

Annotated Bibliography of Dr Salmani Nodoushan's Research on Pragmatics and Politeness

by

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1

Allan, K., & Salmani Nodoushan, M. A. (2015). Pragmatics: The state of the art (An online interview with Keith Allan). *International Journal of Language Studies*, 9(3), 147-154.

This interview was conducted with Professor Keith Allan with the aim of providing a brief but informative summary of the state of the art of pragmatics. In providing answers to the interview questions, Professor Allan begins with a definition of pragmatics as it is practiced today, i.e., the study of the meanings of utterances with attention to the context in which the utterances are made. He further notices that discourse analysis, pragmatics, semantics, semiotics, and the philosophy of language are related disciplines, but unlike some other scholar, he does not distinguish 'texts' from 'discourses' in that he sees texts to be the interesting products of discourse. Later, in the course of the interview, he accepts the interviewers' chronological approach to pragmatics, but suggests that any historian of pragmatics would have his or her own version. Further, in his response to a question concerning Mey's Pragmatic Act Theory (PAT), Professor Allan quotes from Mey (2001) to present a view of pragmemes and praxs. He further suggests that there is no bound on the number of possible hypotheses (theories) of language structure and usage, and that all theories are worthy of consideration provided that rational grounds can be advanced for the assessment of different hypotheses. The future direction of pragmatics, in Professor Allan's view, will rely on corpora in that corpora provide bodies of naturally occurring texts which can be used to test any theoretical claims in pragmatics.

2

Capone, A., & Salmani Nodoushan, M. A. (2014). On indirect reports and language games: Evidence from Persian. *Rivista Italiana di Filosofia del Linguaggio*, 8(2), 26-42.

Approaching (indirect) reports from Wittgenstein's perspective on language games, and evaluating them with an eye on Sperber and Wilson's Relevance Theory (RT), this paper draws on evidence from Persian to support Capone's Paraphrasis/Form Principle (PFP). It begins with a brief but informative review of relevant works on reported speech—including Davidson's Paratactic view of indirect reports, Wittgenstein's notion of language games, Sperber and Wilson's relevance theory, Weizman and Dascal's theory of clues and cues, and Lepore and Anderson's views about slurs. It then goes on

to show how Capone's Paraphrasis/Form Principle (PFP) functions as a more explanatorily adequate account of reported speech. In doing so, it describes how (indirect) reports are performed in Persian. The paper cites relevant examples from Persian to show that a semantico-pragmatic explanation of reported speech—like Capone's PFP—is more robust in adequately explaining the notion of 'samesaying' which lies at the heart of (indirect) reporting. Of utmost importance is the paper's attempt at showing how 'insincere' reporting through linguistic manipulations—like topicalization—can transform social realities.

3

Salmani Nodoushan, M. A. (2017). Which view of indirect reports do Persian data corroborate? *International Review of Pragmatics*, 9(1), in press.

In this paper, the author reviews Davidson's paratactic account of indirect reports, the attacks leveled against it, and the support it received. He then provides data from Persian which seem to support the idea that neither Davidson and his proponents nor his opponents were completely right, and that an adequate theory of indirect reports is doomed to be semantico-pragmatic in nature.

4

Salmani Nodoushan, M. A. (2016). Rituals of death as staged communicative acts and pragmemes. In A. Capone & J. L. Mey (Eds.), *Interdisciplinary Studies in Pragmatics, Culture and Society*, (pp. 925-959). Heidelberg: Springer.

Building on Mey's (2001) notion of pragmatic acts and Capone's (2010) thoughts of rituals of death, this chapter borrows ideas from Mey and Capone to address its main claim that death rituals in Iran are pragmatic acts that fit well in the frame of pragmemes as well as Ostensible Speech Acts (OSAs). It addresses the rituals of death in the Shiite population of Iran and classifies the speech acts produced in such rites into the three categories of (a) language addressed to Allah, (b) language addressed to the deceased, and (c) language addressed to the grieved relatives of the deceased. Providing samples of speech from any of these situations, the chapter then analyzes them in the framework of conventional speech acts and pragmemes. It compares Shia funerary rites and Catholic death rituals to collude with Capone's (2010) views by arguing that funerary rites function on a psychological plane that aims at providing solace for the grieved relatives of the deceased as well as a social plane that aims at enhancing collective social intentionality. CITATION: Salmani Nodoushan, M. A. (2016). Rituals of death as staged communicative acts and pragmemes. In A. Capone & J. L. Mey (Eds.), *Interdisciplinary Studies in Pragmatics, Culture and Society*, (pp. 925-959). Heidelberg: Springer.

