooked when studying an online community as a whole.

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