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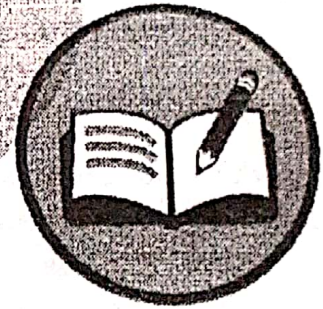
2021-2022

Third Year

Second Term



6+7



The Last Lecture

Semantics

& Syntax

22.07.2022

05.08.2022

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Semantics & Syntax 3,6+7 Last

AYDI 2022

LECTURE NO. 6

22.07.2022

HELLO EVERYONE!

Last time we talked about lexical relations. We talked about synonyms and antonyms. We will go on talking about lexical relations. We said that lexical relations are related to (-nyms).

• Homonyms / Homophones:

Homonyms or homophones are words that have different meaning but they have the same pronunciation. They may or may not spelled the same. "*homo-*" means the same. "*-phones*" means pronunciation.

For example:

- **Bear / bare**

They have different meanings, the pronunciation is the same, but the spelling is different.

- **Too / two / to**

They have the same pronunciation, but with different meaning and different spelling.

The spelling could be different and it could be the same. For example:

- **Can / can**

(*can*) as a verb means (يستطيع), and (*can*) as a noun means (علبة). So they have the same spelling, the same pronunciation, but different meanings.

- **Bank / bank**

(*bank*) means a financial institution and also it means river side.

Usually homonyms lead to ambiguity. We need a context, a situation to understand the meaning of those words.

• Polysemy:

If I say the word (*diamond*), it is a kind of jewelry. It is a very precious stone. It also refers to the geometric shape.

Student: also "diamond" refers to a trade mark.

Student: we can use it as an adjective to describe someone rare.

Professor: okay. Also the baseball field has the shape of diamond. And "diamond" is a shape.

Do you think all these meanings are related to each other? They are related. As a word, it has different meanings. If you open a dictionary on any word, you would find different meanings, but some meanings are related to each other and other meanings aren't.

Here in the case of "*diamond*" all the meanings are related to each

other. We call this polysemy.

Polysemy means a word with multiple meanings, but they are related historically or have the same concept. The adjective of "polysemy" is "polysemous". Examples:

- **Square**

It is a geometric shape. Also in streets we have squares (ساحة). They are related. There is a correlation. So they are polysemous.

- **guard**

As a noun, it means someone who protects people like police officers or security. The other meaning is soldier. In basketball we use guard for someone who defends. All of these meanings are related to each other.

• **Hyponyms:**

If I say any color like red, blue, pink, black, purple...etc. All of these words are related to colors. So here "colors" is a general word.

From general terms to particular terms, we call this hyponyms. For example "color" is a general term. "Red" is a hyponym of "color". Or we can say "color" has a hyponym which is "red" for example.

Another example is "fruit". "Fruit" is a general word. *Apple, orange, banana*...etc. are hyponyms of "Fruit".

Tiger, lion, leopard are hyponyms for the word "Feline"¹. Feline is the general word.

• **Metonymy:**

Metonymy is word substituted for another word or expression with which it is closely associated. For example:

If I say "*the White House*", I am referring to *the president of the United States*.

If I say "*crown*", I am referring to the *king or the British royal family*.

If I say "*Hollywood*" I mean the *film industry*.

The term "*Madison Avenue*" is often used metonymically to stand for the *American advertising industry*.

If I say "*rally*", I am referring to *car racing*.

All of these words are examples of metonymy. In Arabic, it means (كناية). In Arabic we have a lot of metonymies. For example (حلبة), I am referring for horse racing.

This is as far as lexical relations are concerned. In the exam you will face questions, of course practical and theoretical. The theoretical part is

¹ تلمط السلورية

easy. As for the practical part, I will give you words and you will guess the term.

Pragmatics

Pragmatics is concerned with our understanding of language in context. So we need context because sometimes I can understand a sentence according to its context. We call pragmatics sometimes as the functional meaning.

We have two types of context:

1. Linguistic context:

If I say:

- ***She is beautiful.***

You cannot understand who is (she)? We need a context. We need something before the sentence.

