People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Abbes Laghrour University of Khenchela

Faculty of Letters and Languages

Department of Letters and English Language

Handouts of the DISCOURSE ANALYSIS Course

Master One – Semester One

Lecturer: Dr. Faycal Saoudi

Academic Year 2022 / 2023

Instructor: Dr. Faycal Saoudi

Rank: Senior Lecturer Class B

Specialty: Applied Linguistics and Language Studies: Discourse Analysis

Email: faycal.saoudi@univ-khenchela.dz

Lecture class and duration: 1,5h / week (15 sessions)

Course title: Discourse Analysis

Level: Master One

Semester: One

TABLE OF CONTENTS

Discourse Analysis

General Introduction

Overview

. As the wonderland for Alice, language is the rabbit whole for linguists and scientists. It keeps them diving into oceans of infinite wonders and puzzles about the human language and its secrets. That is why it has never ceased to be an intriguing phenomenon that attracted the interest of scholars and philosophers, not only in linguistics, but also in other disciplines such as sociology, psychology, and computer sciences, seeking a deeper understanding of the linguistic-communicative mechanisms and processes of humans. However, it was only in the beginning of the 20th century that language scholars founded a discipline within the science arena that investigates language based on the scientific method.

Linguistics – as you have learnt in the undergraduate program- is that branch of science devoted to the thorough study of language following the scientific approach and paradigm since its foundation in 1920s by the renowned linguist, Ferdinand De Saussure. It has evolved and flourished through time as a result of the various emerging approaches and scopes of researchers with different backgrounds and aims, ranging from focus on structure and form to studies of language as a social practice. The latter is built upon language being a human attribute that defines our social nature, which is more than a tool for communicating information or thought; it is our means of social existence. One of the widest and richest branches within this line of linguistics is *discourse analysis*, which defines the subject of the present course.

1. Course Description

Addressed to Master one students at the Department of English, Faculty of Letters and Languages – Abbas Laghrour University, for the first semester, this course was set into fourteen lectures on *discourse analysis*. Leaning upon a considerable number of foundational works and studies about discourse analysis, the students will be introduced through the lectures to one of the richest and most compelling studies of the human language. They will discover numerous unprecedented phenomena and behaviors (surely for them) related to language and how it operates in real life.

2. Prerequisites

The students should have accumulated knowledge about the following:

- Linguistics and its scope
- Different Linguistic schools, mainly De Saussurean and Chomskyan Linguistics
- Methods of language analysis

3. Objectives

The course aims at introducing the students in the first semester to discourse analysis and exploring the origins of this field within the broader context of linguistics. More importantly, through highlighting the different theoretical and foundational concepts and methodologies employed in studying discourse, it targets the training of Master One students to conduct research in discourse analysis. Accordingly, by finishing this course, students are expected to:

a. At the level of the "Know":

- ✓ Define discourse and discourse analysis

- ✓ Differentiate discourse analysis from De Saussurean and Chomskyan Linguistics
- ✓ Understand the scope of discourse analysis
- ✓ Define the different approaches and branches of discourse analysis

b. At the level of the "know how":

- ✓ Criticize DA in terms of its limitations
- ✓ Discuss the topics and case studies of DA
- ✓ Acquire the methodological skills to conduct DA research

c. At the level of the "know how to be":

- ✓ Evaluate the significance of DA in linguistics
- ✓ Explain the benefits of DA in the human sciences
- ✓ Compare DA's presence in the Arab linguistics to Western Linguistics

4. Course Structure

Given the nature of the audience targeted and objectives set, this course is structured into 14 lectures, divided into four chapters. They tackle a variety of topics ranging from origins and foundations of discourse analysis to its different branches or sub-disciplines. With diverse case studies and concrete examples from a large number of works, the students are offered a discovery expedition to discourse analysis.

The first chapter is entitled Discourse and discourse analysis. It includes three lectures, which introduces the students to the field of discourse analysis, with focus on its origins, foundations, approaches and sub-disciplines. The second chapter is about the first branch of DA, which is ethnography of communication. It consists of three lectures that explains this branch in detail, with emphasis on its basic concepts and analytical frameworks. The third chapter is entitled Discourse

analysis and pragmatics. In five lectures, this chapter explores pragmatics as one of the key disciplines in discourse analysis through tackling its various theories and concepts. The fourth chapter is about the speech act theory. Into three lectures, this chapter explains the theory and positions it within discourse analysis.

The course concludes with a recap of all the theories and concepts explained and synthesis of the different information included in the fourteen lectures. It also refers to the issues to be addressed in the second semester.

5. Approach and Method

For discourse analysis is a multidisciplinary field, where linguistics intersects with other fields such as sociology, psychology, religion, philosophy and computer sciences, this course necessarily adopts a diversified approach, which covers both the knowledge and skills targeted in the course. This approach is analytically-oriented and draws upon concrete examples from real life cases of communication and language use to explain the different theories and methods employed in discourse analysis. The students are engaged in the lectures to analyze and critically think about the different cases used in the description of discourse and its different branches. Moreover, they are required to prepare research reports occasionally about key concepts in discourse analysis.

6. Assessment

The students are assessed based on two equal criteria: a final term exam and continuous assessment, which is made of attendance, assignments and a test.

CHAPTER ONE

DISCOURSE AND DISCOURSE ANALYSIS

Chapter One

Discourse and Discourse Analysis

Introduction

Linguistics traditionally investigated the structure of language and the underpinning rules of the system. However, starting from the 1960s, a new wave emerged, which pinpointed to the importance of the functional aspect of the language. Discourse analysis is part of this wave and has been developing since then. This and more is tackled thoroughly in chapters, which functions as an introduction to the field.

LECTURE ONE: WHAT IS DISCOURSE?

Objectives

- ✓ Define Discourse
- ✓ Differentiate discourse from language

1. Discourse: Language *above* and *beyond* the Sentence

The term ***discourse*** is probably one of the most challenging concepts to define in the social and human sciences, for it is approached differently by scholars from different disciplines such as linguistics, sociology, media studies, politics, and theology. In this course, discourse is approached linguistically and socio-linguistically, and therefore, it is defined based on the scope of linguists.

Etymology

Based on Meriam Webster Dictionary, the word *discourse* originates from:

Middle English *discours*, borrowed from Middle French *discours* ("conversation, speech"), from Latin *discursus* ("the act of running about"), from Latin *discurrō* ("run about"), from *dis-* ("apart") + *currō* ("run"). Spelling modified by influence of Middle French *cours* ("course")

The term ***discourse*** has been defined by scholars in various ways given its diversified nature:

- **Yule (2010)** described *discourse as* ***language above or beyond the sentence which could be in spoken or written forms.***
- **Brown and Yule (1983, p.1)** define it simply as ***"language in use"***
- **Crystal (1992)** explains that, ***"Discourse [is] a continuous stretch of (especially spoken) language larger than a sentence, often constituting a coherent unit such as a sermon, argument, joke, or narrative"*** (p.25).

- **Egbe (1996, p.72)** refers to discourse as **"talk and text"**, which is "connected speech and continuous writing" in the form of **"**a stretch of natural language that is longer than the sentence" (cited in Osoba and Sobola, 2014, p. 201).
- **Van Leeuwen (2005)** for example describes discourse as the use of language and all other semiotic modes such as gesture, facial expression and other forms of visual communication employed for understanding and expressing realities in the world.

According to Shiffrin, Tannen and Hamilton (2015), discourse has been mostly defined as anything "beyond the sentence", especially by linguists, and the common point in this kind of definitions is the focus on given features or components of language. However, critically-oriented linguists, employ terms such as "discourses of power" and "discourses of racism," in studying language beyond the sentence, where the term **"discourses"** acts broadly to include linguistic and no-linguistic social and ideological practices that weave the social realities of dominance, power, and racism (pp. 1-2).

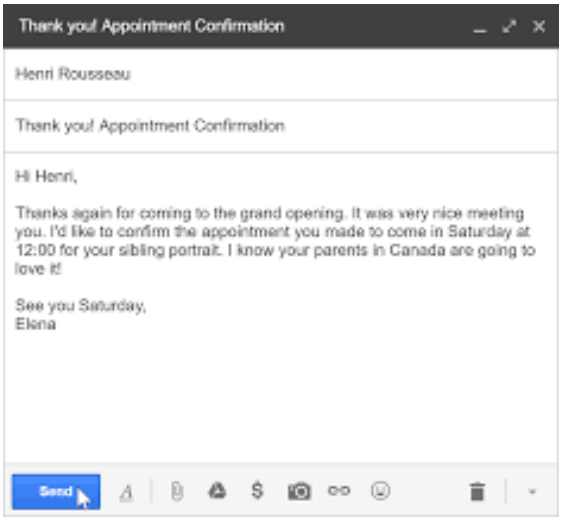
In their collection of classic papers in discourse analysis, Jaworski and Coupland (2006) introduced diverse definitions from broad literature, which all fall within three concepts: ***(1) anything beyond the sentence, (2) language use, and (3) a broader range of social practices that include non-linguistic and non-specific instances of language***.

Accordingly, ***Discourse*** is straightforwardly defined as an umbrella term that encompasses all forms of language and the ways they are used in different contexts and a variety of purposes. Thus, discourse occur in several forms and kinds. The figures below are examples of different types of discourse in its written and spoken forms:

Dinner Talk Discourse

Doctor-Patient Discourse

Social Media Discourse



Online: Email Discourse

If you're sitting here at town hall tonight, it means you want answers. You're here on your own time because you care about this town—and you want to make sure I care about it as much as you do. You want to make sure I'll bring real solutions with me to office, not just bandages. Well, I'm not going to waste any of your time. My main focus today is your children.

"Children are our future." It's a phrase we hear often, but it is often used without a full understanding of the implications. "Children are our future" means that children are our priority. Right now, we have some of the lowest test scores in the entire county. Not only that, our math and science scores were around 20 points lower than the state average. That is not making children our priority. That is not securing their future or the future of this town. No one wants to move to a town or stay in a town that has, to be frank, a lousy public education system.

When I was a child here, our town was actually renowned for its stellar schools, so what changed over the last thirty years? For one thing, an exorbitantly high percentage of the town's budget has been allocated to parks, recreation, and beautification. Not to say that money was wasted—we have an extraordinarily gorgeous town—but pristine streets won't help our students compete at a national level when it comes time to picking a college.

