

Discourse analysis will enable to reveal the hidden motivations behind a text  
critical thinking about the analysis of texts is as ancient as mankind  
discourse analysis is perceived as the product of postmodern period

انتبهوا فرقوا بين التفكير النقدي للخطاب وتحليل الخطاب

'Colonization' or an 'occupation

نفرق بينهم ونحلل الخطاب باعتبار هالكلمتين كالتالي

Occupation = brings **negative** Connotations of **evil & damaging**

colonization = has **positive** connotations of **helping others to develop themselves**

Whenever we speak or write, we always & simultaneously construct or build **six** things or six areas

- 1- The meaning & value of aspects of the material world I **enter a plain, square room**, & speak & act in a certain way (e.g. like someone about to run a meeting), & low & behold, where I sit becomes the "front" of the room
- 2- Activities **We talk & act in one way** & we are engaged in **formally opening a committee meeting**; **we talk & act in another way** & we are engaged in "chit-chat" before the official start of the meeting
- 3- Identities & relationships I talk & act in one way **one moment** & I am **speaking & acting as "chair"** of the committee; then **the next moment** I speak & talk in a different way & I am **speaking & acting as one peer/colleague** speaking to another.
- 4- (Politics (the distribution of social goods I talk & 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
- 5- Connections I talk & act so as to make what I am saying here and now in this committee meeting about whether we should **admit more minority students connected to or relevant to** (or, on the other hand, not connected to or relevant to) what I said last week about my fears of **losing my job given the new government's turn to the right**
- 6- Semiotics (what & how different symbol systems & different forms of knowledge "count") ( I talk & act so as to **make the knowledge & language of lawyers relevant** (privileged), or not, over "**everyday language**" or over "**non-lawyerly academic language**" in our committee discussion of **facilitating the admission of more minority students**

بعد العناصر الست في عناصر البحث وهي 4 عناصر ونسميها أدوات البحث

( Tools Of inquiry )

What **social & political** consequences

: **Situated identities** That is, **different identities** or **social positions** we enact & recognize in **different settings**

: **Social languages** **different styles of language** that we use to enact & recognize **different identities in different settings**

: **Discourses**” with a capital “D,” **different ways in which we humans integrate language with non-language “stuff,”** such as **different ways of thinking**

**Conversations**” with a capital “C **long-running & important themes or motifs** that have been the focus of a variety of **different texts & interactions (in different social languages & Discourses**

An oral or written “utterance” has meaning, then, only if & **when it communicates a who & a what**

هنا تعريف ( من ) وفرقوا بينو وبين تعريف ( ماذا ) الفرق بينهم كلمة وحددتها بالاحمر

“**Who**” is a socially-situated **identity**, the “kind Of Person

“**What**” is a socially-situated **activity**

**Who** can be **multiple** & they need **not always be people**

**Utterance** communicates a sort of **overlapping & compound** Who

الكلام يكون متداخل ومركب

**Utterances** communicate an integrated, though often **multiple** or “**heteroglossic** How-doing-what

الكلام قد يكون متعدد

we can point out that **whos and whats** are not really **discrete and separable**.

-----

الحين نجي للهنود الحقيقيين

**Real Indians** “refer to persons who are „really Indian“ in just those words with **regularity & Standardization**

The term “**real Indian**” is, of course, an “**insiders**” term

**Used by some Native Americans** in enacting their own identity work **does not license non- Native Americans to use the term.**

The problem of “recognition & being recognized” is very consequential & problematic for Native Americans

قد يكون عندهم مشكلة بالإدراك.. يعني ما يعرفون أنهم هنود حقيقيين يعني مثل الأحفاد مضيعين اصلهم ميدرون وش يرجعون

People with such **(biological)** ties can fail to get recognized as a “real Indian,” & people of **mixed kinship** can be so recognized

“Real Indian” is **not something one can simply be**

If one does not continue to “practice” being a “real Indian,” one ceases to be one

doing being-&-becoming-a-“**real-Indian**” is **not something that one can do** all by oneself. It requires the participation of others

“**Real Indians**” prefer to avoid conversation with strangers, Native American or otherwise

They cannot be related to one another as “mere acquaintances,” as some “non-Indians” might put it.

