

## Pragmatics and Discourse Analysis

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### Pragmatics and Meaning

Pragmatics is a well-established discipline in its own right which goes well beyond semantics insofar as its scope is not limited to the study of the encoded meaning of words, phrases or sentences in a vacuum. Rather, pragmatics considers a plethora of factors such as the interlocutors' identities (their gender, age, hierarchical status, social distance, profession, membership to a community of practice or ethnic group, geographical provenance, etc.), the situational context where they interact (a professional meeting, service encounter, party, etc.), the information interlocutors rely on (beliefs and knowledge about others, habits, interaction, rights, obligations, etc.), their goals and purposes when interacting and their social and/or affective relationship.

Pragmatics presupposes that language is a socio-cultural artifact that individuals deploy in order not to simply dispense information that may modify others' worldview, but more importantly, to interact with people: to perform actions such as asking people for things, inquiring about information, apologizing, inviting, complimenting others on their achievements, convincing them of some facts (Austin, 1962), or to create, maintain, enhance or destroy social relationships (Locher, 2006; Spencer-Oatey, 2008). It also assumes that meaning is not an inherent property of lexical items and grammatical structures, but a by-product of the intentions of the users of language. Indeed, speakers have an *informative intention*, or the intention to transmit (a) particular message(s) – which is somehow mentally represented, so it is a private representation – and do their best to get their interlocutors to recognize this intention. Therefore, speakers also have a *communicative intention* and make it overt (Sperber and Wilson, 1995).

But pragmatics also takes for granted that communication is not merely a matter of the speaker encoding messages in utterances and the hearer decoding them so as to arrive at the speaker's meaning. The old metaphor identifying communication with an activity wherein the speaker puts her thoughts in a parcel and sends it to the receiver, who will open it and understand what the speaker means, is no longer valid. Pragmatics conceives of communication as a more complex activity: an inferential one wherein speakers do not always encode all they intend to communicate, but leave some gaps for hearers to fill. Hearers can fill those gaps thanks to their deductive abilities, which enable them to relate the bits and pieces they get from decoding input to perceptible information (the environment, previous utterances, etc.) or to the knowledge they store. Understanding utterances is seen as a process of mutual adjustment of both their explicit and implicit content, driven by considerations of cognitive effort and benefit, as a result of which hearers cannot but construct interpretative hypotheses that need confirming and accepting. In it, they carry out a series of tasks: disambiguation, conceptual adjustment, reference assignment, construction of descriptions of the attitude the speaker expresses or of the action they have performed, supplying some premises or relating the content of the utterance to contextual information in order to draw some conclusions (Sperber and Wilson, 1995). Moreover, hearers also rely on their

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**Patrick Vollmar**



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