

Lecture 1 ;

- It is difficult to give a single definition of discourse analysis.
- 2-Discourse analysis reveal the hidden motivations behind a text or a choice of a particular method of research to interpret that text.
- Discourse analysis is meant to provide a higher awareness of the hidden motivations in others and in ourselves
- Discourse analysis enable us to solve concrete problem by making us ask ontological and epistemological questions.
- discourse analysis is perceived as the product of postmodern period
- Discourse Analysis (DA) is a modern discipline of the social sciences
- Discourse Analysis (DA) covers a wide variety of different **sociolinguistic** approaches.
- Discourse Analysis aims to study and analyse the use of discourse
- Analysis of discourse takes into consideration the surrounding social and historical contexts beside the basic level of what is said.
- Discourse analysis can Make the distinction between whether a person is described as a 'colonization 'or a 'occupation'.
- Discourse analysts will look at any given text, and this just means anything that communicates a message.

Lecture 2;3

- when we speak or write we craft what we have to say to fit the situation or context in which we are communicating .
- at the same time, how we speak or write *creates* that very situation or context.
- Whenever we speak or write, we always and simultaneously construct or build six things or six areas of "reality " :
- 1--The meaning and value of aspects of the material world
- 2--Identities and relationships
- 3--Politics (the distribution of social goods):
- 4--**Activities:**
- 5--Connections:
- 6--Semiotics (what and how different symbol systems and different forms of knowledge "count"):
- there are several "tools of inquiry" relevant to how we (together with others) build identities and activities and recognize the identities and activities that are being built around us ::
- a. "Situated identities," that is, different identities or social positions we enact and recognize in different settings.
- b. "Social languages," that is, different styles of language that we use to enact and recognize different identities in different settings.

- c“Discourses” with a capital “D,” that is, different ways in which we humans integrate language with non-language “stuff,”.
- d. “Conversations” with a capital “C,” that is, long-running and important themes or motifs that have been the focus of a variety of different texts and interactions (in different social languages and Discourses) through a significant stretch of time and across an array of institutions.

Lecture4;5

- An oral or written “utterance” has meaning, only if and when it communicates a *who* and a *what* .
- "Who" means a *socially-situated identity*, the “kind of person” one is seeking to be and enact here and now.
- "what " means a socially-situated *activity* that the utterance helps to constitute.
- Who's* can be multiple and they need not always be people.
- An utterance can be authored, authorized by, or issued by a group or a single individual.
- who's* and *what's* are not really discrete and separable.
- language is integrated with “other stuff” (other people, objects, values, times and places).
- 3-The term “real Indian” is, of course, an “insiders’ term.”
- 4-The problem of “recognition and being recognized” is very consequential and problematic for Native Americans.
- 5-Being a “real Indian” is not something one can simply be.
- doing - being-and-becoming-a-“real-Indian” is not something that one can do all by oneself. It requires the participation of others.

Lecture6;

- 1-The key to Discourses is “recognition.”
- .” If you put language, action, interaction, values, beliefs, symbols, objects, tools, and places together in such a way that others *recognize* you as a particular type of who (identity) engaged in a particular type of what (activity) here and now, then you have pulled off a Discourse.
- The Discourses we enact existed before each of us came on the scene

and most of them will exist long after we have left the scene.

- Discourses, through our words and deeds, carry on conversations with each other through history, and, in doing so, form human history.
- “recognition work.” Is when People engage in such work when they try to make visible to others (and to themselves, as well) who they are and what they are doing
- the term “social language” (Gee 1996: ch. 4; Bakhtin 1986) is useful in place of the cumbersome phrase “whodoing- what,” at least as far as the *language* aspects of “who-doing-whats” are concerned (remembering that language is caught up with “other stuff” in Discourses).
- Social languages are what we learn and what we speak.

Lecture7:

- Each social language has its own distinctive grammar.
- two different sorts of grammars are important to social languages, only one of which we ever think to study formally in school :

--grammar “ 1 “ is :
the traditional set of units like nouns, verbs, inflections, phrases and clauses.

--grammer " 2 " is :
less studied, but more important –the “rules” by which grammatical units like nouns and verbs, phrases and clauses, are used to create *patterns* which signal or “index” characteristic *whos-doing-whats-within- Discourses*.

Lecture8:

- 1-All of us master and control more than one social language.
- we switch among social languages we have according to the situation we are in.
- Big “C” Conversations: Conversation among Discourses.
- We tend to think of conversations as “just words.” But the sorts of conversations " Gee " is talking about involve a lot more than words; they involve, in fact, Discourses.
- It is better to call them “Conversations” with a “big C,” since they are better viewed as (historic) conversations between and among Discourses,

not just among individual people.

--More than people, and more than language, are involved in Conversations.

--Conversation is involve at least the following three non-verbal things:

1. controversy:

that is, “sides” we can identify as constituting a debate (Billig 1987);

2. values and ways of thinking connected to the debate.

