1. Is 'to speak' the same as 'to communicate'? no.
2. Is 'to say' the same as 'to mean'? no.
3. Does communication only take place through words? no.
4. If we remain silent, can we still communicate something? yes.
5. When we speak, do we automatically communicate something? yes.
6. Are 'marked' (or even 'ungrammatical') sentences communicative? (e.g. Pizza tonight?) yes.
7. Do we select our words randomly? no (it depends on the context).
8. Is the word 'meaning' easy to define? It may be easy to define as a word but not as a term.

The difference between a word and a term. Term is more specific, word is more general, in the sense that when we talk about words, we're talking about the general vocabulary of a language. A term define something, but also words that are precisely used to define objects, people, events around us. That's why word are invented. Because they help us in the first place to talk about us and the world around us. They're invented to describe something. Words define something as much as terms. Terms are lexemes which are used in a specialized field to describe one concept and one concept only. There're no synonyms when terms are regarded in the sense that a term, in a specialized field, will define only one thing. Words, on the other hand, in a general vocabulary, can mean/identify many different things because there's not used in a specialized field; they're used in everyday communication. When we talk about terminology or the specialized field, we're talking about very specific definitions that can't be defined in any other way. Pragmatic is a specialized field, which is a subrange (sotto gamma) of linguistic, and so when we do pragmatic we can't use words interchangeably; we have a range of terms that identify phenomenas, strategies.

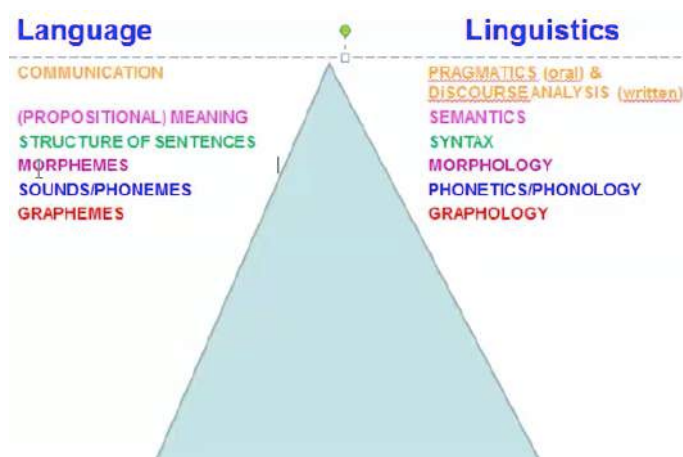Consider the following conversation:
A: Do you like my new dress, honey?
B: I like your shoes.

Do you think B likes the dress? B doesn't really like the dress.

There're no signs in this conversation that B doesn't like the dress; B doesn't say no, he actually says something positive. Yet what he says means that he doesn't like the dress.

When we talk about **umbrella terms** we're talking about a term that is wide ranging enough so that can encompass enough notions to have many other more specific terms included in itself. So both language and linguistic are an example of this; they are both umbrella terms.

Language		Linguistics
COMMUNICATION		PRAGMATICS (oral) & DISCOURSE ANALYSIS (written)
(PROPOSITIONAL) MEANING		SEMANTICS
STRUCTURE OF SENTENCES		SYNTAX
MORPHEMES		MORPHOLOGY
SOUNDS/PHONEMES		PHONETICS/PHONOLOGY
GRAPHEMES		GRAPHOLOGY

If we represent **language** like a pyramid we'll see that language is in fact an entity which comprises a number of small entities which taken together gives what define language. Language is made up of words, grammatical rules, sounds; all of this is important together because it allows the code to be used as a means of communication (to exchange information and getting in touch with other people). **Language and linguistics** are both umbrella terms because when we talk about language we're taking about graphemes, but also sounds/phonemes, morphemes, structure of the sentences (syntax) and propositional meaning*

(the meaning words have in addition; proposition is a term and it's the specialized variety of what is know in general English as literal meaning). Language is also communication. To each of these levels* in the language corresponds a branch in linguistics. So we have graphology that studies graphemes, phonetics and phonology that study sounds/phonemes, morphology that study morphemes, syntax that studies structures of sentences, semantics that studies propositional meaning and pragmatics (oral) and discourse analysis (written) that studies communication.

