In this chapter, Gee integrates the tools of inquiry we have discussed in the earlier chapters into an overall model of discourse analysis that stresses the six building tasks introduced at the opening of Chapter 2.

I will also discuss, from the perspective on discourse analysis taken in this book, the role of transcripts in discourse analysis, what might constitute an “ideal” discourse analysis, and the nature of validity in discourse analysis.

2-In this section, Gee summarizes the two types of meaning that he argued, 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 (Agar 1994; Barsalou 1991, 1992; Clark 1993; Clark 1996; Hofstadter 1997; Kress 1985, 1996; Kress and van Leeuwen 1996).

This section, Gee summarizes the two types of meaning that he argued, 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 (Agar 1994; Barsalou 1991, 1992; Clark 1993; Clark 1996; Hofstadter 1997; Kress 1985, 1996; Kress and van Leeuwen 1996).
• In Chapter 3, I used the example of the following two utterances: “The coffee spilled, get a mop”; “The coffee spilled, get a broom” (p. 48).

• 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”;

• 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” or like “beans from which we grind coffee.”

• Of course, in a real context, there are many more signals as how to go about assembling situated meanings for words and phrases.

4- Situated meanings don’t simply reside in individual minds; very often they are negotiated between people in and through communicative social interaction (Billig 1987; Edwards and Potter 1992; Goffman 1981; Goodwin 1990).
• For example, in Chapter 2, I used the example of someone in a relationship saying “I think good relationships shouldn’t take work.”

مثلاً في الفصل 2، استخدم أحد ما في علاقة قائل

• A good part of the conversation following such a remark might very well involve mutually negotiating (directly, or indirectly through inferencing) what “work” is going to mean for the people concerned, in this specific context, as well as in the larger context of their ongoing relationship.

جزء كبير من الحوار التالي مثل هذا التصريح قد يطوي التفاوض جيداً للتبادل ( مباشرًا أو غير مباشر من خلال الاستدلال) ما "العمل" سوف يعني للناس معيني، في هذا السياق المحدد، وكذلك في السياق الأوسع لعلاقتهما المستمرة.

• Furthermore, as conversations and indeed, relationships, develop, participants continually revise their situated meanings.

علاوة على ذلك، كما الأحاديث والواقع، والعلاقات وتطويرها، والمشاركين مراجعة باستمرار معانيها الواقعة.

5- 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.

يبدو كلمات مثل "work" و "coffee" لكونها معانٌ أعم من واضحة في أنواع المعاني تقع المناقشة حتى الآن

• This is because words are also associated with what, in Chapters 3 and 4, I called “cultural models.”

ذلك لأن الكلمات ترتبط أيضاً مع ما، في الفصلين 3 و 4، "cultural models" تسمى
• 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; Strauss and Quinn 1997).

• النماذج الثقافية هي "الواقع المنظورة،" عائلات الصور المتصلة (مثل الفيلم العقلي)، أو (الغير رسمي) "النظريات" المشتركة من قبل الناس الذين ينتمون إلى فئات اجتماعية أو ثقافية محددة (داندرادي 1995؛ داندرادي وشتراوس 1992؛ هولندا وكوين 1987؛ شتراوس وكوين 1997).