

**Discourse Analysis**  
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**1<sup>st</sup> Lecture**

- 1. One of the following DOES NOT apply to the term (Discourse analysis):**
  - a. Its job is to reveal hidden motivations behind a text.
  - b. It is meant to provide a higher awareness of the hidden motivations in others but not in ourselves
  - c. Though critical thinking about the analysis of texts is ancient, discourse analysis is perceived as the product of postmodern period
  - d. Discourse Analysis (DA) is a modern discipline.
- 2. Discourse analysis enable us to solve concrete problem by making us ask.....questions.**
  - a. ontological
  - b. epistemological
  - c. philosophical
  - d. A and B
- 3. Analysis of discourse looks not only at the basic level of what is said, but takes into consideration the surrounding .....contexts.**
  - a. social
  - b. historical
  - c. A more than B
  - d. A and B
- 4. Discourse Analysis (DA) is a modern discipline of the social sciences that covers a wide variety of different .....approaches.**
  - a. Social
  - b. Psycholinguistics
  - c. Sociolinguistic
  - d. All true
- 5. DA looks at the word chosen by the speaker as it depends on.....**
  - a. The speaker's knowledge or awareness of the historical context

- b. The listener's knowledge or awareness of the historical context
- c. Both
- d. Neither

### 2<sup>nd</sup> and 3<sup>rd</sup> Lecture

**6. One of the following is true:**

- a. when we speak or write we craft what we have to say to *fit* the situation or context in which we are communicating.
- b. How we speak or write *creates* that very situation or context.
- c. B comes before A
- d. It is impossible to decide which comes first

**7. Whenever we speak or write, we always and simultaneously construct or build .....areas of reality**

- a. 4
- b. 5
- c. 6
- d. 7

**8. one of these areas of reality is (the meaning and value of aspects of the material world). This means that you create an image of something in the hearer's mind. An example of this would be.....**

- a. I like apple
- b. I entered a square room
- c. I understand you
- d. I will go now

**9. Another area of reality is (activities). It means the way we.....in a meeting will tell the hearer if we are serious or joking...etc.**

- a. Talk
- b. Act
- c. Think
- d. Either A or B

**10. Another area of reality is ( Identities and relationships). In this one, the way I speak or write .....my identity whether I am a manager, colleague, friend...etc. at that time.**

- a. Damages

- b. Spoils
  - c. Reflects
  - d. Conceals
11. **Another area of reality is (Politics). This one means the way we explain the political behavior of the speaker. In example, a visibly angry male in a committee meeting is “standing his ground on principle,” but a visibly angry female is .....**
- a. Hysterical
  - b. Identical
  - c. A pretender
  - d. A liar
12. **Another area of reality is (Connections). This one means that what I talk now .....contradict what I said before. In other words, it should be relevant to what I said before.**
- a. May
  - b. Will
  - c. Must
  - d. Mustn't
13. **Another area of reality is (Semiotics). This one means that the language symbols or words we speak in one situation .....the same language symbols we use in another situation.**
- a. Have to be
  - b. Are
  - c. Are not
  - d. Imitate
14. **Tools of inquiry are the ways of .....the world of talk and interaction.**
- a. Arranging
  - b. Looking after
  - c. Looking at
  - d. Leaving behind
15. **There are several “tools of inquiry that will help us study how the building tasks are carried out and with what .....consequences.**
- a. Social
  - b. Political
  - c. Other

- d. A and B
16. **One of these tools of inquiries is called (*Situated identities*). It means.....**
- a. *Our identity never changes by any situation*
  - b. *There is only one identity in more than one situation*
  - c. Our identities are decided by different situation
  - d. You can't decide someone's identity from a situation
17. **One of these tools of inquiries is called (*Social languages*). It means that different styles of language that we use are decided by.....**
- a. Our morals
  - b. The way we have been brought up
  - c. Customs and traditions of our society
  - d. The people whom we talk to
18. **One of these tools of inquiries is called (*Discourses with a capital D*). This one means that sometimes our talk is accompanied by non-language stuff. This non-language stuff includes different ways of.....**
- a. *Thinking*
  - b. *Acting*
  - c. *Using symbols*
  - d. All true
19. **One of these tools of inquiries is called (*Conversations with a capital "C,"*). These are the debates in society or within specific social groups. In other word, they are the .....issues such as smoking, abortion, or school reform.**
- a. Already agreed on
  - b. Over focused
  - c. Usual
  - d. Unusual