On top of that, we have a staff that is rife with teachers who have been offered tenure despite a long track record of under-performing students. During my time as superintendent of schools 10 years ago, I tried to push for a merit-based tenureship. It didn't go through, and I've been pushing ever since. I think the most valuable change we can make as a town is ensuring that our teaching staff is filled with individuals who strive for perfection rather than settling for what's merely acceptable. And what better way to motivate our schools than to give them a more appropriate budget? More money invested in our schools means a lower student-to-teacher ratio, which means student will be getting the attention they need and will have a better chance of fulfilling their true potential.

The Office of the Mayor should be held by an individual who can actually bring solutions that will change the town for the better. This town needs a drastic new approach before it's too late. If we do things the way that they've always been done, then things will remain the way that they've always been. And that, at this point, means a continued decline in the quality of public education. Not meeting state standards is gross negligence and completely unacceptable. Don't let it get any worse. I will not let this town go another year at the bottom of the totem pole.

If you will elect me as your public servant, will serve this town and the needs of its people. Those needs will change over time, but right now, as of today, the top priority is education, knowledge—the most precious and valuable resource a person can have. Vote Mahoney this Tuesday, and you'll be voting a promising new future for this town and its youngest residents.

Political Discourse

Eg: President 's Speech

Signs and boards:

Road signs

Religious Discourse

Eg: Quran, Bible

These types of discourse represent the study matter of linguistics through the discipline referred to as Discourse analysis (DA), which introduced and explained in the next section.

Study Questions:

1. What is the difference between language and discourse?
2. What are the different types of discourse?

.

LECTURE TWO: DISCOURSE ANALYSIS (DA): ORIGIN AND DEFINITION

'I only said "if"!' poor Alice pleaded in a piteous tone.

The two Queens looked at each other, and the Red Queen remarked, with a little shudder, 'She says she only said "if"-'

'But she said a great deal more than that!' the White Queen moaned, wringing her hands. 'Oh, ever so much more than that!'

Lewis Carroll: Through the Looking Glass

Objectives

- ✓ Introduce the origin of DA
- ✓ Define DA
- ✓ Determine DA scope

1. A Brief History of DA

Discourse analysis emerged in the linguistics arena as a reaction to the common approaches and methods of the first wave of linguists, who were structurally-oriented and prioritized form/langue/competence over any other aspect of language in the 1920s and 1930s. As put by Mithun (2015), language was broadly perceived as an independent, hierarchal system of sub-systems (phonology, morphology, syntax, semantics) as indicated *by the structuralism school* led *by De Saussure*. She adds, this linguistic theory, especially in its American side (the structuralism and generative approaches that prevailed during the 1920s), stressed the idea of treating these sub-systems as **"**autonomous, self-contained domains**"**. In other words, structuralists studies language as a complete, separate system, investigated in itself and for itself, without any consideration of other factors out of the language such as users and context.

Accordingly, linguistic work in this wave focused on concrete, structural aspects of the language. Phonology dealt with the abstract system of sounds; morphology investigated the mechanisms and rules governing the formation of words in a given language, and grammar focused

on the rules of forming sentences. The sentence level was the final level of linguistics in structuralism, and no studies at that time had addressed the level beyond the sentence, i.e. how sentences are put together to form texts.

However, as put by Mithun (2015, pp. 11-12):

> running alongside this mainstream trajectory throughout most of the century was an interest in discourse in other circles. Members of the European Structuralist Prague School, founded in 1929, articulated their influential theory of Functional Sentence Perspective (Firbas 1966, 1992). Other scholars in North America integrated discourse into their work on language structure early on, among them Pike (1945, 1964a, 1964b, 1967, 1983), Bolinger (1964, 1968, 1972, 1982, 1989), Grimes (1971, 1975, 1978, 1982a, 1982b), Longacre (1977, 1978, 1982, 1983, 1984, 1985, 2003), Longacre and Shin (2012), and Halliday (1967–8, 1973, 1975, 2002; also active in Britain and Australia). All of these scholars looked at language as ***an integrated communicative phenomenon.***

Indeed, the term *discourse analysis* was first introduced in **1952 by** Zellig Harris in his article, *discourse analysis*. Harris oriented linguists towards the level of language above the sentence and urged for the need to investigate texts, their structures and their relation to the social context. Harris made a significant observation that *discourse* **"***occurs within a particular situation – whether of a person speaking, or of a conversation, or of someone sitting down occasionally over the period of months to write a particular kind of book in a particular literary or scientific tradition***" (**Harris, 1952). However, his contribution was just the starting point in discourse studies, and DA as known

today has enormously developed and diversified to go beyond the structure of texts and included their functional and social aspects in its analysis.

Since then, discourse analysis has been rapidly growing and evolving to encompass more branches. Moreover, the novel linguistic and communicative cases, which had not been addressed previous to DA, necessitated researchers to bring out new approaches and methodologies that fit their new insights and objectives, leading to the many changes that has shaped DA as we know it today.

2. Definition

DA is a complex term that have been defined diversely by scholars from a variety of disciplines, with different philosophical and conceptual backgrounds. Brown & Yule (1983) indicates that discourse analysis is concerned with the different ways language is used, not language as an independent system in itself and for itself. Along the same vein, McCarthy (1991, p.1) explains discourse analysis as the study of language and how it is used in context: "written texts of all kinds, and spoken data, from conversation to highly institutionalized forms of talk". Thus, the key element emphasized by both of these definitions of DA is *the analysis* of *language in use*.

Gee (1999) describes further discourse analysis as the study of how language, both spoken and written, enacts social and cultural perspectives and identities. domains of social life. According to Jorgensen and Philips (2002, p.1), discourse analysis is the study of "different patterns that people's utterances follow when they take part in different domains of social life".

Mithun (2015) states that "all discourse analysis work shares a focus on extended bodies of speech in its communicative context. It is generally strongly empirically based" (p. 12). This

definition highlights the shift of DA away from the structural studies, which limit their analysis of the language to the sentence level without any consideration of context.

In other words, analysts in this field are involved in asking questions about how language is constructed in speech and writing to interpret the aspects of the socio-cultural contexts in which it is used. Accordingly, the type of data studied in discourse analysis is ***natural.*** In other words, DA investigates real instances of language use as they occur naturally. The researcher here has nothing to with the data; he does not generate or modify data in anyway.

The aforementioned definitions combine both the form-oriented and function-oriented scopes of DA, where ***above*** refers to stretches of language, which are formed of sentences or utterances, and **beyond** refers to the use of language in real-life situations. Therefore, DA can be defined as the study of **language use in the social context**. A discourse analyst, for instance, investigates the creation of meaning in a real speech event that was conducted by a husband and a wife in a dinner out. Or he studies the different discursive practices employed in the speech of a president during a presidential campaign. In both cases, the analyst's focus in not the linguistic features of language used, but the different ways and strategies these linguistic and communicative components were inter-woven to create social meaning for various purposes.

Study Questions:

1. How did DA emerge?
2. What is the scope of DA?

Research Report:

Write a research report about the Prague School and its influence on DA development.

LECTURE THREE: APPROACHES AND BRANCHES

Objectives

- ✓ Explain the three approaches of DA
- ✓ Introduce the Major Branches od DA

1. Approaches

There are different approaches to discourse analysis based on the perspective from which the analyst views and describes discourse, and in relation to the linguist ‘s affiliations and conviction, which are mainly *structuralism, functionalism, and social constructionism*. Based on Hodges, Kuper and Reeves (2008), these approaches are simply classified into three categories:

a. The first approach, **formal linguistic discourse analysis**, adopts a structural approach in the analysis of discourse. It involves the description of the form of the piece of discourse under investigation, determining its constituting parts (sounds, words, sentences, etc) and how they are positioned. One common branch in this category is Text Linguistics, which deals with the structures of texts, without any contextual or generic consideration.

b. The second approach, **empirical discourse analysis,** is functionally-oriented. Analysts following this approach focus on the functions of language in real context and the merging themes in the people’s talk. Thus, context plays a major role in this kind of studies. Examples in this category include conversation analysis, which is the study of "talk-in-interaction" and genre analysis, which deals with the patterns shared among different texts

or discourse in a given domain such scientific articles and religious sermons. Other common braches include pragmatics and ethnography of communication.

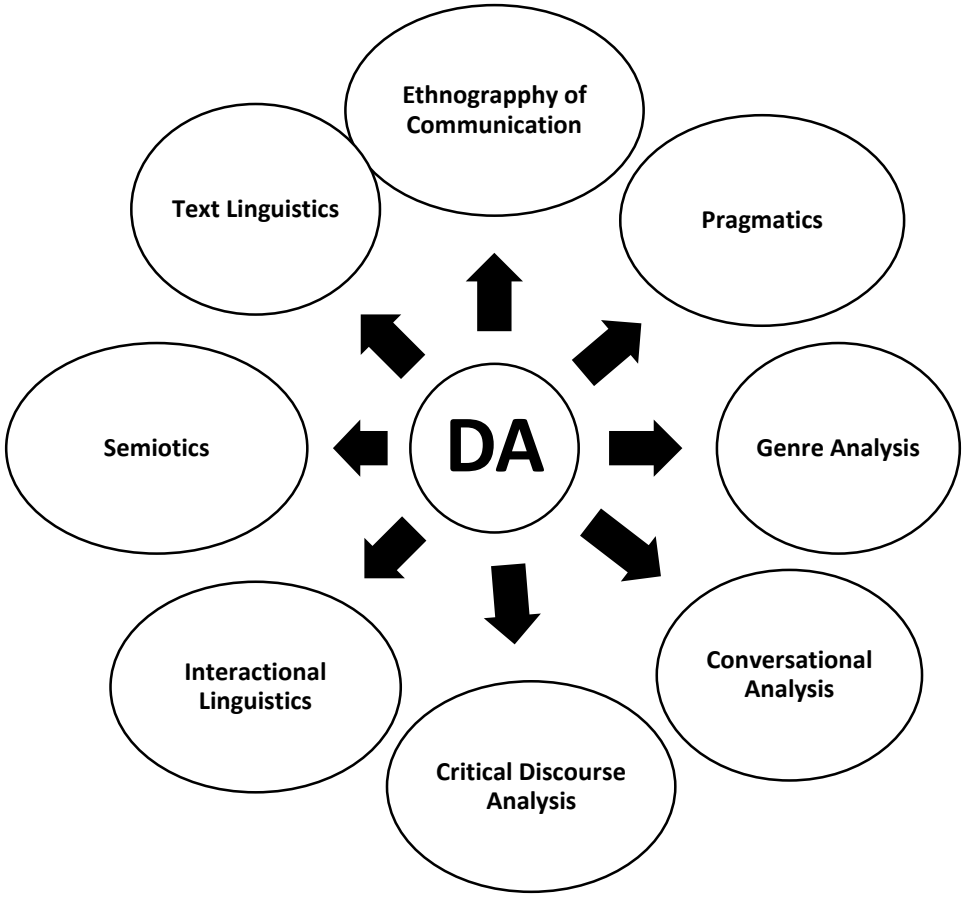
c. The third approach is **critical discourse analysis (CDA). CDA** is based on the social-constructionism view, which sees language as a social weapon capable of creating social realities, especially in issues of power, equality, ideology, identity and dominance. It analyses the institutional and individual discourse of power negotiations and social representations.

