

Some Psycho - pragmatic Bases of Faulty Inference with Reference to some Religious Teachings

**بعض الاسس النفسية – التداولية للاستنباط
الخاطئ مع الاشارة الى بعض التعاليم الدينية**

Emeritus Prof. Dr. Riyadh Khalil Ibrahim

استاذ متمرس دكتور رياض خليل ابراهيم

Imam Ja'afar al-Sadiq University College of Arts.

جامعة الامام جعفر الصادق (عليه السلام) / كلية الاداب

Asst. Prof. Dr. Younis Ibrahim Banywies

استاذ مساعد دكتور يونس ابراهيم بني ويس

Imam Ja'afar al-Sadiq University College of Arts.

جامعة الامام جعفر الصادق (عليه السلام) / كلية الاداب

Abstract

The current study attempts at investigating some psycho-pragmatic bases of faulty inference in language communication among interlocutors. It sheds lights on an all-pervasive phenomenon in the modern civilized world. Owing to the rapid advances in the technical, social and educational aspects of life, there exists an urgent need for efficient communication to bridge the gap between the sender and the receptor. A reference is made to some Quranic and Christian traditions in addition to the all-pervasive statement of Al-Imam Hassan Al-askari which summarize the whole field of politeness principles in communication thousands of years ago.

This study proposes two main bases for faulty inference: the first is pragmatic which relates to the effects of the speech acts, such as: Implicature, politeness, goal conflicts and absence of amicable disposition whereas, the second is psycholinguistic which, relates to the differences in the structure of human brain, memory deficit and the communicative abilities of the individuals.

..... **Prof. Dr. Riyadh Khalil/ Asst. Prof. Dr. Younis Ibrahim**

1. Introduction

The second millennium has witnessed rapid developments in technical, social, political and educational aspects of life. This has made communication among interlocutors more demanding on the local and global levels. In any communication process, people have various intentions, various speed for information processing, and various personal patterns. Therefore, faulty inference in language communication becomes pervasive and inevitable.

According to Milory (1984), faulty inference is a sort of misunderstanding that results from the differences between the inferences, which conversationalists draw from a given utterance, rather than the differences between the semantic structures related to the same utterance. This indicates that faulty inference is mainly a pragmatic phenomenon rather than a semantic one, as meaning does not exist in words, but in the users of these words (Tannen, 1990). It can also be viewed as a psycholinguistic phenomenon that relates to the mental capabilities of participants in the communication process.

The study, thus, proposes two main bases of faulty inference, the first is pragmatic covering some pragmatic notions such as: Speech acts, Implicature, Politeness, Goal-conflict, Absence of amicable disposition and adaptation. The second is psycholinguistic that relates to the brain structure, memory span and comprehension differences in the mental abilities of people, which belong to various factors, such as: age, gender, education and family patterns.

2. The Pragmatic Bases

It seems that most cases of faulty inference have a pragmatic basis. People vary in their communicative performances, which leave the door open for multiplicity and flexibility in the meanings inferred. Communication is described as an “Inferential Game” in which the communicators try their best to infer the intended meaning from a host of contextual clues, views and purposes in the following sections some of the pragmatic bases of faulty inference will be discussed.

2.1. The Effect of Speech Acts

Austin (1962) is responsible for the development of speech act theory in linguistics. He draws the attention to the fact that by uttering words we are doing or performing some actions. A speech is defined, thus, as “a communicative activity, defined with reference to the intentions of speakers while speaking and the effects they achieve on listeners” (Crystal,

1991:323). Hence, on any occasion, the utterances produced will not only

convey information but also perform some action. There are three related acts: the locutionary act, which is the basic meaningful linguistic expression or the act of saying something; the illocutionary act, which is the communicative force of an utterance or the intention of the speaker; and perlocutionary act which is the effect of the speech act on the listener. Speech acts could be either direct or indirect; when there is a direct relation between the structure and the function of an utterance as in “Open the door”, we have a direct speech act, but when the relation is indirect between the utterance and its function as in “Would you please open the door” then we have indirect speech act. Direct speech acts cover commands and orders, while

Some Psycho – Pragmatic Base

indirect speech acts cover polite requests (for details see Yule, 1996). The salient effects of speech acts used in communication are evident in the following pragmatic notions.