#### 4<sup>th</sup> Lecture

20. **In discourse analysis, we have two term which are (*Who's and what's*).This means that you use the resources of English to .....(WHO) you are and (WHAT) you do as a different kind of person in a different circumstance.**
- a. Show

- b. Hide
  - c. Forget
  - d. Grab attention
21. **The fact that people have differential access to different identities and activities, connected to different sorts of status and social goods, is a root source of .....in society.**
- a. Equality
  - b. Inequality
  - c. Culture
  - d. acceptance
22. **Since different identities and activities are enacted in and through language,the study of language is integrally connected to matters of .....**
- a. Equity
  - b. Justice
  - c. Ambiguity
  - d. A and B
23. **According to (Wieder and Pratt 1990a), an oral or written “utterance” has meaning only if and when it.....**
- a. Could be understood
  - b. Communicates a *who* and a *what*
  - c. *Has logic in it*
  - d. *Complies with religious and cultural rules*
24. **What is meant by a “who” is a .....-situated identity, the “kind of person” one is seeking to be and enact here and now.**
- a. Logically
  - b. Culturally
  - c. Socially
  - d. Respectfully
25. **What is meant by a “what” is a socially-situated .....that the utterance helps to constitute.**
- a. Utterance
  - b. Sentence
  - c. Activity
  - d. Acquisition
26. **The President’s Press Secretary can issue an utterance that is, in fact, authored by a speech writer and**

- authorized (and even claimed) by the President. In this case, the utterance communicates a sort of .....*who*.
- a. Overlapping
  - b. Compound
  - c. Underlined
  - d. A and B
27. **The Press Secretary, even if she is directly quoting the speech writer, must .....the remark with her own voice.**
- a. Imitate
  - b. Inflect
  - c. Copy
  - d. Recite
28. **In turn, the speech writer is.....**
- a. Mimicking the President's "voice"
  - b. Creating an identity for him
  - c. Stealing his identity
  - d. Both A and B
29. **Through the "anonymous" texts and products they circulate, ..... can author or issue "utterances."**
- a. Only individuals
  - b. Only institutions
  - c. Both
  - d. Neither
30. **The warning on an aspirin bottle actually communicates multiple *whos*.This is an example.....**
- a. How individuals may issue utterances
  - b. How institutions may issue utterances
  - c. Both
  - d. Neither
31. **An utterance can be authored, authorized by, or issued by.....**
- a. A group or a single individual
  - b. Only a single individual
  - c. Only a group
  - d. All false
32. **We can point out that *whos* and *whats* are not really.....**
- a. Accurate
  - b. Discrete

- c. Separable
  - d. B and C
33. 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, though often multiple or “heteroglossic,”.....
- a. Who
  - b. What
  - c. Who-doing-what
  - d. Both A and B
34. One of the following statements about (*Who's*) is **TRUE**:
- a. (*Who's*) can be multiple.
  - b. (*Who's*) can be only single.
  - c. (*who's*) is not necessarily people.
  - d. Both A and C are true

**lecture five**  
“Real Indians”

35. It is important to know that making visible and recognizable *who* we are and *what* we are doing always requires.....
- a. Only language
  - b. An ability to talk
  - c. More than language
  - d. An access to articulation
36. It requires that we act, think, value, and interact in ways that together with language .....*who* we are and *what* we are doing recognizable to others (and ourselves).
- a. Render
  - b. Conceal
  - c. Disguise
  - d. All false
37. To be a particular (*who*) and to pull off a particular (*what*) requires that we act, value, interact, and use language *in* .....other people and with various

- objects (“props”) in appropriate locations and at appropriate times.
- a. Sync with
  - b. Coordination with
  - c. Either
  - d. Neither
38. **Wieder and Pratt’s book shows how Native Americans recognize each other as “.....”**
- a. Red Indian
  - b. Really Indian
  - c. Indian-American
  - d. American-Indian
39. **Wieder and Pratt point out that real Indians “refer to..... in just those words with regularity and standardization.**
- a. Persons who are ‘really Indian
  - b. Persons who lived in America before Europeans
  - c. Persons whose fathers are red Indians
  - d. All false
40. **Wieder and Pratt’s work will also make clear how the identities (the whos) we take on are .....in actual contexts of practice.**
- a. Narrowly negotiated
  - b. Highly appreciated
  - c. Evenly accepted
  - d. Flexibly negotiated
41. **The term “real Indian” is, of course, an “.....” term.**
- a. Insiders
  - b. Outsiders
  - c. Ethically racist
  - d. All false
42. **The fact that it is used by some Native Americans in enacting their own identity work .....license non- Native Americans to use the term.**
- a. Does not
  - b. Must
  - c. May
  - d. All false