Another classification by Gee (1999) summarizes the approaches into two categories: the first category is content-oriented, focusing on the themes, topics and issues within the discourse, and the second is structure-oriented, dealing with structural issues, mainly grammar, and how it is used to create meaning and communication.

2. Branches

Within the three approaches, DA has built a diversified scope of analysis. It studies a vast range of topics including discourse and grammar, text and context, discourse and interaction, discourse and culture, discourse and power, discourse and media, genres of discourse, discourse and meaning, discourse and computer mediated communication, etc. This diversity defines the very nature of discourse analysis: interdisciplinary. The latter is so determining in the DA scope; leaning upon various theories and methodologies from different disciplines led to the emergence of the discourse analysis sub-disciplines (branches) (Weiss and Wodak, 2003). The common branches of DA are Ethnography of Communication, Pragmatics, Speech Act Theory, Text Linguistics, Interactional sociolinguistics, Semiotics, Conversational Analysis, Genre Analysis, Critical Discourse Analysis (Figure 1). These branches are explained in detail in the coming lectures.

Figure 1. Discourse Analysis' Branches



Study Questions:

1. How did the social-constructionism approach revolutionize modern discourse analysis?
2. What are the major braches of DA?

Conclusion

It has been explained in this chapter that discourse is language in use, which is an area that had been neglected in De Saussurean and Chomskyan Linguistics before the 1960s. With the foundation of discourse analysis, language has been studied in its context of use and rich information have been gained about language and communication in general, through different studies within DA.

CHAPTER TWO

DISCOURSE ANALYSIS AND ETHNOGRAPHY OF COMMUNICATION

CHAPTER TWO

DISCOURSE ANALYSIS AND ETHNOGRAPHY OF COMMUNICATION

Introduction

One of the earliest studies in discourse analysis is ethnography of communication (EoC). Developed by Dell Hymes in the 1960s, EoC investigates language in its cultural context and analyses its ethnographic use. Dell Hymes based his analysis of language on the concept of the communicative competence of humans that surpasses their linguistic competence. Simply, his idea specified that we are able to communicate not only because we know the language, but also because we know how to use it appropriately in our speech community and culture. Accordingly, EoC emerged and developed as one of the most famous branches within DA. This chapter tackles this branch of DA in details, with focus on its basic concepts and the SPEAKING model.

LECTURE FOUR: DEFINING ETHNOGRAPHY OF COMMUNICATION (EOC)

Objectives

- ✓ Introduce the emergence of EoC
- ✓ Explain the basic concepts in EoC
- ✓ Understand and apply the SPEAKING MODEL to concrete cases

Definition

For most students are not familiar with the word ethnography, it is necessary to shed light on this key term before indulging into EoC**.** According to Britannica Encyclopedia (2020), ethnography is the systematic description of a given cultural group or society through fieldwork.

Saville-Troike (2003, p.1) explains that "ethnography is a field of study which is concerned primarily with the description and analysis of culture, and linguistics is a field concerned, among other things, with the description and analysis of language codes". Regarding the relationship between ethnography and language, she explains that although the clear connection between language and culture, no scholar has addressed this issue until the beginning of 1960s, when Dell Hymes called for a new approach to cover this gap within anthropology and linguistics (2003).

She adds:

> with the publication of his essay "The ethnography of speaking" in 1962, Hymes launched a new synthesizing discipline which focuses on the patterning of

> communicative behavior as it constitutes one of the systems of culture, as it functions within the holistic context of culture, and as it relates to patterns in other component systems (2003, p.1).

Ethnography of speaking is the initial term Hymes (1962) used to refer to the study of language in its cultural context, but he later noticed that speech includes "all modes of communication," and that "a descriptive account should be generalized to comprise all" (p. 24, cited in Noy, 2017, p.1). Alternatively, a more inclusive term was coined, which is *Ethnography of Communication (EC)* (Hymes, 1964).

The emergence of Ethnography of communication was a reaction to Chomsky's theories on the study of language and structuralism linguistics of De Saussure (Noy, 2017). Hymes responded to Chomsky's view (1968, p.62) that "if we hope to understand human language and the psychological capacities on which it rests, we must first ask what it is, not how, or for what purpose it is used" (cited in Saville-Troike, 2003, p.3). Eventually, EC came to address those aspects of language neglected by Chomsky's and De Saussure's linguistics, which are mainly related to the users, their culture and the context in which language is used (Saville-Troike, 2003; Noy, 2017). More precisely, EC's major aim to study how language is used by its speakers in the cultural context, with focus on the different ethnographic elements weaving the communication process (Noy, 2017).

To sum up, as stated by Hymes, "it is not linguistics, but ethnography, not language, but communication, which must provide the frame of reference within which the place of language in culture and society is to be assessed" (1974, p. 4). In other words, in an ethnographic study of language, the researcher goes beyond the linguistic knowledge, whose higher level is grammar, to

the communicative aspect of it, which is quintessential in understanding human language and the way it functions.

Research Report:

Write a report about famous ethnographic studies of Amazon tribes communication and language use.

LECTURE FIVE: BASIC CONCEPTS IN EoC

Objectives

- ✓ Explain the basic conceptual foundations of EoC
- ✓ Describe the three levels of analysis in EoC

1. Communicative Competence

One of the foundational concepts in ethnography of communication is the communicative competence introduced by Hymes in 1972. As a counterpart to Chomsky's (1965) 'linguistic competence', which refers to the rules of grammar a native speaker possesses in his brain, Hymes (1972a) formulated the concept of ***'communicative competence'***, which *is the rules of using the language appropriately in a given cultural and social context*. In Hymes' words, we have then to account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner (1972a, p. 278). Put simply, knowing grammar is not enough for a person to communicate; he or she needs to build knowledge about the appropriate cultural and social ways to communicate.

2. Speech Community

Another relevant, key concept in EC is ***speech community***. Taken as the social unit of analysis, Hymes (1972b), defines it as 'a community sharing rules for the conduct and interpretation of speech, and rules for the interpretation of at least one linguistic variety' (p. 54).

Thus, any group of people, large or small, who share certain ways of communication and have their own linguistic repertoires are considered a speech community. Examples of this speech communities might include company employees, ethnic groups, friends, sub-cultural groups, villages, etc. Eventually, EC studies are situated within these speech communities.

3. Level of Analysis

In doing EC, Hymes (1972b) proposed three levels of analysis: ***speech situation, speech event, and speech act***. The highest level of analysis is the '**speech situation'**. The daily social activities of people, where speaking is taking place as part of the social operation are speech situations, and these include contextualized situations such as ***'ceremonies, fights, hunts, meals, court trials*, and the like'** (Hymes, 1972b, p.56). For instance, the wedding is a speech situation where different activities in addition to speech, such as dancing, eating, and taking pictures, take place.

Speech event is the next level of analysis. As put by Hymes (1972b), the speech event is included within the speech situation and is exclusively performed through speaking. He states that, "the term speech event will be restricted to activities, or aspects of activities, that are directly governed by rules or norms for the use of speech. An event may consist of a single speech act, but will often comprise several" (1972b, p. 56). For instance, the court trial is the speech situation, and the testimony of one of the witnesses is the speech event.

The lowest level in this set of EC analysis is the **'speech act'**. Schmidt & Richards (1980, p. 129) states that 'Speech acts are the constituent parts of speech events. Speech act theory has to do with the functions and uses of language, so in the broad sense we might say that speech acts are all the acts we perform through speaking, all the things we do when we speak' (cited in Zand-

Vakili et al, 2012, p. 29)**.** As illustrated by Hymes (1972b), a party is a speech situation, a conversation within the party is a speech event, and a joke in this conversation is a speech act.

Study Questions:

1. What is the difference between linguistic competence and communicative competence?
2. In doing EoC, what levels are taken into consideration?

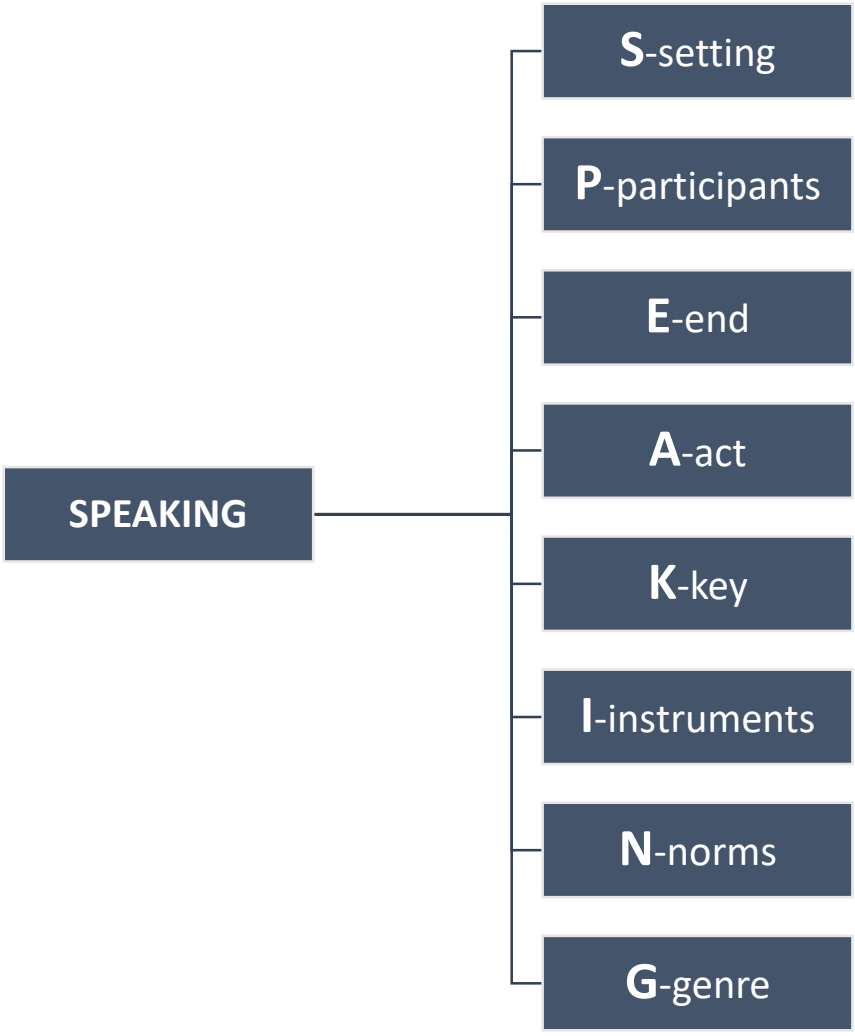
LECTURE SIX: HYME'S SPEAKING MODEL

Objectives

- ✓ Describe and Understand the SPEAKING model
- ✓ Apply the model to a real case