2. 1. 1. Implicated Utterances

In everyday interaction, some utterances are explicit while others are implicit; the latter requires a careful interpretation on the part of the interlocutor. Grice (1975) makes a distinction between what is said on the face value of the utterance and what is implicated or the additional meaning of words. He calls this additional meaning conveyed beyond the ordinary meaning of words. He calls this additional meaning ‘implicature’, then two types of implicature are proposed; the conventional implicature which refers to the conventional meaning of the words used, whereas, conversational implicature refers to “something which is left implicit in actual language use” (ibid: 44). To avoid faulty interpretation of implicature, the communicators must appeal to the “cooperative principle” which states, “Make your contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged” (ibid: 45).

To achieve cooperation in conversation, we need to observe four Maxims: viz, quantity, quality, manner and relation, as in the following example: Father: Where is your car?

Son: It is in the garage.

Here, both the father and the son have observed the four Maxims, in that, the son has observed the first maxim ‘quantity’ in giving the right amount of information, the second maxim ‘quality’ in being truthful, the third maxim ‘manner’ in giving a clear answer, and the fourth maxim relation’ in being relevant by answering his father directly.

Flouting any of these maxims will result in faulty inference, thus flouting the maxim of ‘quantity’ means supplying insufficient information which hinders correct interpretation. Likewise, flouting the maxim of ‘quality’ means that the listener’s interpretation of the message will be based on false information, which leads to incorrect inference.

More concrete evidence of mutual cooperation between the interlocutors comes from prophet Moses (Peace be upon him ‘PBUH’) in his story with his people, when he prays Allah to grant him the inspiration for producing easily understood words to convince his people, as in the following Quranic verse:

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي * وَبَسِّرْ لِي أَمْرِي * واحْلُلْ عُقْدَةً مِّن لِّسَانِي * يَفْقَهُوا قَوْلِي﴾

﴿ طه : 28-25 ﴾ .

[Musa (Moses)] said “O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness) “And ease my task for me; And loose the knot (the defect) from my tongue. “That they understand my speech’ (Al-Hilali and Khan, 1417: 416). Also, in another verse:

﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ﴾

﴿ القصص : 34 ﴾ .

“And my brother Harun (Aaron)- he is more eloquent in speech than me. Verily I fear they will belie me”. (ibid: 520)

Thus, to avoid faulty inference in communication the communicator should be eloquent, clear and direct in his speech.

2. 1. 2. Tact and Politeness

The term tact refers to “adroitness in dealing with others or with difficulties arising from personal feeling” (Swannell, 1992: 1113). It is frequently associated with social adequacy or adaptation to social norms and regulations. It also refers to any person who possesses an intuitive perception to say or to do the right thing in the right situation. Politeness is a catch-all term referring to polite social behavior in a specific culture, complying with acknowledged rules of etiquette, modesty, generosity and tactfulness.

The important notion in politeness is that of ‘Face’ which means public self- image of the individuals among their social surroundings. Thus, politeness in communication is showing awareness and respect of another person’s face (Yule, 1996: 60).

Yule believes that there are two types of face: negative face which refers to the case of being independent, having freedom of action, and not to be imposed on by others, whereas, positive face refers to solidarity, friendliness and sharing common interest, (ibid: 61)

In this connection, Luqman’s advice to his son in the Glorious Quran reminds us of the supreme importance of politeness:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

﴿ لقمان : 18 ﴾ .

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster” (Al-Hilali and Khan, 1417: 551). Hence, observing politeness whether in verbal or non-verbal social behaviors, will avoid the risks of faulty inference in

..... Prof. Dr. Riyadh Khalil/ Asst. Prof. Dr. Younis Ibrahim

communication. It appears that there are two essential requirements for politeness, viz, “No criticism” and “No interference” because people like to be agreeable, as they dislike interference and imposition on their social liberty. There are two other notions associated with politeness, viz, modesty and prudence as in the following speech reported on the authority of Imam Al- Hassan Al-Askari (PBUH):

«واعلم أن للحياء مقداراً فإن زاد عليه فهو سرف ، وإن للحزم مقداراً فإن زاد عليه فهو تهور، واحذر كل ذكي ساكن الطرف ولو عقل أهل الدنيا خربت»

(Hilli, 2001:190).

“Let it be known to you that there is a limit for modesty the excess of which is lavish. There is also a limit for prudence the excess of which [imprudence] will ruin everything. If the worldly people were wise enough, they would not attach as much importance to this world”, (ibid).

Politeness is culture-specific phenomenon, as social expectations vary from language to another. According to Koksal (2004: 634), “German speakers seem to be significantly more direct, or less polite than English people”.