43. The problem of “recognition and being recognized” is very consequential and problematic for.....
- Native Americans
  - Non-native Americans
  - African Americans
  - Both A and B
44. While in order to be considered a “real Indian,” one must be able to make some claims to .....with others who are recognized as “real Indians,” this by no means settles the matter.
- Fight
  - Cope
  - Negotiate
  - Kinship
45. Being a “real Indian” is.....
- Something one can simply be
  - Something that one becomes in and through the doing of it, that is, in carrying out the actual performance itself.
  - B rather than A
  - A rather than B
46. If a person does not continue to “practice” being a “real Indian,”.....
- He continues to be one
  - He ceases to be one
  - He will not be denied to be one
  - All false
47. Doing being-and-becoming-a-“real-Indian” is not something that a person can do all by oneself. It requires the .....of others.
- Approval
  - Participation
  - Understanding
  - Authorization
48. A person cannot be a “real Indian” unless .....
- He appropriately recognizes “real Indians”
  - He gets recognized by others as a “real Indian” in the practices of doing being-and-becoming-a-“real- Indian.”

- c. An appropriate accompanying objects (props), times, and places is available
  - d. All together
49. For “real Indians,” any conversation they do have with a stranger who may turn out to be a “real Indian” will, in the discovery of the other’s “Indianness,” establish substantial obligations between the conversational partners just through the mutual acknowledgment that.....
- a. They are “Indians”
  - b. They are now no longer strangers to one another
  - c. Both
  - d. Neither
50. In their search for the other’s “real Indianness” and in their display of their own “Indianness,” “real Indians” frequently engage in ....
- a. A distinctive form of verbal sparring
  - b. Extended negotiations
  - c. Misunderstanding
  - d. Aggressive behavior
51. By correctly responding to and correctly engaging in this sparring, which “Indians” call “.....,” each participant further establishes cultural competency
52. in the eyes of the other.
- a. Razzing
  - b. Harmony
  - c. Acceptance
  - d. Humor

### 6<sup>th</sup> Lecture

53. The key to Discourses is “.....”
- a. Turn-taking
  - b. Body language
  - c. Voice tone
  - d. Recognition
54. 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.....

- a. Failed to pull off a discourse
  - b. Pulled off a Discourse
  - c. To consider learning what a discourse is
  - d. All false
- 55. It is sometimes helpful to think about .....issues as if it is not just us humans who are talking and interacting with each other, but rather, the Discourses we represent and enact, and for which we are “carriers.”**
- a. Social
  - b. Political
  - c. Cultural
  - d. A and B
- 56. The Discourses we enact .....**
- a. Existed before each of us came on the scene
  - b. Will exist long after we have left the scene
  - c. Is barely valuable if analyzed
  - d. Both A and B
- 57. Discourses, through our words and deeds, carry on..... with each other through history.**
- a. Diplomacy
  - b. Effectiveness
  - c. Encouragement
  - d. Conversations
- 58. An example of how discourses carry on conversations through history is.....**
- a. The long-running and ever-changing “conversation” in the U.S. and Canada between the Discourses of “being an Indian” and “being an Anglo”
  - b. The long-running “conversation” in New Zealand between “being a Maori” and “being an Anglo”
  - c. Both possible
  - d. Neither
- 59. People engage in recognition process when they try to make visible to others (and to themselves, as well) .....**
- a. Who they are
  - b. What they are doing
  - c. Both