There's a difference between linguistic competence and communicative competence. **Linguistic competence** is the knowledge of the language as a code with its phonology, graphology, morphology, syntax. It's the knowledge of the formal system. The **communicative competence** is the knowledge of the strategies to use the language as a means of communication: cooperation, politeness, appropriateness, relevance.

"Because pragmatic data consist of everyday utterances, the first impression of pragmatics tends to be that it is really quite easy: the examples and the ways in which they are described seem to accord closely with our intuitions about everyday talk. But as time goes on, we realize that the underlying ideas in pragmatics are really very difficult indeed".

KNOWLEDGE OF L1 GRAMMAR IS IMPLICIT

Implicit vs. explicit knowledge:

1) Laura ha lett_ cinque libri in cinque.
2) Laura li ha lett_ in cinque giorni.

Everyone has an implicit communicative competence, at least in the language we are native speakers. Communicative competence is something we learn in time, which requires practice (learning foreign languages).

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Pragmatics and discourse analysis are functional approaches to the language, namely they are disciplines that study what the function of language is. They study the text (spoken, written etc.). The **text** is some kind of communicative interaction meant to convey some kind of communicative meaning.

1) *What has roots that nobody sees,*
Is taller than trees,
Up, up it goes,
And yet never grows?

It's a riddle. The answer is: mountain.
Now that we know the solution the riddle seems quite easy.

Riddles can be solved if you take each word at face values. Riddles can be only be solved if you focus on the literal meaning that words may have in the dictionary. They exploit the general working of our brain. The fact that the riddle deliberately activate the wrong associations between words makes them confusing.

2) Life is a journey. → It's figurative, it's a metaphor. Metaphors are usually used to explain something less concrete by analogy with something that is more concrete.

3) I'm so hungry I could eat a horse. → It's figurative, it's an hyperbole(i). It's an exaggeration.

A **polysemic word** is a word that has more that one literal meaning or more than one meaning that is accounted for in a dictionary. It's a word that has different lexical meanings within the same word class.

A: You need to make your **bed** before you go. B: I lost my ring while I was swimming and now it's probably buried in the **bed** of the river. → in both cases the word 'bed' belongs to the same category: noun.

C: My **phone** is about to die on me, I just know it. D: I need to remember to **phone** my doc to make an appointment. → the word 'phone' belongs to different category: one is a noun, one is a verb. Is it a lexical

verb or an auxiliary verb? lexical. Nouns and verbs do they belong to open categories or closed categories or lexical word categories or grammatical word categories? open.

Where is the polysemic word? in A/B.
What the phenomenon in C/D is called in linguistics? multiple membership.

Multiple membership is the situation when we have a word/lexeme that belongs to more than one word class. It's written in the same way but they're not the same words because has different meaning. Multiple membership is super common in English (ex: 'fast' can be both an adjective and a verb).

Riddles are among those text in which the literal (= propositional) meaning of words is (often) enough (sufficiente) to retrieve (recuperare) the intended meaning of the text itself (→ homonymy/polysemy). However, this is not true for many other text-types, starting with those texts using figurative language (e.g. figures of speech such as hyperbole, or metaphor).

The **prepositional meaning** of words is often enough to retrieve the intended meaning of the text. So there're certain text/communicative interaction in which the propositional meaning of words is all that we need. We just need the literal meaning of words and the intended meaning (the meaning that the source (fonte) of the communicative interaction, for ex the speaker, wants/intends to convey). In most communicative interactions, the propositional meaning of words is just the surface meaning but it does not overlap (non si sovrappone) to the communicative meaning that the source of the communicative interaction intends to convey (especially those that exploit figurative language such as hyperbole or metaphor).