- ***Lara came yesterday. She's beautiful.***

Here in this example you can understand who is (she). (She) refers to Lara. This is linguistic context.

2. Situational context:

If the meaning of the word depends on a situation, so I need a situational context. Situational context is not necessary a linguistic one. It can be non-linguistic. For example:

- ***Can you pass me the salt?***

If you listen to this sentence and you don't understand the culture of this sentence. Maybe some listeners would understand this sentence as testing your ability. But actually here I am not testing your ability to pass me the salt. Here I am requesting the salt. It is like I am saying "give me the salt".

This is what I mean by situational context. It is related to culture and the background. It is related to the prior knowledge or prior discourse.

"**Discourse**" is larger than sentences. All of our book is discourse from cover to cover. It is not only words, phrases or sentences. Everything related to this book; the cover, the title, the index, the content, references and everything is discourse.

Have you heard of the word "**discourse analysis**"? It means (تحليل الخطاب). It is the interpretation of the broad speech units.

Discourse analysis is related to cohesiveness (الترايط). Discourse is something larger than a sentence. We combine words and phrases to make sentences. We combine sentences to form a discourse.

Everything related to this book are **interrelated logically**. For example the title is relevant to the content. So here it is related to cohesiveness.

What about the "rhetorical devices"? It is how to put ideas in a beautiful way.

What about "Appropriateness"? Everything should be appropriate even the grammar.

This is discourse analysis.

Discourse analysis is concerned with how these linguistic units are combined together to convey a certain message.

Go back to pragmatics. There is a correlation between discourse analysis and pragmatics.

Let's start with pronouns because pronouns are related to syntax and pragmatics...

Linguistic Context

- **Sara bit herself.** ✓

(herself) is a reflexive pronoun. This pronoun refers to (Sara). So this is right.

- **Sara thinks that Bill bit herself.** ✗

Here (Bill) is a boy. Can I refer (herself) to (Sara)? I cannot refer (herself) to (Sara) because reflexive pronouns should refer back to the antecedent within the same clause. Here we have two clauses because it is not within the same clause. So this is wrong.

This is as for reflexive pronouns. What about personal pronouns?

- **She is beautiful.**

(She) is a personal pronoun. (She) refers to someone.

- **Sara came yesterday. She's beautiful.**

(She) refers to (Sara). They are NOT within the same clause or the same sentence. So personal pronouns are different from reflexive pronouns. Reflexive pronouns should lie within the same clause. Pronouns CAN'T lie within the same clause or the same sentence. Pronouns can't refer to the antecedent within the same clause.

This is a linguistic context. Reflexive pronouns, in terms of syntax, they should lie within the same clause.

- **John believes him.** ✗

I am talking just about reference. This is wrong. It should be (himself) to refer to (John). If we use just (him), it refers to someone else. As we said, reflexive pronouns are used within the same clause.

- **John believes that he is a genius.** ✓

Here the sentence is right. (he) refers to (John) or to someone else. If it refers to someone else, we need a context. For example:

- **Harry invents something rare. John believed that he is a genius.**

Here (*he*) refers to (*Harry*) because we have a context. Both are right.

We understand the meaning of linguistic context. If I say:

- *It seemed that the man loves the woman. Many people think that he loves her.*

(*he*) refers to (*the man*). (*her*) refers to (*the woman*). So it is clear because we have a linguistic context.

If we change the intonation², we get a different meaning. Even if we have a context, sometimes just playing with the intonation, we get different meanings.

Let me give you something new about pronouns. It is very important. Have you heard about bound and free pronouns?

• **Free pronouns and Bound pronouns:**

When semantic rules and contextual interpretation determine that a pronoun is coreferential³ with a noun phrase, we say that the pronoun is **bound** to that noun phrase antecedent.

It is bound because we need a context. We need something to refer to. We need an antecedent.

- *Mary thinks he loves her*

If *her* in the previous example refers to "*the woman*," it would be a bound pronoun.

It is bound because we have a reference. (*her*) refers to (*the woman*). Reflexive pronouns are always bound.

When a pronoun refers to some object not explicitly mentioned in the discourse, it is said to be **free** or unbound.

Here it is not necessarily to have an antecedent.

The reference of a free pronoun must ultimately be determined by the situational context.

Now you know, when we have a linguistic context, we have reference. So we have bound pronouns.

