

Discourse Analysis
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LECTURE 9

1. Gee argued two types of meaning. The first one is the situated meaning which is an image or pattern that we assemble “on the spot” as we communicate in a given context, based on.....
 - a. Our construal of that context
 - b. Our past experiences
 - c. Our expectations
 - d. Both A and B
2. In the example: “The coffee spilled, get a mop” , triggered by the word “mop” in the context, you assemble a situated meaning something like.....
 - a. Dark liquid which is harmful
 - b. Dark liquid which we drink
 - c. A liquid
 - d. Darkness
3. In the example: “The coffee spilled, get a broom”, triggered by the word “broom” and your experience of such matters, you assemble either a situated meaning something like.....
 - a. Grains that we make our coffee from
 - b. Beans from which we grind coffee
 - c. A grinding machine
 - d. Either A or B
4. Situated meanings reside in.....
 - a. Individual minds
 - b. Negotiated between people in and through communicative social interaction
 - c. Either
 - d. Neither
5. In the example of someone in a relationship saying “I think good relationships shouldn’t take work”, a good part of the conversation following such a remark might very well involve mutually negotiating what “work” is going to mean for the people concerned.....

- a. In this specific context
 - b. In the larger context of their ongoing relationship
 - c. Both
 - d. Neither
- 6. Furthermore, as conversations and indeed, relationships, develop, participants continuallytheir situated meanings.**
- a. Revise
 - b. Retrieve
 - c. Reconfirm
 - d. Redeem
- 7. 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.....**
- a. Words are also associated with what
 - b. Cultural models
 - c. Both
 - d. Neither
- 8. Cultural models are.....**
- a. Storylines
 - b. Families of connected images (like a mental movie)
 - c. (Informal) “theories” shared by people belonging to specific social or cultural groups
 - d. All possible

LECTURE 10

Reflexivity

- 9. There is a magical property of language called.....**
- a. Activity
 - b. Invisibility
 - c. Reflexivity
 - d. Alter nativity
- 10. This magical property is because.....**
- a. The meaning is situated in actual context of use
 - b. The ambiguity of meaning
 - c. The diversity of meanings
 - d. All false

11. Language simultaneouslyreality and constructs it to be a certain way.
- Reduces
 - Contradicts with
 - Reflects
 - Retrieve
12. The fact that language reflects reality leads to the fact that the relation between language and reality is.....
- Loose
 - Strong
 - Reciprocity
 - Respective
13. While “reciprocity” would be a good term for this property of language, the more commonly used term is(in 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).
- Prosperity
 - Reflexivity
 - Fertility
 - Simplicity
14. Some scholars prefer the term “ situation “ rather than “context” because they want to define it in a particular way. They call it a “situation” when it involvessocial interaction.
- Accumulative
 - Communicative
 - Constructive
 - Irrelative
15. This communicative social interaction always involve some inextricably connected components or aspects. One of these aspects is.....which is the “sign systems,” such as language, gestures, images, or other symbolic systems.
- A material aspect
 - A political aspect
 - An activity aspect
 - A semiotic aspect

16. **Another aspect iswhich 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. A material aspect
 - b. A political aspect
 - c. An activity aspect
 - d. A semiotic aspect
17. **Another aspect iswhich is the place, time, bodies and objects present during interaction**
- a. A material aspect
 - b. A political aspect
 - c. An activity aspect
 - d. A semiotic aspect
18. **Another aspect iswhich 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, e.g. beauty, intelligence, “street smarts,” strength, possessions, race, gender, sexual orientation, etc.**
- a. A material aspect
 - b. A political aspect
 - c. An activity aspect
 - d. A semiotic aspect
19. **Another aspect iswhich 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, i.e. all the other aspects above**
- a. A sociocultural aspect
 - b. A political aspect
 - c. An activity aspect
 - d. A semiotic aspect
20. **All these aspects together constitute a(an interrelated network) within which each of the components or aspects simultaneously gives meaning to all the others and gets meaning from them.**
- a. Discourse

- b. Thought
 - c. A belief
 - d. System
21. **If situations are completely novel, we wouldn'tthem.**
- a. Accept
 - b. Approve
 - c. Understand
 - d. Overestimate
22. **If situations are not understood, they are repeated over time. Such repetition tends to.....situations to varying degrees.**
- a. Ritualize
 - b. Habituallize
 - c. Freeze
 - d. All possible
23. **Such repetition is the life blood out of which institutions, are created. Institutions, in turn, create forces. An example of these forces is.....**
- a. Laws
 - b. Disciplinary procedures
 - c. Either
 - d. Neither
24. **These forces ensure the repetition and ritualization of the situations that sustain them. Studying the way in which situations produce and reproduce institutions, and are, in turn, sustained by them, is an important part of.....analysis.**
- a. Utterance
 - b. Application
 - c. Implication
 - d. Discourse
25. **Though discourse analysis usually focuses on the language (semiotic) aspect, it can start from any of these aspects of a situation and will, in the end, getall the others.**
- a. Right back to
 - b. Away from
 - c. Close to
 - d. All false