However, even those texts which are not intentionally figurative often (= not always) show a shift between propositional and intended meaning:

A: Do you like my new dress, honey?
B: I like the color.

Hence, pragmatics takes into account the fact that speakers often imply more than what they say.

Sometimes, we imply more than we say even during interrogative interaction that are not intentional figurative. So when B says 'I like the color' means 'I don't like the dress'. However, B doesn't say 'I don't like the dress'. Yet when we read this we automatically conclude that B dislike the dress. B says that to not offend A, so A will possibly understand that the dress doesn't suit her well.

Even if a text is not primarily meant to exploit figurative meaning as, for example a metaphor, this doesn't mean that in a communicative context we sometimes don't mean more than what we say.

How it is that even when we are not using figurative speech (even we're not using figurative language) we can still imply, intend, suggest more than we can say? This is because language is something and does something else. For a point of view of what language is, language is a formal system, a conventional system with a number of rules that govern phonology, morphology, syntax and so on and so forth. What language does it's that it's used to communicate with the world around us. We study English in its function of means that we can use to communicate with the world around us.

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How can language be used as a means of communication? How can the English language be used to getting in touch with the rest of the world? It becomes a means of communication when it's used in context. Language can't be used as a means of communication unless there's a context in which any language can be used to communicate.

In general terms, Pragmatics studies the relation between language, meaning and context and focuses on language as it used by users in communication to convey their intended/communicative meaning, which, often (= not always), does not correspond to the propositional/literal meaning of their utterances (enunciati).

Language is used by people in communication, so in context, to convey their intended meaning (so their communicative meaning) to communicate what they want to communicate, which often doesn't overlap with the prepositional meaning of their utterances.

An **utterance** is a pragmatic unit of analysis, whereas a **sentence** is a syntactic unit of analysis. So one is a unit of analysis of a functional approach of the study of English and the other is the object of the analysis of a theoretical approach to the study of English. So a sentence is a graphological definition because to be able to study the structure of a sentence we try to written down. So a sentence is a sequence of word starting with a capital letter and with a punctuation mark which has a semantic meaning (propositional/ literal meaning) which observes the rules of semantics and observes the rules of morphology syntax. An utterance, instead, is a stretch of talk preceded and followed by a pause.

What do you want to eat tonight? → grammatical sentence.
Fish or meat?* → ungrammatical because there's no a verb to start with. There's no subject. They both* have semantic meaning. Here, the content/the prepositional meaning is clear because 'fish o meat' are all functional words. So they contain semantic meaning. Just like the example 'pizza tonight?' in which there's a noun** and an adverb**. Here there's two noun and a conjunction**. They are all lexical (open) categories**!
Fish* → ungrammatical.

Those sentences, which are not grammatical, can be communicative. We can use them in everyday life to communicate a message/a propositional meaning because if we only use functional words it doesn't work. I can still communicate a lexical meaning even though I am not using my syntax properly.

If this conversation was written these will all be considered sentences (1 grammatical sentence, 2 ungrammatical sentences). If this was spoken 'what do you want to eat tonight? fish or meat?' would be an utterance, and 'fish' would be the other utterance.

Context is a very multifaceted notion which has more than one facet, aspect and each of those impact on communicative interaction to a great extent. Context is the dimension that allows language to be used as a means of communication to convey a certain intended meaning.

"**Pragmatics** is the study of those principles that will account for (spiegano) why a certain set or sentences (e.g. Fred's children are hippies, and he has no children) are anomalous or not possible AND "pragmatics is the study of language form a functional perspective, that is, that it attempts to explain facets of linguistic structure by reference to non-linguistic pressures and causes" (Levinson S, 1983, *Pragmatics*, CUP, Cambridge). (non lo chiede)

"The term 'pragmatics' is now (1981) generally applied to the study of the relation between the language and its users (speakers and hearers), or more specifically, to the contextual conditions governing the speaker's choice of an utterance* and the hearer's interpretation of it*".→ there're more elements at play. Language* is one of those. But when we talk about users and contextual conditions we're no longer talking about language.