In his endeavor to found a methodologically well-grounded approach to the ethnographic study of communication, Hymes (1974) created the model he refers to as ***SPEAKING***. In other words, he provided a framework upon which this kind of study might be conducted. This model is built upon the components of the speech event, which is the most important level in EC. The term SPEAKING is an acronym that stands for the relevant components shown in figure 2 below:

Figure 2. S-P-E-A-K-I-N-G Model Components



Each of the letters in the acronym SPEAKING stands for a relevant component in the speech event. As described in Zande-Vakili (2012) and Noy (2017):

'S' stands for ***Setting and Scene*:** Setting is mainly made of the time and place in which the event is happening. Scene is more about the abstract aspect of the event, which is related to the cultural or psychological spirit of the event such as an official job interview in the boss' office.

'P' is for **Participants**: It includes the people involved in the speech event and their identities. These are represented by 'the social categories that are being constructed and used within the encounter such as age, sex, and social status, to relationships between participants. Participation is not viewed as a given, and the process by which degrees and qualities of participation are accomplished is examined' (Noy, 2017).

'E' stands for **Ends**: It describes the outcomes expected in the speech event. The ends are those of the communication, the individuals and the organization operating the speech event. Put simply, they are the purposes in the speech event. For instance, a business negotiation's end is to close a deal.

'A' stands for both the **act sequence and act topic**: act sequence refers to the structure and organization of the communication, and the act topic refers to the different themes or topics addressed in the event.

'K' refers to **Key**: Key is the tone, way or manner of constructing the speech. We usually use different tones while speaking depending on the message we want to convey and the way it is interpreted by our addressees. Speech's key might be serious, sarcastic, humorous, official, etc.

'I' stands for ***Instrumentalities or linguistic codes***: It refers to the languages or dialects used in the communication and the switching between them, if any, such as using English and Arabic, or Standard English and African-American English. Instrumentalities refer also to the channel of speech such as face-to-face, telephone or computer mediated conversations or communication.

'N' refers to **Norms of interaction**: any communication is situated in a socio-cultural context. Therefore, it must adhere to certain norms or rules related to that context. Duranti (1985, 218) believes that 'norms of interaction involve different levels of competence, from the very basic rules of constructing processable sequences of words to the use of appropriate code or register' (cited in Zadan-Vakili, 2012).

'G' stands for **Genre**: It refers to the type of communication, i.e. its literary styles. Genres may include religious sermons, political speech, scientific articles, novels, poems, emails, Facebook posts, etc.

All the elements in the SPEAKING model are aspects the researcher takes into consideration while ethnographically analyzing a speech event. They help him draw an accurate picture of event in its socio-cultural context. Indeed, these elements are just guidelines and not constraints.

Study Questions:

1. What is the SPEAKING model?
2. Apply the SPEAKING model to an example of your choice?

Conclusion

This chapter has introduced ethnography of communication, as one of the key studies in the socially and culturally-oriented research in linguistics. It has shown throughout the chapter that EoC is an approach towards analyzing language in its cultural context and how it ethnographically operates. Indeed, this approach is being adopted increasingly nowadays to research language online among digital ethnographic communities, reflecting the significance of discourse analysis in understanding new linguistic and communicative phenomena.

CHAPTER THREE

DISCOURSE ANALYSIS AND PRAGMATICS

CHAPTER THREE

DISCOURSE ANALYSIS AND PRAGMATICS

When a diplomat says yes, he means 'perhaps';

When he says perhaps, he means 'no';

When he says no, he is not a diplomat.

—Voltaire (Quoted, in Spanish, in Escandell 1993.)

Introduction

As one of the key aspects in human interaction and language use, meaning was an intriguing topic for researchers in the discourse-oriented wave of linguistics back in the 50s and 60s. Taken in its broadest sense of encompassing any study of language use in context, I consider the study of meaning – referred to as Pragmatics in the following sections- in use as part of discourse analysis and not a neighboring branch of it. Thus, pragmatics is perceived here as a branch within DA, which is devoted to the study of meaning as created by people in real-life situations.

The words said about diplomats above (most probably by Voltaire) as indicated by Stanford Encyclopedia of Philosophy (2020), might not be very accurate, but they really describe the diplomat's skills in using language in a unique way to say something but mean another thing for a variety of purposes and in different contexts. The words *yes, no* and *perhaps* have fixed meanings in the language, but they were used in the case above to refer to different meanings. This is an example of how humans communicate meanings, which are completely different from the literal meanings of the words used to form the message. This represents the core interest of pragmatics.

LECTURE SEVEN: DEFINING PRAGMATICS

Objectives

- ✓ Understand what pragmatics is
- ✓ Explain regularity and its significance in pragmatics

1. Definition

Pragmatics is a branch within linguistics that studies meaning. More precisely, based on Yule (1996), it is concerned with the creation of meaning in people's utterances (or sentences in some cases) and tackles four main areas of meaning:

'***Speaker meaning':*** Pragmatics deals with the meaning intended by the speaker and interpreted by the hearer. Its primary concern is what people want to say with their words and not what the words themselves literally mean. This is something we all experience when we use a given word, but we want it to refer to something completely different from its real meaning.

'Contextual meaning': Context is the real situation of the utterance, which deeply affects the meaning intended**.** This meaning is dependent on the time, place, purpose, people, etc. which represent the context. Thus, based on the context, the speaker shapes his message and the hearer interprets this message.

'How more gets communicated than is said': When we speak, we do not always say the words for what we want to communicate. People are able to communicate something they did not even mention in their utterances. This implicit meaning is essential in pragmatics' analysis of meaning.

‘***Distance’:*** What to say and what to communicate without saying is based on our closeness to the people we are talking to. It is clear that when talking to a stranger, you organize your messages differently to when you talk to a friend. This notion is referred to as distance, which might be physical, social or even psychological, and is very important in meaning creation and transmission.

2. Regularity

When it comes to communication in real life situations, people are not randomly acting. However, as put by Yule (1996), they follow ***regular patterns of language use,*** which derive from ***people’s membership in their social groups and the general behaviors they share for communication.*** This is something we all experience every day.

When we are invited for instance to a party in another town and culture, and we find ourselves with strange people, we find it difficult to communicate. We feel ourselves confused about what to say and how to say it because we are not familiar with the norms and patterns of communicative behavior of the people.

For instance, in the area of Khenchela, Algeria, when they ask about how someone is doing and how his health is, they use the expression in their dialect **واش دير,** which translates into ‘***what are you doing?’.*** *An outsider of this speech community would understand the question as asking about the thing being done, and therefore, answer it with something like ‘I am studying’. Though this answer is linguistically correct, it is not appropriate in this context. He was to supposed to answer it with, for instance,* ***لباس*** which translates into ***‘I am fine’.*** This outsider knows the language of this community, but he does not know the appropriate way to use it and the communicative norms associated to it.

Indeed, the example just mentioned is a simple case. The shared communicative behaviors and shared social knowledge are numerous and diverse. They range from mere linguistic knowledge to gestures and body moves.

Regularity in language use also manifests through shared common knowledge within a linguistic community, where members have ***the same understanding of the world and share many common information and facts about it*** (Yule, 1996).

Take the example in the following utterance:

I bought a new phone. The battery is bad.

In this example, it is clear that the reader/hearer will understand that it is the battery of that phone I newly bought which is bad. Though it was not mentioned in the utterance that the battery is the phone's, we could logically understand it because it is a common knowledge that the phone has a battery and therefore, the one the utterance speaks about must be that of the phone I bought.

Thus, as put by Yule (1996), "you would perhaps think that more was being communicated than was being said … Once again, nothing in the use of the linguistic forms is inaccurate, but getting the pragmatics wrong might be offensive. ***The types of regularities just described are extremely simple examples of language in use which are largely ignored by most linguistic analyses (p.4-5).***

Accordingly, the major questions addressed in pragmatics are: 'How are the above cases possible? What's the relationship among the meaning of words, what speakers mean when uttering those words, the particular circumstances of their utterance, their intentions, their actions, and what they manage to communicate?' (Korta and Perry, 2020).

Study Questions:

1. How does pragmatics approach meaning in language?
2. In what way our communication mechanisms are regular?

LECTURE EIGHT: THE SCOPE OF PRAGMATICS

Objectives

- ✓ Determine the scope of pragmatics
- ✓ Differentiate pragmatics from syntax and semantics

The best way to accurately determine the scope of pragmatics is to position it within the realm of linguistics, especially in comparison to syntax and semantics. As commonly known***, Syntax*** is the study of the rules of forming sentences within the language. In other words, it is concerned with the word arrangements allowed for the creation of sentences in a given a language and the different structures of sentences. The syntax of English, for instance, states that a sentence must include at least one finite verb; otherwise, it will be considered a phrase. Put simply, the grammar everybody learns when learning a new language is what syntax is mainly about. It is worth mentioning that syntax has nothing to do with meaning, and addresses only the correctness of sentences in terms of syntactic rules.