LECTURE 12

26. Words like “work” and “coffee” seem to have more general meanings than are apparent in the sorts of situated meanings. This is because words are also associated withmodels.
- Psychological
 - Cultural
 - Historical
 - Actual
27. Cultural models arefamilies of connected images (like a mental movie), or (informal) “theories” shared by people belonging to specific social or cultural groups.
- Stereotyped
 - Storylines
 - Street language
 - All false
28. Cultural models explain why words have the various situated meanings they do and fuel their ability to.....
- Grow more
 - Render a meaning
 - Organize the discourse
 - All false
29. Cultural models are usually not completely stored in any one person’s head. Rather, they arethe different sorts of “expertise” and viewpoints found in the group.
- Against
 - Highlighting
 - Excluded from
 - Distributed across
30. An example of how cultural models are distributed across the different sorts of expertise is.....

- a. A plot of a story
 - b. pieces of a puzzle that different people have different bits of and which they can potentially share in order to mutually develop the “big picture.”
 - c. Either
 - d. Neither
- 31. Cultural models link to each other in complex ways to create bigger and bigger.....**
- a. Story narration
 - b. Stereotypes
 - c. Storylines
 - d. Story telling
- 32. Such linked networks of cultural models help organize.....**
- a. The thinking of sociocultural groups
 - b. Social practices of sociocultural groups
 - c. Both
 - d. Neither

LECTURE 13

Six building tasks

- 33. Discourse analysis focuses on the thread of language used in the situation network. Any piece of language, oral or written, is composed of a set of grammatical**
- a. Cues
 - b. Clues
 - c. Either is true
 - d. Neither
- 34. Language always contains cues or clues that guide us (either as interpreters on the scene or as analysts) insorts of building tasks.**
- a. 4
 - b. 5
 - c. 6
 - d. 7

35. **These building tasks involve us in using language (and other semiotic systems) tothe situation network in certain ways and not others.**
- a. Construct
 - b. Construe
 - c. Either
 - d. Neither
36. **These building tasks are carried out.....**
- a. All at once and together
 - b. In negotiation and collaboration with others in interaction
 - c. Both
 - d. Neither
37. **These building tasks are.....**
- a. Only used when we speak
 - b. Only used when we read
 - c. Used in both practices
 - d. All false
38. **These building tasks can be seen simultaneously as.....**
- a. Cognitive achievements
 - b. Interactional achievements
 - c. Inter-textual achievements
 - d. All true

LECTURE 14

39. **One of the six building tasks is..... .It involves 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.**
- a. Activity building
 - b. Connection building
 - c. Semiotic building
 - d. World building
40. **One of the six building tasks is..... It involves 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,
- a. Activity building
 - b. Connection building
 - c. Semiotic building
 - d. World building
41. **One of the six building tasks is..... It involves using cues or clues to assemble situated meanings about what activity or activities are going on, composed of what specific actions.**
- a. Activity building
 - b. Connection building
 - c. Semiotic building
 - d. World building
42. **One of the six building tasks is.....It involves 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. Different grammatical devices contribute differently to these six tasks and many devices contribute to more than one at the same time. All together these six building tasks spell out the work of the semiotic aspect of the situation network, with special reference here to language.**
- a. Activity building
 - b. Connection building
 - c. Semiotic building
 - d. Socioculturally-situated identity and relationship building
43. **One of the six building tasks isIt involves , 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.**
- a. Socioculturally-situated identity and relationship building
 - b. Connection building
 - c. Semiotic building
 - d. Political budding
44. **One of the six building tasks is.....It involves**

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.).

- a. Activity building
- b. Political budding
- c. Semiotic building
- d. World building

45.

LECTURE 11

46. 1. 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. That is, we have another form of reflexivity here, as well. For a shorthand, let us call this system the “situation network.” Situations are never completely novel (indeed, if they were, we wouldn’t understand them).

47. 2. Rather, they are repeated, with more or less variation, over time (that is, distinctive configurations or patterns of semiotic resources, activities, things, and political and sociocultural elements are repeated). Such repetition tends to “ritualize,” “habitualize,” or “freeze” situations to varying degrees, that is, to cause them to be repeated with less variation (Douglas 1986).