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Salmani Nodoushan, M. A. (2016). On the functions of swearing in Persian. *Journal of Language Aggression and Conflict*, 4(2), in press.

The burgeoning literature on studies of swearing suggests that a precise definition of swearing necessarily involves three features: (a) non-literal meanings, (b) taboo subjects, and (c) emotions. It also suggested that swearwords fall into one of the three classes: aggressive, cathartic, or social. Driven by a rich corpus of swearwords from Persian, this paper argues that swearing in Persian does not necessarily involve these three features, and that a redefinition of swearing is needed. It then borrows ideas from ethics to suggest that any precise definition of swearing will have to involve the distinction between teleological and deontological ethics. It further envisages a cline for swearing, with teleological ethics at one end and deontological ethics at the other, on which different forms of swearing can be arranged based on the degree to which they lean towards either end.

- 6 Salmani Nodoushan, M. A. (2016). Persian speakers' use of refusal strategies across politeness systems. *PhiN: Philologie Netz*, 76, 61-77.

This study aimed at investigating the preferred refusal strategies in Persian. 3047 refusals collected by 108 field workers as well as 376 refusals collected through face to face interviews were analyzed and classified according to the descriptions proposed by Liao (1994) and Liao and Bresnahan (1996). The frequencies of the resulting direct and indirect refusal strategies were then used as the data for the current study. Politeness systems as suggested by the model proposed by Scollon and Scollon (2001) as well as refusers' demographic characteristics (i.e., their age, sex, and education level) were used as the independent variables of the study. Kruskal-Wallis H Test and Mann-Whitney U Test results indicated that teen-agers and low-education Persian speakers prefer non-performative refusal strategies. Power relations can also determine whether non-performative strategies are preferred to performative refusals. It was concluded that politeness is a dynamic concept that changes through time and with human generations.

- 7 Salmani Nodoushan, M. A. (2015). The secret life of slurs from the perspective of reported speech. *Rivista Italiana di Filosofia del Linguaggio*, 9(2), 92-112.

Approaching (indirect) reports from Wittgenstein's perspective on language games, and evaluating them with an eye on Sperber and Wilson's Relevance Theory (RT), this paper draws on evidence from Persian to support Capone's Paraphrasis/Form Principle (PFP). It begins with a brief but informative review of relevant works on reported speech – including Davidson's Paratactic view of indirect reports, Wittgenstein's notion of language games, Sperber and Wilson's relevance theory, Weizman and Dascal's theory of clues and cues, and Lepore and Anderson's views about slurs. It then goes on to show how Capone's Paraphrasis/Form Principle (PFP) functions as a more explanatorily adequate account of reported speech. In doing so, it describes how (indirect) reports are performed in Persian. The paper cites relevant examples from Persian to show that a semantico-pragmatic explanation of reported speech—like Capone's PFP—is more robust in adequately explaining the notion of 'samesaying' which lies at the heart of (indirect) reporting. Of utmost importance is the paper's attempt at showing how 'insincere' reporting through linguistic manipulations—like topicalization—can transform social realities.

- 8 Salmani Nodoushan, M. A. (2015). Review of *Intercultural pragmatics*. *Pragmatics & Society*, 6(1), 152–156.

This is a review of the book *Intercultural Pragmatics* by Istvan Kecskes, published by the University of Oxford. The author expounds the views proposed by Kecskes, provides their merits, and compares them to rival views on pragmatics.

- 9 Salmani Nodoushan, M. A. (2014). Review of *Perspectives on linguistic pragmatics*. *Intercultural Pragmatics*, 11(4), 645-649.