Semantics is the branch of linguistics concerned with the meaning. It deals with the fixed, literal meaning of words and sentences, and how it is organized within the language. It deals for instance with synonymy, hyponymy, and homonymy. Other cases include figures of speech and how they are used in meaning creation in language such as irony, metaphor and juxtaposition. The type of meaning studied in semantics is the literal meaning, which is independent of any factors out of the language itself. It is that meaning found in the dictionary, for instance.

Put in Yule's words (1996), while syntax and semantics has nothing to do with the users of the language:

> Pragmatics is the study of the relationships between linguistic forms and the users of those forms. In this three-part distinction, only pragmatics allows humans into-the analysis. The advantage of studying language via pragmatics is that one can talk about people's intended meanings, their assumptions, their purposes or goals, and the kinds of actions (for example, requests) that they are performing when they speak. The big disadvantage is that these very human concepts are extremely difficult to analyze in a consistent and objective way. Two friends having a conversation may imply some things and infer some others without providing any clear linguistic evidence that we can point to as the explicit source of 'the meaning' of what was communicated (p.4).

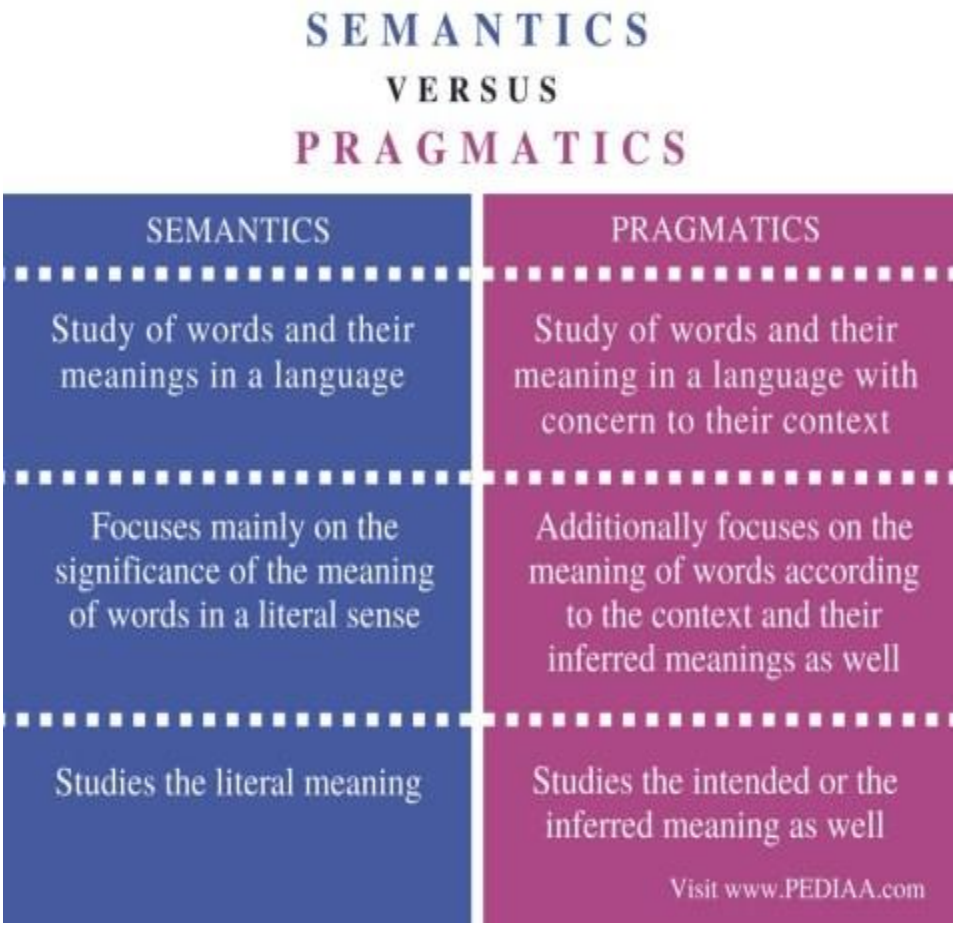
For instance, you might hear two friends talking as in example 1 below:

A: have you brought it?

B: As usual

You understand what they are saying because you know the language and the meaning of the words. However, you cannot understand what they are talking about and what meaning is being transmitted. This defines the exact difference between pragmatics and semantics in specific (Figure 3 for more details).

Figure 3. The difference between pragmatics and semantics



Study Question:

What is the difference between pragmatics and semantics?

LECTURE NINE: DEIXIS AND DISTANCE

Objectives:

- ✓ Define Dexisis
- ✓ Describe the way deixis operates in context
- ✓ Indicate the notion of distance and its relation to deixis

1. Defining Deixis

In language, we use specific expressions to refer to things around us. In the real context of communication, we use words and phrases to refer to objects, people, time, and place, which might be near or away from us. This mechanism seems simple in first hand; however, when analyzed pragmatically, it reveals a patterned way of communication, which is context-dependent. This is referred to as *deixis,* and it is very relevant in pragmatics.

According to the Oxford English Dictionary (2010, p.461), ***deixis*** (a Greek term meaning reference) is "the function or use of deictic words, forms or expressions". Deictic expressions, sometimes called *indexicals,* are those linguistic forms used for 'pointing' via language (Yule, 1996***)***. Put simply, deixis is referring through language F things and events around us.

Deictic expressions include words such as this, that, here, there, now and then. So, when you say something like 'bring that', you are using the deictic expression 'that' to refer to an object in the immediate context of your utterance. Deictic expressions "depend, for their interpretation, on

the speaker and hearer **sharing the same context**. Indeed, deictic expressions have their most basic uses in face-to-face spoken interaction where utterances such as the one below are easily understood by the people present, but may need a translation for someone not right there:

I'll put this here.

(knowing the context, you might have understood that Jim was telling Anne that he was about to put an extra house key in one of the kitchen drawers)" (Yule, 1996, p.9).

A vital element in deixis is context. As put by Yule (1996):

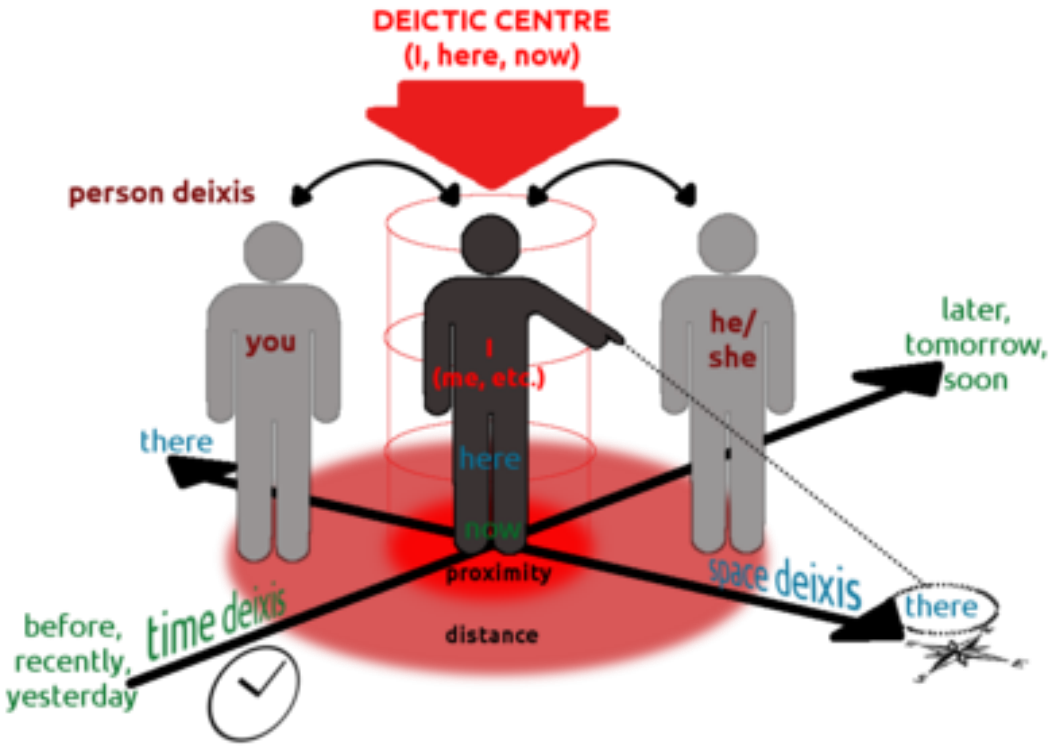
> Deixis is clearly a form of referring that is tied to the speaker's context, with the most basic distinction between deictic expressions being **'near speaker'** versus **'away from speaker'**. In English, the 'near speaker', or **proximal** terms, are 'this', 'here', 'now'. The 'away from speaker', or **distal** terms, are 'that', 'there', 'then'. Proximal terms are typically interpreted in terms of the speaker's location, or the **deictic center**, so that 'now' is generally understood as referring to some point or period in time that has the time of the speaker's utterance at its center. Distal terms can simply indicate 'away from speaker', but, in some languages, can be used to distinguish between 'near addressee' and 'away from both speaker and addressee' (p. 9-10).

2. Types of Deixis

There are three major types of deixis: person, temporal, and spatial. Deictic expressions "can be used to indicate ***people via person deixis ('me', 'you'), or location via spatial deixis ('here',***

'there'), or time via temporal deixis ('now', 'then')" (Yule, 1996, p. 9). This is illustrated in the figure 4 below:

Figure 4. Types of deixis and deictic center (adapted from Wikipedia, 2022)



Person deixis

When you refer to a person in the context of the utterance through specific language forms, you are using a person deixis. According to Yule (1996), person deixis manifests through the three classes of pronouns: first person as in *I*, second person as in *You*, and third person as in *she/he*.

An intriguing aspect in the use of person deixis is the way it socially operates. This referred to by Yule as ***social deixis***, where he explains:

> In many languages these deictic categories of speaker, addressee, and other(s) are elaborated with markers of relative social status (for example, addressee with higher status versus addressee with lower status). Expressions which indicate higher status are described as *honorifics*…A fairly well-known example of a social contrast encoded within person deixis is the distinction between forms used for a familiar versus a non-familiar addressee in some languages. This is known as the **T/V *distinction***, from the French forms ***'tu'*** (familiar) and ***'vous***' (non-familiar), and is found in many languages including German ('du/Sie') and Spanish ('tu/Usted') (1996, p.10).