48. 3- Such repetition (e.g. imagine the old style spelling bee or the traditional doctor– nurse–patient relationship around a hospital bed) is the life blood out of which institutions, such as distinctive types of schools, hospitals, businesses, industries, government agencies, political parties, street gangs, academic disciplines, colleges or college classrooms, and so on and so forth through a nearly endless list, are created. Institutions, in turn, create forces (e.g. laws, disciplinary procedures, apprenticeships, etc.) that ensure the repetition and ritualization of the situations that sustain them.

49. 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 (Bernstein 1996; Bourdieu 1985; Foucault 1973, 1977; Gee, Hull, and Lankshear 1996; Lynch and Bogen 1996). All of the elements in the situation network are like connected threads; if you pull on one you get all the others. Though discourse analysis usually focuses on the language (semiotic) aspect, it can start from any of these aspects of a situation and will, in the end, get right back to all the others.
50. 5- Let me give some brief examples of how all the aspects in the situation network are integrally intertwined.
51. Consider a small seminar room with a circular table in it, and blackboard on all sides. The room has a “front” and “back” when a teacher is standing at the “front” addressing students. What gives the room (a material thing) a “front” and a “back” (meanings/values) is a socioculturally distinctive activity, teaching of a certain sort, which some cultures engage in and others do not, an activity realized through socioculturally distinctive forms of language and certain sorts of sociocultural
52. knowledge, attitudes, and identities. Furthermore, the “front”–“back” dimension of
53. the room reflects the traditional political alignments of teachers as “authorities”
54. and students as subservient. Thus, the room, the activity, the talk, sociocultural
55. identities, and political relations all mean together, giving and taking meaning from
56. each other.

57. LECTURE 12

58. 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, in Chapters 3 and 4, I 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 (D’Andrade 1995; D’Andrade and Strauss 1992; Holland and Quinn 1987;

59. Strauss and Quinn 1997).

60. 2-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. Rather, they are distributed across the different sorts of “expertise” and viewpoints found in the group (Hutchins 1995; Shore 1996), much like a plot to a story or pieces of a puzzle that different people have different bits of and which they can potentially share in order to mutually develop the “big picture.”

61. 3- The cultural model connected to “coffee,” for example, is, for some of us, something like: berries are picked (somewhere? from some sort of plant?) and then prepared (how?) as beans or grain to be made later into a drink, as well as into flavorings (how?) for other foods. Different types of coffee, drunk in different ways, have different social and cultural implications, for example, in terms of status. This is about all of the model I know, the rest of it (I trust) is distributed elsewhere in the society should I need it.
62. 4-Cultural models link to each other in complex ways to create bigger and bigger storylines. Such linked networks of cultural models help organize the thinking and social practices of sociocultural groups. For example, taking a more consequential example than “coffee,” as we saw in Chapter 4, some people use a cultural model for raising young children that runs something like this (Harkness, Super, and Keefer 1992): Children are born dependent on their parents and then they go through various stages during which they often engage in disruptive behaviors in pursuit of their growing desire for independence.
63. 5-This cultural model, which integrates models for children, child-rearing, stages, development, and independence, as well as others, helps parents explain their children’s behavior in terms of a value the group holds (e.g. independence). It is 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.
64. 6.children differently (Philipsen 1975): for example, as beings who start out as too unsocialized and whose disruptive

behaviors are not so much signs of their growing desire for independence as they are signals of their need for greater socialization within the family, i.e. for less independence (less “selfishness”).

65.

LECTURE 13

66. Samples of American Fiction:

67. Novel

68. Themes

69. Freedom

All human beings are free, independent, and equal members of society. The novel celebrates the spirit of freedom and independence through Huck and Jim, escapees from oppression.

The Primacy of the Moral Law

The moral law supersedes government law. By protecting the black slave Jim, Huck breaks man-made law and feels guilty. But he refuses to turn Jim in because his moral instincts tell him he is doing the right thing.

Intuitive

Wisdom

Wisdom comes from the heart, not the head. The educated characters in the novel are often deeply flawed in some way—self-righteous, prejudiced, quixotic, bound to tradition. However, the uneducated—namely, Huck and Jim—exhibit a natural, intuitive understanding of the world. Though ignorant in many ways, they are wise in the ways that count, relying on conscience, common sense, and compassion to guide them.

70. A Child Shall Lead

A little child shall lead them. Huck is portrayed as a boy who had a better grasp of morality than the often corrupt civilization around him—a boy worth imitating for his virtues.