“**real Indians**,” any conversation they do have with a stranger who may turn out to be a “real Indian

search for the other’s “**real Indianness**” & in their display of their own “Indianness,” “real Indians” frequently engage in a distinctive form of verbal sparring

this sparring, which “Indians” call “**razzing**”

-----

The key to Discourses is “**recognition**”

**conversation** between “being a British Anglo” & “being an American Anglo”)

“**recognition work.**” People engage in such work when they **try to make visible to others** (& to **themselves**, as well) who they are & what they are doing.

**Social languages** are what we learn & what we speak

**Each social language** has its own distinctive grammar

**two different** sorts of **grammars** are important to **social languages**

**One grammar** is the **traditional set of units** like nouns, verbs, inflections, phrases & clauses

The other – **less studied, but more important** – grammar is the “**rules**” by which **grammatical units** like nouns & verbs, phrases & clauses, are used to create patterns which signal or “**index**” **characteristic whos-doing-whats-within-Discourse**

**Big “C” Conversations: Conversation among Discourses**

We tend to think of conversations as “just words.”

But the sorts of conversations he is talking about involve a lot more than words; they involve, in fact, Discourses

“Conversations” with a “big C,” since they are better viewed as (historic)

More than people, & more than language, are involved in Conversations

They involve, as well, at least the following three nonverbal things

المحادثات تشتمل على 3 أشياء غير لفظية وهي - :

1-**controversy** / والخلاف الجدل

2- **values & ways of thinking** / التفكير وطرق القيم

-3-the “**symbolic**” / الرمزية

A heteroglossic aspirin bottle

هنا مثال على زجاجة الأسبرين

(**italics & capitals** are on the warning)

التحذير يكتب على الزجاجة بخط كبير ومائل

-----

two types of meaning

هناك نوعين من المعاني

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**

مثال وركزوا هالمثال جدا مهم

“**The coffee spilled, get a mop**”;

“**The coffee spilled, get a broom**”

**mop**” in the context, you assemble a situated meaning something like “**dark liquid we drink**” for “coffee”; mop =

ممسحه.. لما نشوف كلمة ممسحة راح نعرف أن القهوه اللي انكبت بي سائلة

“**broom**” & your experience of such matters, you assemble either a situated meaning something like “**grains that we make our coffee from**” or like “**beans from which we grind coffee** broom =

مكنسة.. لما نشوف مكنسة يعني القهوه اللي انكبت راح تكون حبوب يعني شي جاف مو سائل

2-Situated meanings don't simply reside in individual minds; very often they are negotiated between people in & through communicative social interaction

“**cultural models**” النماذج الثقافية بي **“storylines**” خط تصويري

(like a mental movie), مثل فيلم عقلي

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**

This is the **“magical”** property of language

هي خاصية سحرية للغة

Which comes first? The situation or the language?

This **question reflects** an important **reciprocity between language & “reality**

**“reflexivity”** (in the sense of language and context being **like two mirrors** facing each other & constantly and endlessly reflecting their own images back and forth between each other.

**Situations**, when they involve communicative social interaction, always involve the following inextricably connected components or aspects **الحالات**

1- A semiotic aspect, that is, the “sign systems

الجانب الرمزي أو الدلالي

2- An activity aspect

3- A material aspect

4- A political aspect “social goods

5- A sociocultural aspect

**All these aspects together** constitute a system (an **interrelated network**

**Situations are never completely novel** (indeed, if they were, we wouldn't understand them).

Such **repetition** tends to **“ritualize,” “habitualize,”** or “freeze

هذي مدري وش تعني لكن احفظوا هالكلمتين

-----

It is **difficult** to give a single definition of **discourse analysis**.

**2-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

**3- 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**

- 4- Though critical thinking about the **analysis of texts** is as ancient as **man kind**, discourse analysis is perceived as the **product of postmodern period**
- 5- **Discourse Analysis (DA)** is a modern discipline of the social sciences that covers a wide variety of different sociolinguistic approaches
- 6 - Making the distinction between whether a person is described as a **'colonization'** or a **'occupation'** is something DA would look at, whilst considering the implications of each term.

-----

لا تتسوني من صالح دعائكم