The choice of what pronoun to use is clearly dependent in many cases on the social relationships and considerations in the speech event. The example of the French *tu/vous* use commonly denotes the social status of the people. Someone from a low social class, for instance, should use the form *vous* instead of *tu* to address a person from the higher social class. Similarly, a student must address his teacher with *vous* and not *tu*.

Another example of the way person deixis operates socially is the use of the third person form to address someone you are taking to, where the second person form is supposed to be used; this act communicates more than said in variety of ways including irony, humor, blame, request etc. (Yule, 1996). Look to the examples below:

1/ Would his highness like some coffee?

2/ People clean after themselves when finishing eating in this house.

Imagine example 1 is said by a person to his or her friend. For sure, it is a humorous way of talking, for friends do not address each other by forms of majesty. Example 2 might be used by a mother to her son, blaming him for not cleaning the table after himself after finishing dinner. It is clear in the two examples that the second person from must have been used instead of the third person form since the person addressed is present in the immediate context of the utterance. Thus, it is clear that in the use of person deixis that more is being is being communicated than said.

Spatial deixis

As the name shows, spatial deixis is related to the place. It is operated in two ways: adverbs of location such as *here* and *there*, and adverbs of demonstration such as *this* and *that* (Cruse, 2000). When we speak, we use these expressions, and other language special forms to create meaning, which is context-dependent. For instance, when I say, "*it is cold **here**"*, the word *here* is related to my place as the speaker.

According to Yule (1996), "location from the speaker's perspective can be fixed mentally as well as physically. This is sometimes described as ***deictic projection" (p. 12).*** He mentioned two examples to illustrate how the spatial form here is used by the speaker to refer to a place that is not his actual place at the time of the utterance:

[1] I am not here now. (recorded on the phone voice answering box)

[2] I was looking at this little puppy in a cage with such a sad look on its face. It was like, 'Oh, I'm so unhappy here, will you set me free?' (in a zoo)

In both examples above, the here does not refer to the speaker's location. In example 1, it refers to the idea that he is not in his office any time someone calls, and not his real place at the time he was recording the expression. In example 2, it is the puppy's location and not the speaker's, though the latter used *here* when talking.

Another key element in spatial deixis is the psychological relationship of the speaker to people or things around him or her. According to Yule (1996), we might treat close things or people in space to us are distant because we dislike them, and this is ***psychological distance deixis***. For instance, if you dislike a given food offered to you on the table where you are sitting, you would say "take that dish please; I do not like it". You used ***that*** where ***this*** is supposed to be used because you dislike the food just in front of you.

Temporal Deixis

As pointing to people and space, we point to time through language. This type of deixis is *temporal deixis*. It is defined as the action "to locate points or intervals on the time axis, using the moments of utterance as a reference point" (Cruse, 2000, p.321). Temporal deictic expressions include the famous two terms *now* and *then*, in addition to others such as yesterday, tomorrow today, next week, etc., and these all are dependent for their interpretation on the immediate context of the speaker (deictic center) (Yule, 1996) as in the example below:

It is announced in the cinema board: The movie starts in an hour (the time the movie starts is calculated based on the time the announcement was posted)

That description of the three types of deixis, together with the two extra ones – social and psychological – explains how deixis is relevant in pragmatics. Deictic terms are understood based on the context of their production. Therefore, their meaning is not fixed and depends on factors such as the speaker's time and place, intentions, distance, and psychological status.

Self-assessment Activity

1. How is the interpretation of deictic expressions context-dependent?
2. How is deixis psychologically manifested?

LECTURE TEN: COOPERATION AND IMPLICATURE

Objectives

- ✓ Define cooperation
- ✓ Explain implicature
- ✓ Describe the different types of implicature in conversation

1. Cooperation and the Implicit Meaning

Communication is a collaborative operation between people in the conversation. For meaning to be communicated and interpreted successfully, people have to work together and act appropriately to build the conversation. In pragmatics, this is known as ***cooperation***, and it is the case "in which people having a conversation are not normally assumed to be trying to confuse, trick, or withhold relevant information from each other" (Yule, 1996). To understand this concept, try to imagine yourself having a conversation about climate change with a crazy person or a three-years-old child. Surely, these people are not able to cooperate, and therefore, your conversation collapses.

Cooperative is quintessential in communication because we do not always talk in a direct way. We often imply meaning in a way or another, which cannot be correctly interpreted if people involved in the conversation are not cooperating. To explain this operation, Yule used the example below of two friends on a lunch table:

A: Do you like your hamburger?

B: A hamburger is a hamburger.

As explained by Yule, B's answer seems non-sense from a linguistic perspective. It conveys a logical meaning not worth mentioning in this context (it is like 'business is business' or 'boys will be boys', which are called ***tautologies).*** However, he adds, *A* must understand that *B* is communicating more than what is being said and "assume that the speaker is being cooperative and intends to communicate something***"***, which is referred to in pragmatics as ***implicature*** (1996, p.35).

Accordingly, in the above example's context, *A* will understand that the hamburger he or she is having tastes just like any hamburger and there is nothing special about it. Simply, *A* interprets *B*'s answer as: it is normal; not bad not good.

Thus, the implied meaning is best interpreted through cooperation. As put by Yule (1996), "implicatures are primary examples of more being communicated than is said, but in order for them to be interpreted, some basic cooperative principle must first be assumed to be in operation" (p.36)**.**

2. The Cooperative Principle

As explained earlier, cooperation in communication is essential for the conversation to succeed. If this principle is violated, communication will not work as supposed. A famous example was given by Yule to illustrate how communication might fail if the cooperative principle is not respected:

There is a woman sitting on a park bench and a large dog lying on the ground in front of the bench. A man comes along and sits down on the bench.

Man: Does your dog bite?

Woman: No. (The man reaches down to pet the dog. The dog bites the man's hand.)

Man: Ouch! Hey! You said your dog doesn't bite.

Woman: He doesn't. But that's not my dog.

Analyzing the conversation in the example above, we find that there was problem in cooperation and interpretation of the meaning being communicated. The man assumed that the dog next to the lady is hers, and when asked "*does your dog bite?"* he meant that dog lying next to her. The woman answered the man's question honestly, but she meant her own dog, which is at home, and not that next to her in the garden. Indeed, it is clear that the man meant the dog in the garden, but the woman did not cooperate to get the intended, implied meaning (most probably because she did not want to talk at all with him). In other words, she should have mentioned that the dog the man is asking about is not hers, and hers which is at home does not bite. She gave less information than required in this context. Consequently, implicature failed in the communication because the cooperative principle was violated.

LECTURE ELEVEN: GRICE'S MAXIMS

Objectives:

- ✓ Describe the four maxims of Grice
- ✓ Understand how they operate in conversations

1. Grice's Maxims

In analyzing cooperation and the cooperative principle, Grice (1975) proposed ***four pillars*** on which the principle is built, famously known as **Grice's Maxims**, which must be respected by people while communicating so that their conversations operate successfully. These maxims are: ***quantity, quality, manner and relation.***

Following Grice (1975), the maxims are explained as follows:

The cooperative principle: Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose direction of the talk exchange in which you are engaged.

Quantity

1. Make your contribution as informative as is required (for the current purposes of the exchange).

2. Do not make your contribution more informative than is required.

Quality

Try to make your contribution one that is true.

1. Do not say what you believe to be false.

2. Do not say that for which you lack adequate evidence.

Relation

Be relevant.

Manner

Be perspicuous.

1. Avoid obscurity of expression.

2. Avoid ambiguity.

3. Be brief (avoid unnecessary prolixity).

4. Be orderly.

The quantity maxim requires the person to say the exact amount of information needed in the conversation so that he or she helps his or her listeners or hearers to interpret the intended meaning. Saying less than needed will make the meaning not complete, and saying more than required will make the conversation and the speaker look weird. The quantity maxim entails saying what is true and not trying to mislead the people in the conversation. In other words, do not lie or confuse people in the conversation. The relevance maxim is so simple: just do not get out of the topic being spoken about; it does not work that someone is asking about the time, and you answer about the

weather. The manner maxim requires the speaker to use clear words and expressions in the appropriate, common way they are supposed to be said. For instance, if you are Arabian, and talking to an English man, who does not understand Arabic, you have to use English and not Arabic.

Normally, when we talk, we automatically adhere to these principles. However, we might violate these principles intentionally, but communication is still held successfully. This means that something is being implied through violating a given maxim, but we still can interpret it the implicit meaning through cooperation as explained in the next section.

2. Grice's Maxims and Conversational Implicature

In implying something in communication *while one or more of the maxims is being violated*, people has to cooperate to interpret the intended meaning. This kind of implicit meaning is referred to as ***conversational implicature***, and it is divided into two types: generalized and particularized (Yule, 1996).

Generalized Conversational Implicature

According to Yule (1996), generalized conversational implicature is the type of implicit meaning that can be interpreted just based on logic and common knowledge, without any reference to the context of the utterance. He included the following two examples to explain it:

1/ Charlene: I hope you brought the bread and the cheese.

Dexter: Ah, I brought the bread.

2/ Doobie: Did you invite Bella and Cathy?

Mary: I invited Bella.

The conversation in example 1 indicates an implied meaning in Dexter's answer. Charlene asked Dexter whether he had brought bread and cheese, and he answered he had brought bread. Logically, Charlene will cooperate and understand that Dexter did not bring cheese although he had not mentioned that. She would interpret the implicit meaning, though Dexter violated the quantity maxim by not mentioning he had not brought cheese, because she assumed that he is cooperating and he mentioned only what he had brought. The same applies to example 2. Mary did not mention Cathy in her answer, and Doobie would understand that she had not invited Cathy based on the logic of *what is not mentioned, is not done in these contexts*.

Particularized conversational implicatures

Logic might help in getting the implied meaning in conversations only in a few cases. There is not another common type, called ***particularized implicature***, which can be interpreted, while the maxims are violated, only on the basis of the context (Yule, 1996). Look to the following examples introduced in Yule (1996) to explain this type of implicature:

Example 1:

Rick: Hey, coming to the wild party tonight?

Tom: My parents are visiting.