This is a review of the first volume of the book series edited by Capone et al., and published by Springer. Dr Salman Nodoushan has reviewed the papers (i.e., chapters) in this book, and has let the readers get the gist of this bulky thick book which might otherwise repel them if they had to read it from cover to cover. Using this review, readers will easily decide which chapters they may want to read, and which ones they

may not.

- 10** Salmani Nodoushan, M. A. (2014). Review of *Perspectives on pragmatics and philosophy*. *Intercultural Pragmatics*, 11(2), 301-306.

This is a review of the second volume of the book series edited by Capone et al., and published by Springer. Dr Salman Nodoushan has reviewed the papers (i.e., chapters) in this book, and has let the readers get the gist of this bulky thick book which might otherwise repel them if they had to read it from cover to cover. Using this review, readers will easily decide which chapters they may want to read, and which ones they may not.

- 11** Salmani Nodoushan, M. A. (2013). Review of *Philosophical perspectives for pragmatics*. *Linguistik Online*, 58(1), 119-126.

This is a review of the book edited by Sbisà. Dr Salman Nodoushan has reviewed the papers (i.e., chapters) in this book, and has let the readers get the gist of this bulky thick book which might otherwise repel them if they had to read it from cover to cover. Using this review, readers will easily decide which chapters they may want to read, and which ones they may not.

- 12** Salmani Nodoushan, M. A. (2014). Speech acts or language micro- and macro-games? *International Journal of Language Studies*, 8(4), 1-28.

This paper begins with a description of the origins of the speech act theory, and the classifications of speech acts. Then, the author reviews different camps of thought which had a bearing on our current understanding of speech acts, and specifically focuses on Halliday's metafunctions, Isaacs and Clark's ostensible and genuine acts, Sperber and Wilson's relevance theory, Mey's conception of pragmemes, and Wittgenstein's concept of language games. He then puts these together in my general discussion to present his own view of speech acts which he sees as language micro- and macro-games. In his discussion of his own views, he suggests that any act of language use (be it semiotic, kinesthetic, proxemic, verbal, orthographical, or otherwise) is essentially a language micro- or macro-game. Finally, he describes his own model of 'language game constellations' which comprises language game sets, hierarchies, chains, and networks.

- 13** Salmani Nodoushan, M. A. (2013). The social semiotics of funerary rites in Iran. *International Journal of Language Studies*, 7(1), 79-102.

Speech acts find occasion in two different contexts: (a) interpersonal, and (b) social. While the aim of speech acts produced in the former context is to create a communicative effect, the speech acts produced in the latter context aim at creating a social effect. Building on a seminal work done by Capone (2010), this study addressed funerary rites in the Shiite population of Iran. This paper reports the results of the study and classifies the speech acts produced in Shia funerary rites into three classes of speech: (a) language addressed to Allah, (b) language addressed to the deceased, and (c) language addressed to the grieved relatives of the deceased. Samples of speech in any of these situations are provided and analyzed within the framework of conventional speech acts and pragmemes. Comparing Shia funerary rites and Catholic death rituals, the paper concludes that funerary rites function on two planes: (a) the psychological plane that aims at providing solace for the grieved relatives of the deceased, and (b) the

social plane that aims at enhancing collective social intentionality.

14 Salmani Nodoushan, M. A. (2012). Rethinking face and politeness. *International Journal of Language Studies*, 6(4), 119-140.

This paper addresses the concepts of face and (im)politeness from both first-order and second-order perspectives, and attempts at rethinking face, (im)politeness, and Face-Threatening Acts (FTAs). It suggests that each and every speech act is issued as a result of the interplay between self's intention and his motivation, with intention being the ignition, and motivation the fuel. Listing a number of features of speech acts, the paper further argues that FTAs must be redefined, and suggests the existence of Face-Attacking Acts (FAAs) as well as Face-Guarding Acts (FGAs)—but uses FAAs as a cover term for both. The paper also suggests a model for the description of FAAs/FGAs, and argues that they fall into four classes: (1) self-destructive hypothetical FAAs, (2) self-/other-guarding hypothetical FGAs, (3) other-destructive objective FAAs, and (4) self-/other-guarding objective FGAs. It then goes on to rethink the concept of (im)politeness, and suggests a model for politeness theory which entails a redefinition of politeness and impoliteness. It provides colorful examples and tangible evidence to relate (im)politeness to both context and collective pragmatic competence, and claims that action can be dominant or recess to speech just like dominant versus recess genes in biology.

