ان اصبت فمن الله وان اخطأت فمن نفسي والشيطان
طيب اجابة باللون الأحمر والأسئلة باللون المخالف وعدد اسئلة الاختبار 5 سؤال ولكن هنا ما اعفنتني 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, low 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.