Tom's answer looks irrelevant to what Hey asked about. Hey was asking whether Tom is coming to the party, but the latter was speaking about his parents visiting him, which is completely out of the topic. So, Tom intentionally violated the ***maxim of relevance***. However, Hey would understand that Tom must not be playing or not willing to answer: Tom is cooperating. Therefore, Hey understands the following implicit meaning: because my parents are visiting, I cannot make it to the party; I have to stay with them.

Example 2:

Ann: Where are you going with the dog?

Sam: To the V-E-T.

In this example, the scene shows Sam walking his dog down the street to somewhere, and comes across Ann who asks him about where he is taking the dog in spelling the word *vet*, sound for sound, V-E-T. It is clear that Sam is talking in an unusual way, i.e. violating ***the maxim of manner***. However, Ann is cooperating and based on the context, would understand that Sam is talking implicitly in this way because he did not want the dog to know the destination.

Example 3:

In the office

Leila: Whoa! Has your boss gone crazy?

Mary: Let's go get some coffee.

In this example, Leila asked about the boss, and Mary replied with something related to coffee and has nothing to do with the boss. It is obvious the maxim of relevance is violated here. However, Leila assumes that Mary is cooperating and did break the maxim in purpose, implying

something like: the boss might be nearby, so let us move to another place and I will tell you in detail about him.

Example 4

Bert: Do you like ice-cream?

Ernie: Is the Pope Catholic?

Bert asked Ernie whether he likes ice-cream. The latter answered with something completely away from the question. He could have just said yes or no. However, "Is the pope catholic?" is a question that was used to answer another question, which has nothing to do with it. So, Ernie broke relevance, but Bert understood the implied meaning and interpreted it as follows: it is as clear as the pope's catholic affiliation that I like ice-cream.

In all the above examples, it has been shown that the cooperative principle is ordinarily built upon the four maxims of quality, quantity, manner and relevance. However, the magic and power of the human language enable us to keep communicating successfully even though the maxims are violated. This is achieved through our communicative skills of cooperation in interpreting the implied meaning either logically or contextually.

Self-assessment:

1. In the man, women and dog event in the garden mentioned earlier, try to indicate which maxim is being violated and analyze it.
2. How comes that one or more maxims are violated, but people still communicate successfully?

Study Questions:

1. How do Grice's maxims operate in conversations?
2. How comes that Grice's maxims can be violated in communication, but conversation is still held successfully?

Conclusion

As shown throughout this chapter, pragmatics is one of the fascinating branches in DA, for it exposes the exceptional skills we possess as humans in the use of language to meet our intentional meanings and communicative purposes. It has been illustrated through real life examples how language is used in unique ways to create a successful communication depending on context and the users. Carrying on in conducting pragmatics research will definitely open new insights about the human language and communication.

CHAPTER FOUR

SPEECH ACT THEORY

Chapter Four

Speech Act Theory

Introduction

Language is an ocean of linguistic, communicative, social and cultural acts. Our existence as humans is by most based on our ability to communicate through this unique asset. One of the intriguing, essential acts we perform through language are referred to as the *speech acts*. Indeed, this concept was only introduced in linguistics in mid-twentieth century, as a result of the new philosophical movement in Europe at that time, which revisited earlier theories – as far as language is concerned – about the nature of sentences, their relation to thought and their functions in reality.

Focusing on speech acts exclusively in the field of linguistics, this chapter tackles the speech act theory in detail, exposing its origins, concepts, mechanisms, and its pragmatic functions.

LECTURE TWELVE: DEFINING SPEECH ACTS

Objectives:

- ✓ Understanding the speech act
- ✓ Indicating its operating conditions

1. What is a speech Act?

Speech acts were first introduced as a new concept within linguistics by John Austin (1962) in his book *How to Do Things with Words*, where he famously stated:

> in recent years, many things which would once have been accepted without question as 'statements' by both philosophers and grammarians have been scrutinized with new care… It has come to be commonly held that many utterances which look like statements are either not intended at all, or only intended in part, to record or impart straightforward information about the facts…Along these lines it has by now been shown piecemeal, or at least made to look likely, that many traditional philosophical perplexities have arisen through a mistake-the mistake of taking as straightforward statements of fact utterances which are ***either*** (in interesting non-grammatical ways) nonsensical or else intended as something quite different. Whatever we may think of any particular

> one of these views and suggestions…it cannot be doubted that they are producing a revolution in philosophy (pp.3-4).

Austin's words indicate the core concept of the speech act theory: sentences in the language are not only statement of facts or information; they can perform actions in real life language use.

Accordingly, a *speech act* can be defined as "a type of act that can be performed by speaker meaning that one is doing so" (Green, 2021, para.5). As explained by Yule (1996), "people do not only produce utterances containing grammatical structures and words, ***they perform actions*** via those utterances" (p.47).

For instance, in a job interview, the interviewer says to the candidate *You are hired.* These words have in reality performed the recruitment of the candidate: they are not just said to inform the candidate; they performed a real action that made the candidate a new employee in the company. ***Actions performed in this way are various and are "generally called speech acts***…in English, are commonly given more specific labels, such ***as apology, complaint, compliment, invitation, promise, or request"*** (Yule, 1996, p. 47).

alone.

Based on these explanations, it is noticed that speech acts intend the performance of a given action, and therefore, are context-based (Yule, 1996, p. 48). This concept defines the basis of the ways speech acts operate in speech events as shown in the coming sections.

2. Felicity conditions

For speech acts are dependent on context, with all its components, the way they operate is based on certain conditions. Imagine an employee says to his boss *you are fired*. In this context, it is clear

that the act to be performed is not ending the boss' contract or finishing his work with the company. One possible interpretation here is the employee kidding with his boss for a given reason. Yule names these conditions ***felicity conditions*** and explains them as follows:

The general conditions: in everyday contexts among ordinary people, there are also preconditions on speech acts. There are on the participants, for example, that they can understand the language being used and that they are not play-acting or being nonsensical.

The content conditions: For example, for both a promise and a warning, the content of the utterance must be about a future event. A further content condition for a promise requires that the future event will be a future act of the speaker.

The preparatory conditions: for a promise are significantly different from those for a warning. When I promise to do something, there are two preparatory conditions: first, the event will not happen by itself, and second, the event will have a beneficial effect. When I utter a warning, there are the following preparatory conditions: it isn't clear that the hearer knows the event will occur, the speaker does think the event will occur, and the event will not have a beneficial effect.

The sincerity condition: "for a promise, the speaker genuinely intends to carry out the future action, and, for a warning, the speaker genuinely believes that the future event will not have a beneficial effect".

The essential condition: "it covers the fact that by the act of uttering a promise, I thereby intend to create an obligation to carry out the action as promised. In other words, the utterance changes my state from non-obligation to obligation. Similarly, with a warning, under the essential condition, the utterance changes my state from non-informing of a bad future event

to informing. This essential condition thus combines with a specification of what must be in the utterance content, the context, and the speaker's intentions, in order for a specific speech act to be appropriately (felicitously) performed" (1996, p. 50-51).

Study Questions:

Language is more than just a tool for stating facts. Discuss.

LECTURE THIRTEEN: SPEECH ACTS FORCES (COMPONENTS)

Objectives:

- ✓ Identify the three forces of the speech act
- ✓ Differentiate between the locutionary and illocutionary acts and the ways they operate

1. The forces of the Speech Act

Based on Austin (1962), the speech act consists of three components: ***locutionary, illocutionary, perlocutionary acts.*** Based on Yule (1996), these acts are explained as follows:

locutionary act: the locutionary is basically the first element produced in the speech act because it refers to the linguistic production of the utterance. Put simply, when you speak the words of the speech act, you are producing the locutionary act.

Surely, for the speech act to be performed successfully, the loctutionary act must be produced correctly and appropriately. Imagine you want to invite your English friend, who knows nothing of Arabic, to a cup of coffee saying: لقد حضرت القهوة للتو . The act intended through this utterance will not work because the loctionary act is inappropriate.

Illocutionary act: our purpose in producing the speech act is not the linguistic production of the utterance itself. We are doing so as means to perform a given act in the real context. This intended act is referred to as the illocutionary act.

Thus, the heart of the speech act is the illocutionary act because it represents what the utterance is all about. That is why in pragmatics they usually mean by speech acts the illocutionary speech acts. For instance, if I say to my brother**:** *the room is cold,* I am in reality intending to ask him to turn on the heater. The illocutionary act here is *a request*. You notice that the illocutionary act in this example does not match the locutionary meaning (linguistic meaning of the act).

Perlocutionary act: the third element in the speech act is the perlocutionary act. Speakers do not produce speech acts just to intend an act to be performed. Rather, they want a reaction by their listeners or hearers or an effect on them. Thus, the perlocutionary act is the effect of the speech act on the person being addressed to. If you say to a friend for instance *would you like to have some coffee?* and he says *yes, sure*, so the perlocutionary act is your friend accepting your offer.

2. Direct and Indirect Speech acts

In the already-mentioned examples of speech acts, there are some cases where the form of the sentence/utterance is a question, but the intended act (illocutionary act) is an order. Accordingly, Yule (1996) divided the speech acts into two groups: *direct* and *indirect* as explained in the following:

Direct speech Acts: these are those utterances where the locutionary act (linguistic form) matches the illocutionary act (intended act) like in the examples below:

Close the door

I promise I will come tomorrow

In the first example, the utterance is in the linguistic form of order, and it matches the intended act, which requires the addressee to perform the action as ordered by the speaker. The same applies to the second example. The form is promise and the intended act is promise.

Indirect speech Acts: unlike direct speech acts, in the indirect speech acts, the locutionary act does not match the illocutionary act. In other words, the utterance's words show a given linguistic form, which is completely different from the intended meaning as in the example below:

On the bus, someone steps on your foot; you say to him: *you are stepping on my foot.*

In this utterance, it is obvious you are ordering him to move his foot away from yours. Thus, the speech act is indirect because the locutionary act in the form of declarative (do not confuse with declaration) and the illocutionary act is an order. They do not match.

Activity:

Identify the three forces in the following speech acts and indicate which type is each (direct/indirect):

1. Open the door. (you order your brother to open the door of his room)
2. Would you please open the window? (you say it to your workmate)
3. You are breaking in like a burglar (you say it to your little brother entering your room without knocking the door)
4. I will pay tomorrow (you say it to your employee)
5. People clean after themselves in here (you say it to your son after eating)
6. I really am in need for some money (you say to your close friend)

LECTURE FOURTEEN: CLASSIFICATION OF SPEECH ACTS

Objectives

- ✓ Identify the five categories of speech acts
- ✓ Differentiate between their functions depending on the context

1. Speech Acts Categories

Following Searle (1976), speech acts are classified into five types: ***declarations, representatives, expressives, directives, and commissives***.