"Pragmatics is meaning in use (we're talking about context, situation) or meaning (we're talking about how language can be shaped by the situation so that meaning can be negotiated) in interaction".

"Pragmatics is the study of how people make sense of each other linguistically→ means how we use the language to get to know each other, to get in touch with other people and get to know them and allow them to get know us".→ however, communicating with someone is not the only way to make sense of them but it's one of the ways.

"Pragmatics is the systemic study of meaning by virtue of, or dependent on, the use (in virtù o in funzione dell'uso) of language. The central topics of inquiry (indagine) in pragmatics include implicature, presupposition, speech acts and deixis".→ so pragmatics studies how language is used either to convey meaning or, based on the circumstances, to negotiate meaning.

So pragmatics is the kind of discipline that would focus on, for example, the item STOP*.

A **morpheme** is the smallest possible unit that carries meaning. There're two type of morphemes: **bound** (like prefixes and suffixes, namely those morphemes that need to be bound to a free morphemes to be

useful) and **free** (that kind of morpheme that can carry meaning but also being of their own, as in the case of STOP). So if we take the word STOPPED we have the free morpheme STOP which conveys meaning and the bound morpheme -ED that conveys the meaning 'happened in the past'.

A **word** is something preceded and followed by a blank space. Words are prototypically found and analyzed in dictionaries. We have different types of words. We can have words that are just **roots** so they overlaps with the notion of free morpheme. So STOP is a word and it's a case that overlaps with a free morpheme, so it's a root. Then we can have **affixed** word; they're called affixed because are the combination of a free morpheme and one bound morpheme. Then we have **compounds** words; this are the result of two free morphemes being combined. For example, ICE-CREAM, ICE is a free morpheme, CREAM is a free morpheme. Then we have the so called **hyphenated** (con trattino) words, so for example, GOOD-LOOKING. There're different types of words and it really depends on how they're formed from a morphological point of view. But in general terms, a word is identified as a sequence of letters preceded and followed by a black space, at least in English.

A **phrase** is a part of a sentence, is made up by at least one word, and if it's just one word, that word will be the head of the phrase, because just like in the human body, you can live without a foot, a hand but you cannot live without a head. Otherwise, it will be made up by more than one word and they will revolve around the head, so they will be linked to the head, which within a certain sentence realizes a certain function. The function will depend on the single sentence, because the same form can perform more than one function, the same function can be performed by more than one form.

Is ICE-CREAM a single word or a phrase? It's both. It's considered to be a compound word because compound can either be physically attached to each other or separated but still they're considered to be united. So ICE-CREAM is perceived as one concept; so it's a word but also a phrase because it's a noun and nouns can be the head of noun phrases. In the sentence "this ice-cream is delicious", ICE-CREAM is a phrase, the head of the noun phrase is "this ice-cream". If the sentence is "let's go to that ice-cream place you like" ICE-CREAM in that case will be a noun, but no longer a head because it will be a noun pre-modifying another noun "place" which act as the head of the noun phrase "that ice-cream place".

How would you define the item STOP*? It's a morpheme (a free morpheme), so it's a word (so it's lexical), so a phrase (because it's able to be the head of a phrase). It can also be a sentence (because in English we can have single word sentences if the word in question is a verb). For example, STOP! is an imperative and a sentence but it's also an utterance (because you get the communicated meaning, the intended meaning). In fact it's one of the most used utterances in the word. Stop sign is a conventional sign that has a conventional meaning that was agreed upon (concordato) and accepted. We know that that sign in a certain context is meant to convey a very specific intended meaning. We agree with that intended meaning as members of a community that agrees with that intended meaning, and we behave accordingly. Communication is so powerful that we behave in a certain way without even questioning.