Love of Money

The love of money is the root of all evil. It is the love of money, Huck's, that prompts Pap Finn to gain custody of Huck. It is the love of money that motivates the Duke and the King to work their scams. And, most important of all, it is the love of money that makes southerners retain the institution of slavery.

71. Climax

.....The climax occurs when Tom and Huck free Jim, and Tom—who has suffered a bullet wound in the leg—tells Huck that a provision in Miss Watson's will has freed Jim.

72. Structure and Style

.....Like the Mississippi River itself, the plot flows around bends, through darkness and fog, and into bright sunlight. The story is full of surprises, moving through many episodes that are little stories in themselves. These episodes form a unified whole that illumines the characters and their values. The mood is sometimes light and buoyant, sometimes deadly serious. The writing (that is, Huck's storytelling and the characters' conversations) is a delight—richly descriptive, humorous, and suspenseful.But it is not true, as some have observed, that Huck's first-person narration and the conversation of the strange mixture of characters represent authentic regional dialects.

73.Twain learned to write this way from writers of "local color," an American literary movement of the last half of the nineteenth century. Besides presenting narratives in a regional dialect, local-color writers, or "local colorists," attempted to portray life in the various sections of burgeoning America.

74.
LECTURE 13

	1-5.4 Six building tasks	.75
Discourse analysis focuses on the thread of language		.76
	(and related semiotic systems)	
used in the situation network. Any piece of language,		.77
	oral or written, is composed	
of a set of grammatical cues or clues (Gumperz 1982)		.78
	that help listeners or readers (in	
negotiation and collaboration with others in an		.79
interaction) to build six things (in one sense of the word, these		
six things are interlinked "representations," that is. "re-		
	presentings").	

2- I want to stress that utterances are made up of cues .80
or clues as to how to move back and forth between language
and context (situations). not
signals of fixed and decontextualized meanings. These .81
cues or clues are part and
82. parcel of what we called, in Chapter 2, "grammar one"
and "grammar two" (p. 29).
Language, then, always contains cues or clues that .83
guide us (either as interpreters
on the scene or as analysts) in the six sorts of building .84
tasks listed below (these
were briefly discussed in Chapter 2). .85

3- These building tasks involve us in using language .86
(and other semiotic systems) to construe the situation network
in certain ways and not others. They are carried out all at once
and together. And, they are carried out in negotiation and
collaboration with others in interaction, with due regard for
other related oral and written texts and situations we have
encountered before.

4-Even when we are silently reading, these building .87
tasks are carried out in negotiation and collaboration with the
writer in various guises such as the "actual writer," "assumed
writer," and the narrator, as well as in collaboration with other,
related texts we have read, sociocultural knowledge we bring
to the text, and discussions we have had with other people.
That is, these building tasks can be seen simultaneously as
cognitive achievements, interactional achievements, and inter-
textual achievements.

88.
LECTURE 14

89. --The six building tasks, the tasks through which we use language to construct

90. and/or construe the situation network, at a given time and place, in a certain way, are :

91. Semiotic building, that is, using cues or clues to assemble situated meanings about what semiotic (communicative) systems, systems of knowledge. and

92. ways of knowing, are here and now relevant and activated.

93. World building. that is, using cues or clues to assemble situated meanings

94. about what is here and now (taken as) "reality," what is here and now (taken

95. as) present and absent, concrete and abstract, 'real' and "unreal," probable,

96. possible, and impossible.

97. Activity building, that is, using cues or clues to assemble situated meanings

98. about what activity or activities are going on, composed of what specific

99. actions.

Socioculturally-situated identity and relationship building, .100
that is, using
cues or clues to assemble situated meanings about what .101
identities and
relationships are relevant to the interaction, with their .102
concomitant attitudes,
values, ways of feeling, ways of knowing and believing, .103
as well as ways of
acting and interacting. .104

105. Political budding, that is, using cues or clues to construct the nature and

106. relevance of various "social goods," such as status and power, and anything

107. else taken as a "social good" here and now (e.g. beauty, humor, verbalness,

108. specialist knowledge, a fancy car, etc.).

Connection building, that is, using cues or clues to make .109
assumptions about
how the past and future of an interaction, verbally and .110
non-verbally, are connected to the present moment and to
each other — after all, interactions
always have some degree of continuous coherence. .111
Different grammatical devices contribute differently to .112
these six tasks and many devices contribute to more than one
at the same time. All together these six building tasks spell out
the work of the semiotic aspect of the situation network, with
special reference here to language.