

اتمنى التوفيق لجميع الطلبة والطالبات

تحليل الخطاب

Discourse analysis

رمز المقرر ٧٤٠٣٤٥٩

جامعة الملك فيصل

كلية الآداب – لغة انجليزية – انتساب مطور طلاب

الدكتور محمود محمد احمد السلطان

البريد الالكتروني

جوال المقرر : 0547755868

*Office Hours: Saturday 12-1*

*Sunday 11-2.30*

**ان اصبحت فمن الله وان اخطأت فمن نفسي والشيطان**

طبعا الاجوبة باللون الاحمر والأسئلة باللون المخالف وعدد اسئلة  
الاختبار ، ه سؤال ولكن هنا ما اسعفتني به الذاكرة واعتذر عن  
التقصير والخطأ

اتمنى ان تكون ذو فائدة للجميع

1. Discourse analysis will enable to reveal the hidden **motivations** behind a text or behind the choice of a particular method of research to interpret that text
2. Discourse analysis is meant to provide a higher awareness of the hidden motivations in others and in ourselves, and therefore, enable us to solve concrete problem by making us ask **ontological** and epistemological questions.
3. Though critical thinking about the analysis of texts is as ancient as mankind, discourse analysis is perceived as the product of **postmodern** period
4. Discourse Analysis (DA) is a modern discipline of the social sciences that covers a wide variety of different **sociolinguistic** approaches.
5. Analysis of discourse looks not only at the basic level of what is said, but takes into consideration the surrounding social and **historical** contexts
6. A Discourse Analyst would consider, as well as looking at the relationship of these terms with **a widely used term.**'
7. Language has a magical property: when we speak or write we craft what we have to say to **fit** the situation or context in which we are communicating .
8. How we speak or write **creates** that very situation or context .It seems, then ، that we fit our language to a situation or context that our language, in turn ،helped to create in the first place
9. After all, if we did not speak and act in certain ways ، committees could not exist; but then, if institutions, committees,

and committee meetings didn't already exist, speaking and acting **this** way would be **nonsense** .

10. Whenever we speak or write, we always and simultaneously construct or build **six** things or six areas of “reality:”
11. ***The meaning and value of aspects of the material world :***  
I enter a plain, square room, and speak and act in a certain way (e. g .like someone about to run a meeting), and, lo and behold, where I sit becomes the “front” of the room .
12. ***Politics***  
I talk and act in such a way that a visibly angry male in a committee meeting (perhaps it's me!) is “standing his ground on principle,” but a visibly angry female is “hysterical ”.
13. ***Semiotics***  
(what and how different symbol systems and different forms of knowledge “count )”
14. there are several “tools of inquiry) ” **ways of looking at the world** of talk and interaction)
15. ***“ .Discourses ”***  
with a capital “D,” that is, different ways in which we humans integrate language with non-language “stuff,”
16. You also project yourself as engaged in a certain kind of activity, a different kind in different circumstances. If I have no idea who you are and what you are doing, then **I cannot make sense** of what you have said, written, or done.
17. You project a different identity at a formal dinner party than you do at the family dinner table. And, though these are both dinner, they are none **the less different** activities.

18. the study of language is integrally connected to matters of **equity and justice**.
19. An oral or written “utterance” has meaning, then, only if and when it communicates a **who and a what**
20. *Who's* can be multiple and **they need not always** be people
21. The utterance **communicates a sort of overlapping and compound who**.
22. **Not just individuals, but also institutions**, through the “anonymous” texts and products they circulate, can author or issue “utterances.”
23. You are *who* you are partly through *what* you are doing and *what* you are doing is partly recognized for what it is by *who* is doing it. So it is better, in fact, to say that utterances communicate an **integrated**.
24. So it is better, in fact, to say that utterances though often multiple or “**heteroglossic**,”
25. Though I have focused on language, it is important to see that making visible and recognizable *who* we are and *what* we are doing **always** requires more than language.
26. “Real Indians” **prefer to avoid conversation with strangers**
27. “real Indians” frequently engage in a distinctive form of verbal sparring. By **correctly responding to and correctly engaging** in this sparring,
28. Some studies argue the physics experimental physicists “know” is, in large part, **not in their heads**.
29. All languages, like English or French, are composed of many (a great many) **different** social languages.
30. Each social language has its own distinctive **grammar**.

31. One grammar is the **traditional set of units** like nouns, verbs, inflections, phrases and clauses.
32. This young woman is making visible and recognizable **two different** versions of *who* she is and *what* she is doing.
33. In one case she is “**a dutiful and intelligent daughter** having dinner with her proud parents”
34. And in the other case she is “a **girl friend being intimate** with her boyfriend.”
35. Conversations” with a “big C,” since they are better viewed as (historic) conversations **between and among** Discourses.
36. More than people, and more than language, are involved in **Conversations**.
37. A situated meaning is an **image** or pattern that we assemble “on the spot”
38. In the first case, triggered by the word “mop” in the context, you assemble a situated meaning something like “**dark liquid we drink**” for “coffee”;
39. in the second case, triggered by the word “broom” and your experience of such matters, you assemble either a situated meaning something like “**grains that we make our coffee from**”
40. Cultural models are “**storylines**,” families of connected images.
41. When we think about how meaning is situated in actual contexts of use, we quickly face an important property of language, a property I will call “**reflexivity**”
42. Though discourse analysis **usually** focuses on the language (semiotic) aspect.