So it's what pragmatics does, it deals with phenomena like STOP taking in consideration the relationship between language, meaning and context. It studies the relationship between language, meaning and context.

There're different types of meaning: **prepositional** meaning, **figurative** meaning, **implied** meaning, (like in the case in which B says "I like the color" and implies he does't like the dress), **intended** meaning - is the meaning that the speaker intends to convey and then they might choose whether they want to express their intended meaning in a way which is prepositional (so I say what I intend to say) or which is implied (so I say something but I imply something else). So sometimes intended meaning will be the same as propositional meaning, other times (depend on context) will overlap with implied meaning - **perceived** meaning is how the hearer chooses to interpret my intended meaning - sometimes we say something and we have a certain intention but the other person completely misunderstand. It's an example of divergence between intended meaning and perceived meaning.

The word in a text are often not enough to understand its communicative meaning. Very often (but not always, see riddles), in order to be able to grasp the intended meaning of an utterance, or of a series of utterances, we need to know the context of a communicative exchange.

How do we know what kind of meaning are we dealing with? Depends on the context, thanks to the dimension that turns language from a code into a means of communication. The dimension that allows us

to effectively take this conventional formal system and use it for a specific function that is communicating with someone else.

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A: Door! → Can you think of a meaning? close/open the door, watch out of the door, mind the door, pay attention to the door, hold the door, maybe someone is knowing on the door…

*A: Door! → A intends: can you open the door?
B: I'm in the bath! → B intends to convey: I cannot open the door right now because I'm in the bath.
A: OK! → A intends to say: I see that you cannot open the door, I'll go my self.

This is a conversation where we have one meaning from a propositional point of view and a completely different meaning from the intended point of view. Pragmatics studies what allows these two people to communicate the way they are and allow us (people who are not in this situation) to interpret this conversation as it is meant to be interpreted. And we all do that thanks to context.

Let's start investigating **Meaning in Context**:

1) **Physical and social world**: bilocation does not exist; it is often not 'socially acceptable' to open the door wearing a towel.

2) **Socio-psychological factors influencing communication**: 'I can't open the door wearing a towel'; 'This is my well-deserved bath, I'm not moving for the world', and so on.

How did we get to this interpretation? Because being communication something that we do automatically, our brain, the moment we're faced with any kind of communicative interaction, gets activated right away. So the moment we're faced with some kind of communicative interaction our brain starts working, starts interpreting meaning based on the context, based on what we know, not only about the words which are explicitly said, but anything which surrounds that communicative interaction. So for example, in a conversation like the one above we automatically took in consideration the physical and social world we live in 'cause bilocation doesn't exist. With regard to social conventions, you usually don't go the door naked or just wearing a towel. You have some kind of social code you need to adhere to (attenerti) and you learn to adhere to as you grow up, which suggest, for example, that unless you are 100% sure of who the person outside the door is and you have a close personal relationship with that person, you won't open the door naked, wet o wearing a towel.

First and foremost, we're humans, and so we have socio-psychological and emotional factors that are constantly playing. So for example, in the case above, beside taking into consideration the fact that it is not socially acceptable to open the door wearing a towel, you're also aware that different type of people exist, some of them are very easygoing and some of them are absolutely shy (probably B is one of those), some of them are body shy while others are so confident in their bodies that they just don't care.

3) **Time** (in this case, related to physical and social constraints): while having a bath.

4) **Place**: home. (of both?)

Then take into consideration the factor of time which in turn is related to physical and social constraint (vincoli). If you're doing something you can't do something else at the same time. So 'I'm having a bath' could be also interpreted as 'not only I can't go because I'm someplace else, but also because I'm doing one thing' and we need to do one thing at a time in this world.

