

A beginner's guide to TEXTUAL ANALYSIS

Alan McKee

INTRODUCTION: TO TEACHERS

Preparing the chapter on "Textual Analysis" for the upcoming third edition of Stuart Cunningham and Graeme Turner's *The Media in Australia*,¹ it struck me that we have a very odd lacuna at the heart of Cultural Studies of the media. Textual analysis is the central methodology, and yet we do not have a straightforward published guide as to what it is and how we do it.

I think that this can be explained in a couple of ways. Firstly, it seems that the ambivalence of Cultural Studies practitioners towards disciplinary and institutionalisation has led to an odd interpretation of our axioms: that knowledge is power, that discourses define reality and that there is no such thing as "objective" knowledge. We know that every methodology is partial, producing particular and quite limited kinds of information. United with an anti-disciplinary trend, this seems to have led us to refuse to think seriously about our own methodologies. Instead, we tend towards a kind of "transgressive" methodological approach, where we do whatever takes our fancy. Another perfectly defensible response to the same axioms would have been for Cultural Studies to become more methodologically self-reflective than other disciplines, constantly displaying how knowledge has been produced. But this is demonstrably not the case.

The second tendency in Cultural Studies is, I think, the lingering reverence of the literature tradition. This is the discipline in which textual analysis was first given a central place as a methodology. In literature, this methodology must be intuitive – it cannot really be taught – for it is precisely the sensitivity of the reader in responding correctly to the text

which determines her ability as a scholar. Much Cultural Studies writing – although it does not seek truth and greatness from texts, rather looking for expressions of power and material for identity formation – still uses this intuitive form of textual analysis.

And so we find ourselves in a situation where, as Cultural Studies scholars and teachers, we insist that the specificity of any methodology must be investigated to reveal the limits to the kinds of knowledge it can produce; and yet our own central methodology is woefully under investigated, and still largely intuitive. Most accounts of textual analysis turn out to be accounts of semiotics,² which is neither the same thing, nor necessarily moves us very far from the intuitive (semiotics seems to me to be about interpretation after the fact: giving a scientific description to an already-completed intuitive interpretation). There is no straightforward attempt to describe what textual analysis is, how it works, why it is done, what kinds of knowledge it produces, and how one might proceed in the textual analysis of a text (the closest account is perhaps that of John Hartley, who describes a "forensic" approach to textual analysis in *The Politics of Pictures*³ – but even this does not go systematically through these questions).

So I attempted to write such an account of our central methodology – and the result is this article.⁴ It was an enlightening process, as I approached the topic from the point of view of a mythical, innocent first year who would know nothing of our concerns, our histories, our assumptions, but would want to understand from first principles what we do and why we do it. I realised I had never thought about many of the questions that

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Table of Contents Textual Analysis A Beginners Guide

1. Understanding the eBook Textual Analysis A Beginners Guide
 - The Rise of Digital Reading Textual Analysis A Beginners Guide
 - Advantages of eBooks Over Traditional Books
2. Identifying Textual Analysis A Beginners Guide
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Textual Analysis A Beginners Guide
 - User-Friendly Interface
4. Exploring eBook Recommendations from Textual Analysis A Beginners Guide
 - Personalized Recommendations
 - Textual Analysis A Beginners Guide User Reviews and Ratings
 - Textual Analysis A Beginners Guide and Bestseller Lists
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- Textual Analysis A Beginners Guide Compatibility with Devices
- Textual Analysis A Beginners Guide Enhanced eBook Features

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- Highlighting and Note-Taking Textual Analysis A Beginners Guide
- Interactive Elements Textual Analysis A Beginners Guide

8. Staying Engaged with Textual Analysis A Beginners Guide

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Textual Analysis A Beginners Guide

9. Balancing eBooks and Physical Books Textual Analysis A Beginners Guide

- Benefits of a Digital Library
- Creating a Diverse Reading Collection Textual Analysis A Beginners Guide

10. Overcoming Reading Challenges

- Dealing with Digital Eye Strain
- Minimizing Distractions
- Managing Screen Time

11. Cultivating a Reading Routine Textual Analysis A Beginners Guide

- Setting Reading Goals Textual Analysis A Beginners Guide
- Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Textual Analysis A Beginners Guide

- Fact-Checking eBook Content of Textual Analysis A Beginners Guide
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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