- d. Neither
60. There is another term that it is useful in place of the cumbersome phrase “whodoing- what.” This term is.....
- a. Who language
  - b. Social language
  - c. Body language
  - d. Real Indians language
61. Each of the *who-doing-whats* we saw on the aspirin bottle is .....expressed in different “social languages.”
- a. Exclusively
  - b. Entirely
  - c. Linguistically
  - d. Logically
62. All languages, like English or French, are composed of nmany different social languages. (Nmany) means....
- a. Not many
  - b. A great many
  - c. A little many
  - d. All false
63. ....are what we learn and what we speak.
- a. Discourses
  - b. Social languages
  - c. Culture
  - d. Vernacular languages

**lecture 7**

Two grammars

64. There are two different sorts of grammars are important to social languages. The first one is called (grammar one) which is the traditional set of units found in traditional school grammars. An example of these grammatical units is....
- a. Nouns
  - b. Verbs

- c. Phrases
  - d. All true
65. **The other grammar is the “rules” by which .....are used to create *patterns* which signal or “index” characteristic *whos-doing-whats-within-Discourses*.**
- a. *Words*
  - b. *Phonemes*
  - c. *Syllables*
  - d. *Grammatical units*
66. ***This type of grammar will be called ...***
- a. *The secondary grammar*
  - b. *Grammar two*
  - c. *The real grammar*
  - d. *The important grammar*
67. **Speakers and writers design their oral or written utterances to have patterns in them in..... of which interpreters can attribute situated identities and specific activities to us and our utterances.**
- a. *Virtue*
  - b. *Reality*
  - c. *Activity*
  - d. *All false*
68. **Gee reported a case of an upper-middle-class, Anglo-American young woman named “Jane,” in her twenties, who was attending one of his courses on language and communication. Jan.....**
- a. *Claimed that she herself did not use different social languages in different contexts*
  - b. *Supported the idea that a person uses different social languages in different contexts*
  - c. *Could come up with a new theory*
  - d. *All false*
69. **Jane recorded the way she tells a same story to ....**
- a. *Her parents*
  - b. *Her boyfriend*
  - c. *Her teacher*
  - d. *Both A and B*
70. **The result of Jane’s recording experiment proved.....**
- a. *That she is right in her claim*

- b. That she is wrong in her claim
- c. A boyfriend is hypocrite
- d. The society is hypocrite
- e. 8<sup>th</sup> Lecture

**71. Conversations with a big C” are not simply words, they are, in fact, ....**

- a. Sentences
- b. Phrases
- c. Clauses
- d. Discourses

**72. It is better, perhaps, to call them “Conversations” with a “big C,” since they are better viewed as .....conversations between and among Discourses, not just among individual people.**

- a. Real
- b. Virtual
- c. Historic
- d. Hysteric

**73. The example of the long-running, historic Conversation between biology and creationism, or between the Los Angeles police department and Latino street gangs shows that....**

- a. Only people are engaged in Conversations
- b. Only language is involved in Conversations
- c. More than both are involved in Conversations
- d. All false

**74. They involve, as well, at least three non-verbal things. The first one is.....we can identify as constituting a debate.**

- a. Ideas
- b. Oppositions
- c. Beliefs
- d. Sides

**75. The second one includes values and ways of thinking .....to the debat e.**

- a. Contradicting
- b. Connected

- c. Parallel
- d. Satisfactory

**76. The third one is the “symbolic” value of objects and institutions that are what we might call .....participants in the Conversation.**

- a. Verbal
- b. Non-verbal
- c. Semi-verbal
- d. Audio-visual

**77. An example of what has been mentioned above is.....**

- a. When a company prints the price on the item
- b. When businesses announce (in “mission statements”) their “core values” in an attempt to create a particular company “culture”
- c. When a company publishes the discourses that took place in it
- d. All false

**78. “The company exists to alleviate pain and disease” . This statement represents.....**

- a. The announced core values of Johnson & Johnson
- b. The announced policies of Johnson & Johnson
- c. The legal obligation of Johnson & Johnson
- d. All false

**79. We have to keep in mind that .....alone is rarely enough and is always put together with “other stuff” to pull off a Discourse.**

- a. Language
- b. Turn-taking
- c. Moral behavior
- d. All false

**80. The warning written on the Aspirin bottle interleaves two different *whos-doing-whats* together. This is why we can call it.....**

- a. Lingoglossic
- b. Discourseglossic
- c. Heteroglossic
- d. All possible

81. A discourse is Heteroglossic when it has .....of voices, styles.

- a. One type
- b. Diversity
- c. Vagueness
- d. Clarity