Do you think just one of them lives there or both of them? We don't know. We can conclude, however, because of the bath thing, that they have some kind of personal relationship and close relationship because 'I wouldn't take a bath with a stranger in the house'. Taking a bath is one of the most vulnerable states we can put ourselves in, so we only do that if we know there's someone outside that door that will be respectful, that we can trust, so it can be a close friend, a room mate, a sibling, a parent, a child, a romantic partner, a close cousin but it won't be a postman. So automatically we are brought to think about home, shelter of both of them.

Therefore, in this specific example*, the interactants communicate more than what their words say.

A: Door! = Go open the door!
B: I'm in the bath = I can't/won't, because I'm having a bath!
A: Ok! = I see, I'll get the door myself then.

This interaction can be rewritten or interpreted as 'Go open the door!', 'I can't/won't, because I'm having a bath!' and 'I see, I'll get the door myself then'. **How is this possible?** Easy response could be because meaning is never or should never be interpreted outside context. The easy answer is because context allows us to allow any language to become a vehicle to communicate (not only to speak).

How is this possible? Because when we communicate and we analyze communication (we do pragmatics and discourse analysis)…

A) **Speakers's meaning→** based on **assumptions of knowledge**, namely hypothesis based on factual evidence or on previous knowledge shared by both speaker and hearer: the speaker constructs a message which has an **intended** meaning which, very often (= not always!), is **implied**.

B) The hearer **interprets the message** and **decodes its implied meaning, if any**; (when this is not done, misunderstandings take place!).

C) Their decoding of the message leads them to **formulate further assumptions and test them through their own utterances**, and so on and so forth.

When we're talking about verbal communication and also non-verbal communication, artistic communication, the kind of communication that only humans can be involved; when we're talking about communication involving humans the first thing to consider is the **participants**. There's a **speaker** and a **hearer** (this is a very basic distinction, there can be more than one speaker or more than one hearer). Even the roles of speakers and hearers aren't fixed, in general, the communicative interaction starts with speaker meaning because an individual (or more than one) kick starts the conversation or the communication, the communicative event. Someone who's never been exposed to pragmatics would think that's the real beginning, it's NOT. It never is because speaker's meanings (door! = the beginning of the communicative interaction) is always based on assumptions of knowledge, namely on hypothesis which are based on factual evidence (so for example the situation around us) or on previous knowledge which is shared by both the speaker and the hearer. Which might also imply the speaker being aware of the lack of shared knowledge. Speaker's meaning is never the beginning, it's already based on every single thing the person kick starting the communicative interaction knows about this world and how people usually interact. So the speaker construct the message to convey the intended meaning (so what he actually want to convey) based on these assumptions and very often this intended meaning is implied.

So one this happened, and the speaker's meaning has been conveyed (explicitly or implicitly) the balls pass to the interlocutor. So the hearer will interpret the message (based on assumption of knowledge etc.), decode the message, included the implied meaning (if there's any). When this is done, either misunderstandings takes place, that's just part of the hearer's meaning. Communication is a choice, we can't force someone else to communicate. So they could actually misinterpret or they could choose to misinterpret, thereby signaling that they are really not interested in communicating with us. What the hearer's meaning imply is that once the hearer replies the speaker will formulate further assumptions based on that reply, and the process goes on and on. So I convey a message, based on my assumptions, you my hearer decode my message on another sort of assumption and you will convey your meaning. I will therefore interpret that meaning based on further assumptions and I will reply with another message and then you will have to decode that one as well and so on.

Contextual element(s)	Underlying Assumptions	Intended/Implied meaning	Utterance
SOUND → KNOCK AT THE DOOR	Someone is knocking at the door. It is probably for you/I'm not going this time, I always do!/etc	Go open the door!	A: Door!
	I know it's for me/I know you always get the door/I know I should go this time/I know you want me to get the door	However, I can't/won't, because I'm having a bath!	B: I'm in the bath!
	Oh, ok, I get that you can't open the door while in a bath.	I see, I'll get it then.	A: Ok!