Declarations: these are the speech acts whose words perform the action directly when produced. They require no other factor for the action to be performed. Examples of declarations include utterances such as:

You are fired

You are hired

I pronounce you husband and wife

In all these speech acts, the words change the world once produced. In this case, the speaker who produces a declarative speech act must have a certain kind of authority.

Representatives: in this type, speech acts are used to express a given belief or stance of the speaker in relation to a given topic or event in real life. Some examples of representatives are:

The earth is the center of the universe

The weather is cold today

Expressives: expressive speech acts are used to express the feelings of the speaker in relation to a given event or topic in real situations. These include utterances such as:

I am sorry for your loss

Congrats

Wow

Directives: these speech acts are produced to make the addressee perform the action intended by the speaker. Directives include orders, requests, commands, etc. as in the following examples:

Would you please bring some water?

Close the door

Commissives: these are the utterances where the speaker gets himself committed to a certain act in the future. They include promises, pledges, threats, etc. like in the examples below:

I will visit you this weekend

I will fire you if you keep skipping work

The five types of speech acts and the ways they operate are summarized in the following table:

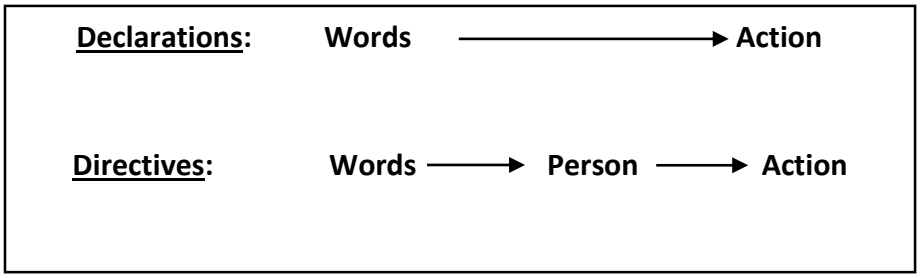
Table 1. Types of speech acts and their performance (adopted from Yule, 1996, p. 55)

Type of Speech act	**Action**	**Speaker (S) and Situation (X)**
Declarations	Words change the world	S causes X
Representatives	Make the words fit the world	S believes X
Expressives	Make the words fit the world	S feels X
Directives	Make the word fit words	S wants X
Commissives	Make the world fit words	S intends X

2. Declarations vs. Directives

The two types of speech acts that might confuse are declarations and directives, because they both change the world through words. However, the key difference between the two - as shown in figure 5 below - is that declarations change the world directly without any other factor required, but words in directives require the addressee to act so that the action is performed:

Figure 5. Declarations vs. Declaratives



Study Questions:

1. Form two speech acts (direct and indirect) in each of the categories.
2. How do declarations differ from directives?

Research Report:

Write a report about the philosophical foundations and the establishment of the speech act theory.

Conclusion

This chapter has explained the speech act theory, with focus on its three forces and categories. Indeed, the speech act theory is philosophically and epistemologically deeper than what has been introduced in this chapter because of some pedagogical considerations. However, the chapter has highlighted the key concepts of the theory, which explain language use beyond the statement of facts, an idea that had been broadly prevailing prior to the introduction of the speech act theory.

General Conclusion

Leaning upon concrete cases and real life examples in explaining discourse analysis, the course's fourteen lectures for semester one have introduced the students to this discipline as a rich field of analysis that studies language use in its context. Shifting from formal linguistics, which stresses the notion of form over use, discourse analysis considers the functional aspect of the language, which uncovers new insights about the human language and its communicative mechanisms. Since its emergence, DA has addressed various phenomena of language use, leading to the creation of sub-disciplines such as ethnography of communication, which studies language use in its cultural context; pragmatics, which investigates the meaning in context as intended by the language users; and the speech act theory, which revolutionized the philosophy of language, showing the performative aspect of the language in its context. However, DA is not limited to these branches. In the coming lectures of the second semester, students will be introduced to other sub-disciplines, which differently approach and investigate discourse in diverse ways.

References

Austin, John L., (1962). How to Do Things with Words, Clarendon, Oxford.

Britannica, T. Editors of Encyclopaedia (2020, November 6). ethnography. Encyclopedia Britannica. https://www.britannica.com/science/ethnography

Brown, G. and Yule, G. (1983). Discourse Analysis. Cambridge: Cambridge University Press.

Chomsky, Noam. 1965. Aspects of the Theory of Syntax. Cambridge, Massachusetts: The MIT Press.

Cruse, D. Alan. 2000. Meaning in Language: An Introduction to Semantics and Pragmatics. New York: Oxford University Press.

Crystal, D. (1992). Introducing linguistics. London: Penguin English.

"Deixis". Oxford English Dictionary. (2010). 3rd Edition. UK: Oxford University Press

"Discourse." Merriam-Webster.com Dictionary, Merriam-Webster, https://www.merriam-webster.com/dictionary/discourse. Accessed 7 OCT. 2023.

Egbe, Daniel. (1996). Excellence in Written and Spoken English. Lagos: Tinson

Escandell, Victoria, 1993, *Introducción a la Pragmática.*, Barcelona: Anthropos. (Updated edition 1996, in Barcelona: Ariel.) (Introduction to Pragmatics in Spanish)

Gee J. P. (1999). An introduction to discourse analysis : theory and method. Routledge

Green, Mitchell, "Speech Acts", The Stanford Encyclopedia of Philosophy (Fall 2021 Edition), Edward N. Zalta (ed.) https://plato.stanford.edu/archives/fall2021/entries/speech-acts/

Grice, H. P. (1975). Logic and conversation. In P. Cole and J. Morgan (Ed.), Syntax and Semantics, Speech Acts, (3),41 58. New York: Academic Press.

Hamilton, and Deborah Schiffrin (Eds). *The Handbook of Discourse Analysis, 2nd Edition*, pp. 11-42. Chichester, UK: John Wiley & Sons, Ltd.,

Harris, Zellig. (1952). Discourse analysis. Language 28: pp. 1-30

Hodges, B., Kuper, A. & Reeves, S. (2008). Discourse analysis. BMJ, 337, 570-572. doi: https://doi.org/10.1136/bmj.a879

Hymes, Dell. (1962). The ethnography of speaking. In Thomas Gladwin and William C. Sturtevant, eds, Anthropology and Human Behavior, pp. 13–53. Washington, DC: Anthropological Society of Washington

------- (1964). The Ethnography of Communication. American Anthropologist, New Series, Vol. 66, No. 6, Part 2: pp. 1-34 http://www.jstor.org/stable/668159?origin=JSTOR-pdf

------- (1972a) "On Communicative Competence" In: J.B. Pride and J. Holmes (eds) Sociolinguistics. Selected Readings. Harmondsworth: Penguin, pp. 269-293.(Part 2)

------- (1972b). Hymes, D. (1972), Models of the Interaction of Language and Social Life, In Gumperz, J. J. & Hymes, D. (eds), Directions in Sociolinguistics: The Ethnography of Communication, New York: Holts Rinehart & Winston, pp. 35-71

------- (1974). Foundations in sociolinguistics: An ethnographic approach. Philadelphia: University of Pennsylvania Press

Jaworsky, Adam and Nikolas Couplan, Eds. (2006). The Discourse Reader. 2 nd Edition, Oxon, UK: Routledge

Jørgensen, M. and Phillips, L.J. (2002) Discourse Analysis as Theory and Method. SAGE Publications Ltd., London, 1-23. https://doi.org/10.4135/9781849208871

Korta, Kepa and John Perry, "Pragmatics", The Stanford Encyclopedia of Philosophy (Spring 2020 Edition), Edward N. Zalta (ed.), <https://plato.stanford.edu/archives/spr2020/entries/pragmatics

Mcarthy, Michael. (1991). Discourse Analysis for Language Techers. Cambridge, UK: Cambridge University Press

Mithun, Marriane. (2015). Discourse and Grammar. In Tannen, Deborah, Heidi

Noy, Chaim. (2017). Ethnography of Communication. In Jörg Matthes, Christine S. Davis and Robert F. Potter, eds, The International Encyclopedia of Communication Research Methods. John Wiley & Sons, Inc. DOI: 10.1002/9781118901731.iecrm008

Osoba, Sola and Eniayo Sobolo. (2014). In English studies in focus: readings in language and literatutre. E. A. Adedun & yaw sekyibaidoo (eds). Faculty of languages, university of education, Winneba, Ghana, pp. 200-219

Saville-Troike, Muriel (2003). The ethnography of communication: An introduction. 3rd edition. Oxford: Blackwell

Searle, J.R. (1976). A Classification of Illocutionary Acts. Language in Society. Vol 5, No 1. Pp. 1-23. http://www.jstor.org/stable/4166848?origin=JSTOR-pdf

Tannen, Deborah, Heidi Hamilton, and Deborah Schiffrin (Eds). (2015). *The Handbook of Discourse Analysis, 2nd Edition*, Chichester, UK: John Wiley & Sons, Ltd.,

Van Leeuwen, T. (2005) Introducing Social Semiotics. Routledge, London and New York, 27.

Weiss, G., & Wodak, R. (2003). Introduction: Theory, Interdisciplinarity and Critical Discourse Analysis. In G. Weiss, & R. Wodak (Eds.), Critical Discourse Analysis: Theory and Interdisciplinarity (pp. 1-34). Hampshire: Palgrave MacMillan.

Wikipedia contributors. (2022, August 31). Deixis. In *Wikipedia, The Free Encyclopedia*. Retrieved 18:13, Dec 1, 2022, from https://en.wikipedia.org/w/index.php?title=Deixis&oldid=1107653840

Yule, George. (1996). Pragmatics. Oxford University Press

---------- (2010). The study of language (4th ed.). Cambridge University Press.

Zand-Vakili, Elham, Alireza Fard Kashani1 and Farhad Tabandeh. (2012). The Analysis of Speech Events and Hymes' SPEAKING Factors in the Comedy Television Series: "FRIENDS". New Media and Mass Communication. Vol 2, 2012, pp. 27-43