3. the “symbolic” value of objects and institutions:

that are what we might call non-verbal participants in the Conversation

Lecture 9 :

--Gee summarizes two types of meaning :

1-**A situated meaning** : is an image or pattern that we assemble “on the spot” as we communicate in a given context, based on our construal of that context and on our past experiences.

--Situated meanings don’t simply reside in individual minds; very often they are *negotiated* between people in and through communicative social interaction.

--Words like “work” and “coffee” seem to have more general meanings than are apparent in the sorts of situated meanings we have discussed so far. This is because words are also associated with what called “cultural models.”

--Cultural models are “storylines,” families of connected images (like a mental movie), or (informal) “theories” shared by people belonging to specific social or cultural groups

Lecture 10 :

--**Reflexivity** : is how meaning is situated in actual contexts of use .

--**Reflexivity** : is the “magical” property of language.

--While “reciprocity” would be a good term for this property of language, the more commonly used term is “reflexivity”.

-- **Reflexivity** : is the sense of language and context being like two mirrors facing each other and constantly and endlessly reflecting their own images back and forth between each other.

--Language then always simultaneously reflects and constructs the

- situation or
context in which it is used.
- Gee will use the term “situation,” rather than “context,” because he wants to define it in a particular way .
 - A *semiotic* aspect is the “sign systems,” such as language, gestures, images, or other symbolic systems (Kress and van Leeuwen 1996), and the forms of knowledge, that are operative and important here and now.
 - 7-An *activity* aspect, that is, the specific social activity or activities in which the participants are engaging; activities are, in turn, made up of a sequence of actions.
 - A *material* aspect, that is, the place, time, bodies and objects present during Interaction.
 - 8-A *political* aspect, that is, the distribution of “social goods” in the interaction, such as, power, status, and anything else deemed a “social good” by the participants in terms of their cultural models and Discourses.
 - 9-A *sociocultural* aspect, that is, the personal, social, and cultural knowledge, feelings, values, identities, and relationships relevant in the interaction, including, of course, sociocultural knowledge about [sign](#) systems, activities, the material world, and politics.
 - 10-All these aspects together constitute a *system* (an interrelated network) within which each of the components or aspects simultaneously gives meaning to all the others and gets meaning from them.
 - 11-Situations are never completely novel
Rather, they are repeated, with more or less variation, over time.

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4-Studying the way in which situations produce and reproduce institutions, and are, in turn, sustained by them, is an important part of discourse

analysis

All of the elements in the situation network are like connected threads; if you pull on one you get all the others

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Lecture 12:

- Cultural models “explain,” relative to the standards of the group, why words have the various situated meanings they do and fuel their ability to grow more.
- Cultural models are usually not completely stored in any one person’s head.
- Cultural models distributed across the different sorts of “expertise” and viewpoints found in the group.
- Cultural models link to each other in complex ways to create bigger and bigger storylines.
- networks of cultural models help organize the thinking and social practices of sociocultural groups.
- Cultural models continually revised and developed (consciously and unconsciously) in interaction with others in the group, as well as through exposure to various books and other media.

Lecture 13:

- Discourse analysis focuses on the thread of language (and related semiotic systems) used in the situation network.
- Any piece of language, oral or written, is composed of a set of grammatical *cues* or *clues* (Gumperz 1982) that help listeners or

readers (in negotiation and collaboration with others in an interaction)
to *build* six things.

--these six things are interlinked “representations,” that is, “re-
presentings”).

--utterances are made up of cues or clues as
to how to move back and forth between language and context
(situations), not
signals of fixed and decontextualized meanings.

--Language, then, always contains cues or clues that guide us (either
as interpreters

on the scene or as analysts) in the six sorts of building tasks.

--Even when we are silently reading, these building tasks are carried
out

Lecture 14 :

--six building tasks are :

1-*Semiotic building*:

using cues or clues to assemble situated meanings
about what semiotic (communicative) systems, systems of
knowledge, and ways of knowing, are here and now relevant and
activated.

2-*World building* :

using cues or clues to assemble situated meanings
about what is here and now (taken as) “reality,” what is here and now
(taken
as) present and absent, concrete and abstract, “real” and “unreal,”
probable,
possible, and impossible.

3-*Activity building* :

using cues or clues to assemble situated meanings
about what activity or activities are going on, composed of what
specific
actions.

4-*Socioculturally-situated identity and relationship building* :

using
cues or clues to assemble situated meanings about what identities
and
relationships are relevant to the interaction, with their concomitant
attitudes,
values, ways of feeling, ways of knowing and believing, as well as
ways of

acting and interacting.

5-Political building :

using cues or clues to construct the nature and relevance of various “social goods,” such as status and power, and anything

else taken as a “social good” here and now (e.g. beauty, humor, verbalness, specialist knowledge, a fancy car, etc.).

6-Connection building :

using cues or clues to make assumptions about how the past and future of an interaction, verbally and non-verbally, are

connected to the present moment and to each other – after all, interactions

always have some degree of continuous coherence.

--All together these six building tasks spell out the work of the semiotic aspect of the situation network, with special reference here to language.