In situational contexts, there is no need to have an antecedent. So we have free or unbound pronouns.

First- and second-person non-reflexive (*I, we, you*) pronouns are bound to the speaker and hearer, respectively.

But:

They therefore depend on the **situational context**, namely, who is talking and who is listening.

² نبرة الصوت

³ refers to

So as a speaker and addressee, we know it is free. But when we talk about someone who is a speaker or who is an addressee and you don't know who the speaker is and who the addressee is, they are bound.

With third-person pronouns, semantic rules permit them either to be bound or free, as noted above. The ultimate interpretation in any event is context-dependent.

(He / she / her / his / him...) they could be bound or free. If it refers to someone, it is bound.

Reflexive pronouns are always bound; they require an antecedent in the sentence.

So (I, you, we) are bound, but sometimes they are free at the moment when there is no need to context. But when I am talking about the addressee and the speaker and I want you to understand who is the speaker and who is the addressee, they are bound.

For (he, she, they) they are always bound.

When we need a context, they are bound. When there is no need to a context; just situational context, they are free. For example:

- ***Can you pass me the salt?***

Here we don't need any linguistic context. You understand that I am the speaker and you are the listener. So in situational contexts, they are free, not bound. It is situational context because there is no need to another sentence in advance. But if I say for example:

- ***She is beautiful.***

You would ask, who is (She)? Here we need a linguistic context. When you need a linguistic context, this pronoun is bound.

- ***Sara bit herself.***

For example (*herself*) is a bound pronoun because it needs an antecedent. The antecedent here is (*Sara*).

(*Someone*) is free because it can stand alone. It doesn't need an antecedent. It is not a pronoun, but it is similar to pronouns.

- ***It was him that I am waiting for.***

Here (him) is a

When we need a context, it is bound. When we don't need a context, it is free.

(I / We / You) are usually free pronouns. You understand who the speaker is and who the addressee is. But sometimes they are bound when we don't know who the addressee or the speaker.

(They / He / She) are bound pronouns because we need a context to know who are "they" or who is "he" or who is "she".

If I say:

- *She is beautiful.*

Here we need a context. That is why (*She*) is a bound pronoun. If I say:

- *I will give you an online lecture this evening.*

(*I*) is a free pronoun because I am talking to you. You understand that I am the speaker and I understand that you are the addressee.

- *John believes that he is a genius.*

Here we don't understand who (*he*) is. We need a context. That is why (*he*) here is a bound pronoun.

- *It seemed that the man loves the woman.*

- *Many people think that the man loves the woman.*

Are they the same? We need a context because maybe I am not talking about the same man or the same woman. If I want to substitute these words for pronouns, those pronouns would be bound because we need a context.

When I say those two sentences, it will come to your mind that I am talking about the same man and the same woman. But this is not necessarily. It depends here on the context. We need a prior knowledge. We need a discourse. So sometimes even if we have the same words, I can't guess what the antecedents are. That is why intonation is important and the context is important.

This is function of pragmatics.

• **Deixis:**

We have some pronouns related to deixis. Let's read:

In all languages, the reference of certain words and expressions relies entirely on the situational context of the utterance, and can only be understood in light of these circumstances.

We talked about this idea. We need situational context.

First- and second-person pronouns such as (*I - me - my - mine - you - your - yours - we - ours - us*) are always **deictic**⁴ because their reference is entirely dependent on context. You must know who the speaker and listener are to interpret them.

They need an antecedent. First and second person pronouns are always deictic because you must know who the speaker is and who the addressee is.

Deictic means dependent, and dependent means bound. So we have some pronouns that are deictic and other pronouns that aren't deictic. It is

⁴ dependent

basically the same idea.

Third person pronouns are deictic if they are free.

It means when we know the speaker.

If they are bound, their reference is known from linguistic context. One peculiar exception is the "pronoun" it when used in sentences such as

So deictic could be bound or free. When we need a linguistic context, they are bound. When we don't need a linguistic context, they are free.

• **Person Deixis:**

We have expressions like "this person". do you understand which person I am talking about? Of course no. So we need context. So they are bound. We call these deixis "person deixis" like (this man, that person, these women, those children...etc.)