- These columns reconstruct the steps which precedes what's actually said. So, first step, there's some kind of contextual situational element: someone's knocking at the door. A makes an underling assumption. The intended meaning, based on these assumptions, which happens to be implied, is 'go open the door'. The utterance that A will choose to verbalize all of this is 'door'.
- When B hears this utterance the process starts all over again. B makes assumptions. B chooses to verbalize the underlying assumptions and intended/implied meaning with an utterance that will convey both that B cannot go but also why B can't go.
- An so on for the last step…

Notice that the moment we actually speak is the last in a sequence. When we speak it's already the end of a process that will kick start another process but a whole process that goes on in our brains is already taking place when we verbalize. All of this is possibile and explainable starting from context which signifies three related distinct notions, so when we're talking about context in general we're talking about all of this. When we want to be specific we will pre-modify because for context we talk about co-textual context/co-text, background knowledge context/knowledge of the world (KOW) and situational/communicative context.

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We distinguish three related yet distinct types of context:

1) **Co-textual context/co-text**
2) **Background knowledge context/<u>knowledge of the world (KOW)</u>**
3) **Situational/communicative context**

The 3 types, TOGETHER, make up the context of communicative exchanges.

When we're talking about context we're actually talking about 3 related yet distinct types of context that interact all the time to provide what is usually loosely defined as the context of the communicative exchange.

The **CO-TEXT** is the context of the text itself: it is constituted by linguistic information, namely the words/ sentences/utterances which constitute the whole text and come before and after the utterance we are producing/decoding/analyzing. The difference with the other two types of context is that the situational and background knowledge contexts include non-verbal/non linguistic (e.g. social) elements.

The co-text is the one type of context with dealt with the most so far (trattato di più finora). When we're talking about co-text we're talking about the context of the text itself. The co-text is the only one which exclusively contains linguistic information, linguistic signals. So the co-text is basically every utterance, sentence, word, linguistic signal that has been used before asserting utterance in a communicative exchange and every linguistic signals that will be used after a certain utterance in a communicative interaction. In the case of co-text you only take into consideration all the linguistic signals that come before and after a certain utterance in a communicative exchange.

B: I'm in the bath! A: OK! → this is the co-text of A: Door! and viceversa.

If I change the co-text everything changes:

A: Door! → its intended communicative meaning is be careful/watch out!
B: Oh my gosh, thank you! I hadn't realized there was a glass door!
A: Yeah, I could see that!

A change in the co-text implies a change in the whole communicative exchange and in the intended meaning of utterances (even of the same utterance!)

The **KNOWLEDGE OF THE WORLD** is the knowledge about how things usually go in the world which we update with every new experience we make; it is stored in our memories and helps us fill in the missing links in communication.

The **KOW** is basically the knowledge, the whole array (serie) of notions that is stored in our brains about how things usually go in the world. It's potentially endless and it's constantly being updated because the more we grow up, the more we learn, the more we grow up, the more we age, so the more we forget. So there are notions that we forget and new notions that we acquire and then sometimes notions that we had forgotten came back and new notions that we have acquired get updated somehow. So a knowledge that is constantly shifting. An example of constant update is the learning of new words in our second language. This notion is extremely important because it does provide a lot of informations that allow us to fill the missing links in the communicative exchange (= bridge the gap between what is said and what is implied). It's also important because is related to the notion of expectation (aspettativa). So the more we learn about something the more our expectations about that something become structured and solid. The background knowledge is both situational and also cultural and social.

When we talk about knowledge of the world, we're actually talking about something that means to be further specified because we actually distinguish between two types of KOW:

1. **ENCYCLOPAEDIC/CULTURAL**: open-access knowledge shared by the members of the same group or community (which may vary in size!), acquired through school, books, TV, radio, cinema, the internet etc.

2. **(INTER)PERSONAL**: knowledge acquired through previous conversations and social activities, which includes personal knowledge about the interlocutor; it is the knowledge, different and unique, that each of us possesses.

