1- The key to Discourses is “recognition.”

• 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 pulled off a Discourse (and thereby continued it through history, if only for a while longer).

2- It is sometimes helpful to think about social and political 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.”

• The Discourses we enact existed before each of us came on the scene and most of them will exist long after we have left the scene.

• Discourses, through our words and deeds, carry on conversations with each other through history, and, in doing so, form human history.
Think, for instance, of the long-running and ever-changing “conversation” in the U.S. and Canada between the Discourses of “being an Indian” and “being an Anglo” or of the different, but equally long-running “conversation” in New Zealand between “being a Maori” and “being an Anglo” (or, for that matter, think of the long-running conversation between “being a British Anglo” and “being an American Anglo”).

Some studies argue the physics experimental physicists “know” is, in large part, not in their heads.

Rather, it is spread out (distributed), inscribed in (and often trapped in) apparatus, symbolic systems, books, papers, and journals, institutions, habits of bodies, routines of practice, and other people (Latour 1987; Traweek 1988).

The notion of Discourses will be important throughout this book. It is important, therefore, to make some points clear to avoid some common misunderstandings.
Imagine I freeze a moment of thought, talk, action, or interaction for you, in the way in which a projector can freeze a piece of film. To make sense of that moment, you have to recognize the identities and activities involved in it. Perhaps, for this frozen moment you can’t do so, so you move the film back and forward enough until you can make such a recognition judgment.

“Ah, now I see,” you say, “it’s a ‘real Indian’ razzing another ‘real Indian’,” or “it’s a radical feminist berating a male for a crass male remark” or “it’s a laboratory physicist orienting colleagues to a graph” or “it’s a first-grader in Ms. X’s class starting a sharing time story.”

5- This is what I call “recognition work.” People engage in such work when they try to make visible to others (and to themselves, as well) who they are and what they are doing.
6- There is another term that it is useful in place of the cumbersome phrase “who doing- what,” at least as far as the language aspects of “who-doing-whats” are concerned (remembering that language is caught up with “other stuff” in Discourses).

"who doing what - هناك مصطلح آخر أن من المفيد بدلا من عبارة مرحة - على الأقل بقدر ما يتعلق الأمر بجوانب لغة " (تذكر أن اللغة هي محاصره مع " غيرها من الأشياء "في نقاشاتهم).

- This term is “social language” (Gee 1996: ch. 4; Bakhtin 1986). Each of the who-doing-whats we saw on the aspirin bottle is linguistically expressed in different “social languages.” All languages, like English or French, are composed of many (a great many) different social languages.

- Social languages are what we learn and what we speak

- هذه المصطلح هو " لغة اجتماعية " كل واحد من شاهدنا على زجاجة الأسبرين يتم التعبير لغويًا في مختلف اللغات الاجتماعية. وتتكون جميع اللغات، مثل الإنجليزية أو الفرنسية، من العديد من (عظيم) لغات اجتماعية مختلفة

- اللغات الاجتماعية هي ما نتعلم وما نتكلمه نحن