• **Time Deixis:**

The following examples are all deictic expressions of time:

now	then	tomorrow
this time	that time	seven days ago
two weeks from now	next April	last week

To understand what specific times such expressions refer to, we need to know when the utterance was said. Clearly, *next week* has a different reference when uttered today than a month from today. If you found an undated notice announcing a "BIG SALE NEXT WEEK," you would not know whether the sale had already taken place.

If I say "*next week*", I need a context. So they are bound. We need a linguistic context. This is time deixis.

• **Place Deixis:**

Expressions of place deixis require contextual information about the place of the utterance, as shown by the following examples:

here	there	this place
that place	this ranch	those towers over there
this city	these parks	yonder mountains

If we say:

- *The teacher said she will be here.*

You would not understand what is mean by (*here*). We need a context. This is place deixis.

When we need a linguistic context, they are bound. When we don't need this linguistic context, they are free.

Thank You

LECTURE NO. 7

THE LAST LECTURE

05.08.2022

HELLO EVERYONE!

This is our last lecture together. We have two IMPORTANT notions today. Last time we talked about pragmatics. We had lexical relation. They were synonyms, antonyms, polysemy, hyponymy...etc.

We said that we have two types of context; linguistic context and situational context. Then we talked about free pronouns and bound pronouns. Finally we talked about deixis. Today we will focus on the situational context.

Situational Context

As I told you before, we have this example:

- ***Can you pass me the salt?***

It doesn't mean I am testing your ability. Here I am requesting you to give me some salt.

We have a British philosopher called **Paul Grice**. He points four maxims for conversation. They are also called **Gricean Maxims**. Sometimes as speakers, we obey and sometimes we violate.

1. Maxim of Quantity:

For example someone was reading a book. We have two speakers "A" and "B". Let's say that "A" was reading a book. Speaker "B" asks and "A" answers:

- ***B: what are you reading?***
- ***A: words, words, words!***

Does speaker "A" obey or violate?

Student: violate because it makes no sense.

Professor: Good! When he answered "*words, words, words!*", He violates the **maxim of quantity**. Quantity means to say neither more or less than the discourse requires. The answer of speaker "A" is not enough. It is less than it is required. So he violates the maxim of quantity.

2. Maxim of Relevance:

Completing the conversation, speaker "B" asked again:

- ***B: What's the matter, Lord?***

- **A: between who?**

Does speaker "A" obey or violate?

Student: he violates.

The speaker asked about reading. "A" answered "*words, words, words*". Then he asked "*What's the matter?*" The answer "*between who*" is not related! I am not asking about individuals. I am asking about the matter of reading. So the answer here is a violation of the **maxim of relevance**. It is when your conversation is not relevant to the topic. Another example:

- **A: Haven't you finished your essay yet?**

- **B: Look! It is sunny.**

Here it is related to relevance. So "B" violated the maxim of relevance.

3. Maxim of Manner:

In your conversations, you should be brief and organized. You should avoid ambiguity and obscurity. This is related to the **maxim of manner**. For example:

- **A: Can you pass me the salt?**

- **B: No, I can't.**

Here there is a violation because "B" misunderstand you. We have a violation of the maxim of manner because there is an ambiguity. When there is an ambiguity, so there is a violation of manner because in manner, you should be clear, brief, organized and avoid ambiguity and obscurity.

4. Maxim of Quality:

If I asked you:

- **A: How is the weather like?**

Now it is too hot, but there is someone answered me:

- **B: It is snowy!**

In reality it is not snowy. So his answer is not true. He is violating the maxim of quality. In maxim of quality, you should say the truth and avoid lying. You should also provide me with evidences.

It is easy. There are only four maxims for conversation. Sometimes as speakers you **OBEY** and sometimes you **VIOLATE**.

In the EXAM, you will face questions about maxims. You may have a dialogue and you should identify if the speaker is violating or obeying and what maxim.

Name of the Maxim	Description of Maxim
Quantity	Say neither more nor less than the discourse requires.
Relevance	Be relevant.
Manner	Be brief and orderly; avoid ambiguity and obscurity.
Quality	Do not lie; do not make unsupported claims. You need evident.

Let's have more examples to test your understanding:

- **A: Have you chosen the suitable color for your living room?**
- **B: yes, I have chosen white.**

Does she obey or violate?