The **encyclopaedic KOW** is the kind of open access* (something to which, in theory, everybody has access to) knowledge that is shared by the members of the same group/community. It is open access because it can be acquired through open access sources of information (school, books, TV, radio, cinema, the internet etc.).

The **(inter)personal knowledge** is the knowledge that each and everyone of us, as people/individuals, develops in time as we grow up. It's something that we learn through basically social activities or even personal activities and therefore it might include interpersonal knowledge about the interlocutor. That's the knowledge that is different and unique that each of us possesses as individuals. So it is the psychological/emotional knowledge, it's the knowledge that we have for simply being us. It's a knowledge that nobody has a part from us. Interpersonal knowledge is closed access* because it's literally locked into our minds, hearts, and unless we unleash (liberare) that knowledge by sharing it with the people we want to share it with, no one will ever know about it.

The more two people happen to share in terms of background knowledge, the easier will be for them to communicate. The closer the people are, the more they share, the more they know about each other, in theory, but in practice there's always our personality/our personal selves and our public selves. So there are pieces of our KOW that we share with one category, our personal relationships and with other categories (like our professional relationships).

TO BE, OR NOT TO BE
THAT'S A COPULA AND ITS NEGATION

The joke is all related to background knowledge, encyclopaedic knowledge. Which is the joke? Subversion (capovolgimento) of expectations. The explanation of the sentence through grammatical words. Why is the explanation of the sentence through grammatical words the punchline (battuta finale)? Why does it make it funny? What is the expectation? It's associated with Hamlet. When you hear 'to be or not to be' you expect 'that is the question' to follow. Only people who share this notion of grammar/who have knowledge of English linguistics can understand the joke. The fact that instead of replying 'that is the question' this person replies 'it's a copula and its negation', which is the grammatical explanation instead of the very famous sentence in the literary work. In this way, we can share the interpretation and possibly (it's also a matter of personality) the appreciation.

Generally speaking, **SITUATIONAL/COMMUNICATIVE CONTEXT** is the situation where the interaction is taking place at the moment of speaking, and includes non-verbal and extra-linguistic information.

It's represented by the situation where the communicative interaction take place but 'situation' is another umbrella term because doesn't exist such a thing as 'situation'. 'Situation' is one of those abstract nouns that doesn't exist and that's made up by a number of composing elements. It's important underline that while the co-text includes only linguistic information and the background knowledge of the world includes social, personal and cultural information, the situational context represent the situation around the communicative event which includes verbal, non-verbal and extralinguistic information.

The situational context is made up of a number of **contextual variables*** which affect speakers and communicative exchanges:

1) **Topic**
2) **Setting**
3) **Participants**
4) **Medium**

(+**text type, purpose, channel**, etc.)

One we're talking about situational context we're talking about an umbrella term made up of a number of elements that we define as variables. We define them situational variables because if even just one of them varies then the whole situation changes and the communicative event will change as a result. The situational context is made up by four main variables and a number of minor variables that constantly interact with each other to create the situation around the communicative exchange.

They're always present at the same time.*

The **topic of conversation** may affect lexis, grammar and style (and whether we can communicate at all→ taboo topics)

EX: legal documents→ long and complex clauses, repetitions, clarity (no ambiguity), formal language etc. [→ topic often overlaps with purpose (clarity) and text-type (formal document)]

The **setting** may affect language/communication in a variety of ways:

• **Time**: (diachronic) if you are to read Chaucer, you need to read middle English→ you need to also be able to use the language in a way which is diachronic; (synchronic) lesson VS office hours;

• **Place**: church, at home etc. It influences the concepts to be expressed (if any) and the type of language employed.

Cf. This is hardly the time and place to talk about it.→ certain communicative interaction are only possible in certain settings, when the time is right and when the place is right.

The **topic** is the topic of conversation, the subject of conversation. So what it is we're talking about. Topic replies to the question 'what'. The topic can influence the communicative interaction and the