15 Salmani Nodoushan, M. A., & Allami, H. (2011). Supportive discourse moves in Persian requests. *International Journal of Language Studies*, 5(2), 65-94.

This paper reports the findings of a study designed to investigate the types of supportive discourse moves employed by Persian speakers in their Requestive Speech Acts. 372 respondents took a Discourse Completion Test (DCT) with six scenarios ranging from formal to informal degrees of Perceived Situational Seriousness, and returned 2232 Requestive Speech Acts (RSAs). The acts were then analyzed according to models proposed by Færch and Kasper's (1989), Blum-Kulka, et al. (1989), and Scollon and Scollon (2001). Results, after analysis of the data, indicated that Persian speakers use external and internal discourse moves to negotiate face in RSAs. It was concluded that Perceived Situational Seriousness was the determining factor in the choice of the type and number of discourse moves in a given RSA.

16 Salmani Nodoushan, M. A. (2008). Persian requests: Redress of face through indirectness. *Iranian Journal of Language Studies*, 2(3), 257-280.

This paper reports the findings of a study designed to investigate the notion of indirectness in the speech act of requests among native speakers of Persian across different levels of Perceived Situational Seriousness. 372 respondents took a Discourse Completion Test (DCT) with six scenarios ranging from formal to informal degrees of Perceived Situational Seriousness (PSS), and returned 2232 Requestive Speech Acts (RSAs). The acts were then analyzed according to models proposed by Blum-Kulka, et al. (1989), and Scollon and Scollon (2001). Results, after analysis of the data, indicated that, in general, native speakers of Persian prefer conventionally indirect (CI) strategies when issuing requests. Social distance was found to trigger indirectness in requestive speech acts (RSAs); solidarity was found to enhance addressors' inclination towards directness in RSAs. It was further noticed that pragmatic knowledge (i.e., knowledge of the world and of each other that interlocutors share) resulted in Persian native speakers' inclination towards NCI strategies in RSAs.

- 17** Salmani Nodoushan, M. A. (2008). Conversational Strategies in Farsi Complaints: The Case of Iranian Complainers. *International Journal of Language Studies*, 2(2), 187-214.

In a study of the effects of complainers' sex, age, perceived situational seriousness, and social class on the use of conversational strategies in their response to complaining behavior of complainers, 465 subjects of varying age, sex, and social class were observed and tape recorded in spontaneous conversation by 25 field workers. The field workers also filled out a checklist that provided the data of the study, which were then input into two nonparametric tests: (a) Mann-Whitney U Test, and (b) Kruskal Wallis H Test. The results of data analysis showed that sex and social class caused the differential use of two conversational strategies whereas perceived situational seriousness caused the differential use of only one strategy. The results also indicated that age resulted in the differential use of none of the conversational strategies in questions.

- 18** Salmani Nodoushan, M. A. (2007). Conversational Strategies in Farsi Complaints: The Case of Iranian Complainers. *PhiN: Philologie Netz*, 39, 20-37.

This study aims at finding out whether Arabic learners of English (Emirati Females in particular) produce target-like compliment responses in English and whether pragmatic transfer can occur. Discourse completion tests (DCTs) and interviews were used to study the strategies employed when responding to compliments by native speakers (NSs) and Arabic non-native speakers (NNSs) of English. Findings suggest that Arabic (L1) expressions and strategies were sometimes transferred to English (L2). This study also indicates that Emirati female learners of English transfer some of their L1 pragmatic norms to L2 because they perceive these norms to be universal among languages rather than being language specific. It also indicates that Arabic NNSs of English have some misconceptions about NSs that affect the way they respond to their compliments. Some important cultural and pedagogical implications are discussed at the end of the paper.