Student: she obeys.

Professor: good! Another example:

- **A: Have you chosen the suitable color for your living room?**
- **B: I have chosen white because I love this color to contrast the black one. This black one is my mom's favorite color who passed away...**

What do you think?

Student: she violates the maxim of quantity because she answered more than enough.

Professor: excellent! So as speakers, we obey but sometimes we violate. Another example:

- **Visiting relatives can be boring.**

What do you understand from this sentence?

This sentence has two meanings:

- 1) When I visit my relatives I get bored.
- 2) The relatives who are visiting me now are boring.

We have two meanings for this sentence. So here there is **ambiguity**. Here we have a violation of the **maxim of manner**.

Let's move to the second notion related to pragmatics. It is very important and interesting.

Politeness Theory

According to Brown and Levinson (1987), politeness is the way to convey

the utterance as polite as possible which in this case is needed to minimize conflict with others.

This notion of politeness is coined by the linguists **Brown** and **Levinson** in 1987.

You don't need to memorize dates. But you need to know the names.

Politeness is very important in our life to show respect to others, to avoid conflicts with others. We should be polite. We have **verbal** and **non-verbal**.

There is a notion that is relevant to politeness. It is "**Face**". We have face expressions. Your behavior reflects your face. You either **save** your face or you **threat** your face.

Brown & Levinson's (1987) Face-Threatening Acts (FTAs)

The notion of "face" is derived from that of **Goffman** (1967) and from the English folk term, which relates the term "face" with notions of being embarrassed or humiliated. Thus **face** is the **public self-image** that can be lost, maintained, or enhanced in any interaction, consisting in two related aspects:

- **Negative Face:** the basic claim to territories, personal preserves, rights to non-distraction – i.e. to **freedom** of actions and freedom from imposition.
- **Positive Face:** the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants (Brown & Levinson's (1987, p, 61).

Face is related to the philosopher **Goffman**. Goffman defined the notion of face. Face is the **social value**. All of us like to be appreciated, loved and approved by others to save our face. So face is the social value.

There are two types of face:

1. Positive Face: when I like to be appreciated by others, here I am saving my positive face.

So the positive face is related to the social value that I like be appreciated by others. It is to be loved by others.

2. Negative Face: it is when I don't like to be imposed by others.

For example if you asked me to give you my book, here you threatens my negative face because maybe I don't want to give you my book. So you imposed this on me. Maybe I don't want to give you my book but you threatened my negative face.

So negative face is related to things that are imposed on us. It is when my freedom is hindered.

Face-Threatening Acts

Brown and Levinson coined a notion called "Face-Threatening Acts" (FTAs).

Brown and Levinson (1987) distinguished between acts that threaten negative face of the hearers and those that threaten their positive face.

There are some acts that threaten our face; negative or positive face for speakers and hearers. Let's see what are those acts that threaten the hearer's negative face?

Acts that threaten the addressee's (H's) negative-face include:

Orders, requests, suggestions, advice, reminding, threats, warnings, dares, offers, promises, compliments, expressions of envy or admiration or expressions of strong emotions.

You are hearers. If I order you to do something, here I am threatening your negative face.

If I say "*let's go shopping*", I am imposing something on you. Maybe you don't want to.

When I advise you, I am imposing on you an advice when you don't want an advice.

When I say to you "*can you remind me... / I want you to remind me...*", I am imposing something on you.

Threats mean when I threat you

Warn mean when I warn you

When I am offering you something, I am imposing something on you.

What are the acts that threaten the hearer's positive face? Positive face means I like to be appreciated.

Acts that threaten the addressee's positive face are:

Disapproval, criticism, contempt or ridicule, complaints and reprimands, accusations, insults, contradictions, disagreements, challenges, expressions of violent emotions, irreverence, mention of taboo topics, ...

I like to be appreciated and to be liked. When I disapprove what you are saying, I am threatening your positive face. For example I suggest an idea and you say it is not a good idea. So I am listening to your disapproval. I am a hearer. So my positive face is threatened.

When I am criticize you, mock you, satire you, ridicule you, I am criticizing your positive face as a hearer.

...bringing bad news about the hearer or good news about the speaker, raising of dangerously emotional or divisive topics, blatant non-cooperation in an activity or use of address terms and other status-marked identifications in initial encounters.

For example you failed. I came to tell you "you failed" or "I passed". This threatens your positive face.

Now let's talk about the speaker. We are done with the hearer. What are the acts that threaten the speaker's negative face?

Brown and Levinson (1987) distinguished not only between acts that threaten hearer's positive and negative face, but also between those that threaten speaker's positive and negative face. **Face threatening acts (FTAs)** that are threatening the negative face of the speaker include expressing thanks,

When I say "thank you" to someone I don't like, I am threatening my negative face. H means hearer.

acceptance of H's thanks or H's apology, excuses,

When I give excuses, here I am threatening my negative face. For example I am late and I am telling you why I am late and give excuses.

acceptance of offers, responses to H's faux pas or unwilling promises and offers.

Faux pas is a French word that means an action or a remark that causes embarrassment because it is not socially correct.

Now what are the acts that threaten the positive face of the speaker?

On the other hand, those that threaten the positive face of the speaker are apologies, acceptance of a compliment, breakdown of physical control over body, bodily leakage, stumbling or falling down, self-humiliation, shuffling or cowering, acting stupid, self-contradicting, confessions admissions of guilt or responsibility or emotion leakage, non-control of laughter or tears (pp 67-68).

These acts threaten the positive face of the speaker. Even when you confess, it is good to confess but it threatens your positive face.

It is very easy. When you understand the idea that positive face is to be appreciated by others and negative face is when your freedom is impeded, you can understand any situation in your everyday life.

For politeness, the body language and intonation are very important.

Everything is related to pragmatics. Pragmatics is very important. We use pragmatics all the time.

Now Brown and Levinson coined strategies to save face. What are those strategies?

Face-Threatening Acts Strategies (FTAs)

All people attempt to avoid these face-threatening acts, or will employ certain strategies to mitigate (to reduce, to lessen) the threat, Brown and Levinson (1987) provided four strategies: three sets of "on - record" strategies including performing the FTA on- record without redressive action, performing the FTA on- record with positive politeness, and performing the FTA on- record with negative politeness, and one Set of "off - record" strategies.

Strategies to save face:

☐ **On-record:** it is divided into:

- **On-record without redressive action**
- **On-record with redressive action:** this notion is divided into two notions:
 - **Positive politeness**
 - **Negative politeness**

☐ **Off-record**

Those are strategies for minimizing face threatening. Let's explain:

1. Off record strategy

Let's have an example first. Assume that you've finished this lecture and you and your classmates are out. You say to your classmates:

- ***I am out of cash. I forgot to go to the bank today.***

This means "I am broke. Give me some money". But I didn't say that directly. This is off-record.

So off-record is when you say something but not directly. It could be ambiguous or it has more than one intention. So this is a strategy to minimize face threatening.

If a speaker goes off record, then this means that there is more than one unambiguous intention so that the speaker is not committed to one particular intention (indirect). So, for instance, if someone says:

'Damn, I'm out of cash, I forgot to go to the bank today'.

He/ she may be intending to get you to lend him/her some cash, but he/ she is committed him/ herself to that intent. Linguistic realizations of off-

record strategies include metaphor and irony, rhetorical questions, understatement, over-generalize, tautologies, all kinds of hints as to what a speaker means to communicate indirectly.

Now you as a hearer, your freedom is NOT hindered because you can ignore this message and do nothing or you can be generous and give your classmate the money.

Let's see other examples:

People who live in glass houses shouldn't throw stones. (overgeneralize)

Maybe, one of my neighbours throws a stone and I don't want to threaten his/ her face. I will over generalize this sentence to all people.

The soup is a little bland. (Hint: the speaker wants the hearer to pass the salt)

Now let's move to **on-record**. On-record is divided into **on-record without redress** and **on-record with redress**.

"redress" means (تخمير وش / خجل).

2. On record, without redress strategy

On-record without redress is **directly**. For example:

- **I am out of cash. Lend me some money.**

So you ask directly. Maybe you are asking your brother, sister or your close friends. You can't tell your classmates something like that so direct. You should respect the social distance. For example professor-student relation or doctor-patient. You can't impose something directly.