- 19** Salmani Nodoushan, M. A. (2007). Politeness markers in Persian requestives. *The Linguistics Journal*, 2(1), 43-68.

In a study of the effects of complainers' sex, age, perceived situational seriousness, and social class on the use of conversational strategies in their response to complaining behavior of complainers, 465 subjects of varying age, sex, and social class were observed and tape recorded in spontaneous conversation by 25 field workers. The field workers also filled out a checklist that provided the data of the study, which were then input into two nonparametric tests: (a) Mann-Whitney U Test, and (b) Kruskal Wallis H Test. The results of data analysis showed that sex and social class caused the differential use of two conversational strategies whereas perceived situational seriousness caused the differential use of only one strategy. The results also indicated that age resulted in the differential use of none of the conversational strategies in questions.

Salmani Nodoushan, M. A. (2007). Iranian complainers' use of conversational strategies: A politeness study. *Iranian Journal of Language Studies*, 1(1), 29-56.

In a study of the effects of complainers' sex, age, perceived situational seriousness, and social class on the use of conversational strategies in their response to complaining

behavior of complainers, 465 subjects of varying age, sex, and social class were observed and tape recorded in spontaneous conversation by 25 field workers. The field workers also filled out a checklist that provided the data of the study, which were then input into two nonparametric tests: (a) Mann-Whitney U Test, and (b) Kruskal Wallis H Test. The results of data analysis showed that sex and social class caused the differential use of two conversational strategies whereas perceived situational seriousness caused the differential use of only one strategy. The results also indicated that age resulted in the differential use of none of the conversational strategies in questions.

20

Salmani Nodoushan, M. A. (2006). A sociopragmatic comparative study of ostensible invitations in English and Farsi. *Speech Communication*, 48(8), 903-912.

In their study in 1990, Clark and Isaacs identified five properties and seven defining features that distinguished between English ostensible and genuine invitations. To see if Persian ostensible and genuine invitations could be distinguished by the same features and properties, the present study was carried out. Forty five field workers observed and reported 566 ostensible and 607 genuine invitations. In addition, 34 undergraduate students were interviewed and 68 ostensible and 68 genuine invitations were gathered. Forty one pairs of friends were also interviewed and afforded 41 ostensible invitations. The results of the data analysis revealed that Persian ostensible invitations can also be distinguished from Persian genuine invitations by the features and properties identified by Clark and Isaacs.

21

Salmani Nodoushan, M. A. (2006). Greetings forms in English and Persian: A sociopragmatic perspective. *International Journal of Language, Culture, and Society*, 17. online.

In order to compare English and Persian greeting forms, a model of sociopragmatic contrastive analysis was used. The corpus used for the study comprised of Persian greetings used in naturalistic contexts and English greetings used in movies and other video or audio media. The analyses revealed two patterns for English greetings and 5 patterns for Persian greetings. The results and pedagogical implications of the study are discussed.

22

Salmani Nodoushan, M. A. (1995). *A sociopragmatic comparative study of ostensible invitations in English and Farsi*. Unpublished master's thesis. University of Isfahan, Iran.

Of late, linguistics has been trying to come up with a universal theory of language. Linguists, sociolinguists, and psycholinguists have focused on the different aspects of language. The sum of all their efforts has, no doubt, contributed to the developing field of Universal Grammar. However, the field calls for a good number of other research projects in the different languages of the world. As such, the present study was carried out with the aim of examining Farsi ostensible invitations in terms of the universals of pragmatics. To this end, 45 field workers observed and reported 566 ostensible and 607 genuine invitations. 34 undergraduates were interviewed and afforded 68 ostensible and 68 genuine invitations. And, 41 pairs of friends were interviewed and afforded 41 ostensible invitations. The data were then put to statistical tests: the comparison of ratios was carried out for the purposes of comparing the ratios of the two types of invitations (for any probable difference) in terms of the seven features that control their use in the English language; the chi-square test was also carried out to determine whether the type of invitation was dependent on such variables as the sex, age, and

social class of the inviters or not. The results of the data analysis revealed that Farsi ostensible invitations go by the universal norms that influence language use. It was also concluded that the type of invitation was dependent on the variables mentioned above.

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