A speaker goes on record if participants understand the communicative intention of the speaker (direct). For instance, if someone says:

'I (hereby) promise to come tomorrow'

and if participants understand that the speaker expressed the intention of committing himself/ herself to that future act clearly, then they go 'on record' as promising to do so. Doing an act baldly, without redress, means doing it directly, clearly and unambiguously.

Sometimes it is okay between strangers in urgent situations:

It also happens in case of **urgent situations**; redress would decrease the communicated urgency, for example:

Hey! Come here!

Watch out!

So in urgent situation we can use on-record without redress.

This also happens if the speaker does not fear retribution from the addressee in offers, requests, suggestions that do not threaten the hearer's face (pp. 67-69).

Tell me how the meeting goes! (request)

Also for other situations with friends or classmates. For example when you ask your friend to tell you about the lecture or the meeting.

We have **on-record with redress**. We have types: **positive politeness** and **negative politeness**.

3. On record, with redress (positive politeness) strategy

For example, you missed the lecture and your classmate comes to you and show interest in your needs or wants. He says for example:

- ***I know you missed the lecture and I will help you to cover what you missed.***

Here it is positive politeness. Your classmate is using the strategy on-record with positive politeness to show interest in your needs.

Also when you show cooperation with other, this is also a strategy of on-record with positive politeness.

Another strategy is when you use identity markers like (dude, body, bro...) or other special titles. This is informal markers to show closeness and intimacy.

This is the notion of positive politeness. When I use this strategy, I am just trying to show rapport and closeness with interlocutors (speaker and hearer).

Redressive actions depending on positive politeness strategies are behaviours that display the closeness, intimacy, and rapport between the speaker and hearer (I want to be appreciated by others).

The strategy includes:

Strategy 1: attending to hearer's interest, want, needs, etc.

Strategy 2: exaggerating interest, sympathy, etc, with the hearer

Strategy 3: using in-group identity marker

Strategy 4: seeking agreement and avoiding disagreement

When I say something, I would like others to agree with me. So, when they disagree with me, this means they are threatening my positive face.

Strategy 5: asserting speaker's knowledge of and concern for hearer's wants. For example, ***'Look, if you want my help, you have to be completely open with me.'***

Strategy 6: giving hearer understanding and cooperation

These the strategies of positive politeness.

4. On record, with redress (negative politeness) strategy

For example, you are speaking with someone and I want to ask my professor, so I apologize for interruption. I will say "*sorry for interruption*" and I will speak with my professor. Here I am using negative politeness. "Negative" is related to freedom. Also when I show deference and respect.

Redressive actions depending on negative politeness occur if the speaker's desire does not impose upon the hearer, and the latter's freedom of action is unimpeded. Thus, negative politeness is featured by formality, showing deference, emphasizing the importance of others time or concerns, apologizing for interruption, and impersonalizing **S** and **H**.

I need you to work with me. Mr. Fischer. (giving deference)

When I use the title (Mr. Fischer), here I am showing respect.

Also you should show the others the importance of their time. For example if I want you to help be with something, I would say "*at your convenient time*". I shouldn't say "*I want you to help me now*". I should respect your time.

Also we have formality. When you are talking to a doctor for example, you should say "doctor". You should use the titles like "dad, mom, professor...etc.)

When I use negative politeness, it means I respect your freedom.

Do you have any questions concerning the EXAM?

Student: is it enough to study from the lectures?

Professor: yes it is enough. You need to fully understand everything because you will face practical questions. You will have different examples, but they are related to the same ideas. For example you will have questions about constituents like:

- ***The boy found the ball.***

How many constituents do we have in this sentence?

Student: there are three constituents; (*The boy*), (*found*) and (*the ball*).

Professor: excellent! Constituents are the phrases in the sentence. Here we have a noun phrase, a verb phrase and another noun phrase. It is very easy.

I told you that in the EXAM, you will face a theoretical part related to definition and something like that, and you will face a practical part. For example I may ask you "what is meant by the maxim of relevance?" it means it should be related to the topic.

That is all for this semester. Study and understand everything and you will be safe.

Thank You

Wish you all the best

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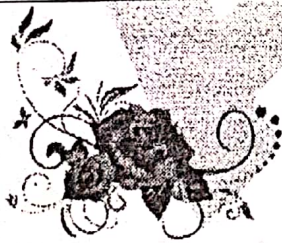


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