As for the English speakers, the use of the address term may be neutral, when the addressee’s title is unknown to the addressor, but in French, it would be impolite to drop the address term. Therefore, in English, it is possible to say either “Good morning” or “Good morning, Sir, Miss...”, while, in French it is impolite to say “Bonjour, Merci” or “Pardon” without using an address term (Wardhaugh, 1990:261).

2. 1. 3. Absence of Amicable Disposition

In a normal communicative event, the participants are supposed to offer an ample space for friendly feeling, and a tendency towards showing good will and coordination. This can be attained by minimizing the expressions of ambivalent utterances and maximizing the expressions of faithful utterances. As ambivalent utterances confuse the listener in choosing the right interpretation for being potentially implicit and charged with the risk of faulty inference.

Deception and equivocation in the interpersonal communication create hostile disposition. Sillars (1988: 86) believe that people often resort to deception or equivocation in order to “preserve harmonious relation, prevent recrimination, maintain personal privacy, or avoid being pinned down in an argument”. In the Glorious Quran, Allah warns people to avoid mixing messages as in:

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾

﴿آل عمران: 71﴾

“O people of the Scripture (Jews and Christians) Why do you mix truth with falsehood and conceal the truth while you know”. (Al-Hilali and Khan, 1417: 81). Straight forward messages can be correctly inferred, whereas contradictory and evasive messages are often wrongly inferred. Likewise, pre judgment suspicion and conflicting goals are among the most powerful triggers of faulty inference in language communication. People often tend to preserve communicative events that conform to their disposition and emotions. In the Glorious Quran, Allah addresses people to avoid some bad traits that will destroy their human relation as in:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا﴾ ﴿الحجرات: 12﴾ .

..... Prof. Dr. Riyadh Khalil/ Asst. Prof. Dr. Younis Ibrahim

“O you believers! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another”. (Al-Hilali and Khan, 1417: 700). In the same context, Allah addresses Jesus (PBUH) through Shiite narrations:

«يا عيسى ليكن لسانك في السر والعلانية لسانا واحدا وكذلك قلبك احذر نفسك وكفى بي خبيرا لا يصلح لسانان في فم واحد ولا سيفان في غمد واحد ولا قلبان في صدر واحد وكذلك الأذهان» (قائموا: 2004:297).

“O Jesus! Your tongue must be a single tongue in secret and in public, and likewise your heart. Verily, I warn you of yourself, and I suffice as the All- aware. It is not proper for there to be two tongues in a single mouth, nor two swords in a single scabbard, nor two hearts in a single breast, and likewise two minds”. (Qa'im, 2004: 296). This is exactly reflected in the Glorious Quran when Allah addresses prophet Mohammad (PBUH):

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ ﴿القيامة: 16﴾ .

“Move not your tongue concerning (the Quran, Mohammad PBUH) to make haste therewith” (Al-Hilali and Khan, 1417: 800).

It is evident that amicable disposition in communication is a regulative matter, which should be deeply rooted in the morals or ethics of the individuals. Thus, faulty inference may result not only from the lack of friendly manners, but also from suspicion, hasty judgements, double-talk, and ambiguity.

On many occasions, we base our judgements of others on what we see or hear from them, which is favorable to our predisposition. However, our perceptual abilities, being limited, often misguide us, that results in assigning others traits we think

Some Psycho – Pragmatic Base

them to possess, but which actually are not real. (Berelson and Stiener, 1964).

Mutual understanding in any communicative interaction imposes on the participants many rights, obligations and expectations, which should be respected and continuously revised according to the change of context.

3. Adaptation in Communication

Verschuereen (1987 & 1999) offers a wider perspective to pragmatics, which embraces the completely human behaviour, viz, assumptions, principles, mechanism, motivations and the effects of language use. He believes that an adaption theory, as a theory of language use, can embrace such a perspective.

The notion of adaption has its roots in Darwin's biological theory of 'The Origion of Spilicies' (1859) and its notion of 'Natural Selection' and "Conflict of Survival". Natural selection is dependent on the phenomenon of adaption, as there is no difference between saying that a being who wins the battle of competition is the best to survive, and saying that he is the most adaptive being with the environment. (ibid). The extension of this biological theory to social sciences does not mean that language is biologically oriented, but it is culturally transmitted, for Verschuereen language is viewed as "one of the ranges of adaptive phenomena in the interaction between those organisms and their 'environmental' conditions of life". (bid: 1999:266).

Versheuren theory is an attempt at understanding "the functioning of language in its full complexity" (ibid: 55). Using language for Versheuren is consistently making linguistic choices, consciously or unconsciously at the phonological, syntactic, semantic and pragmatic levels. The process of making choices depends mainly on three hierarchically interrelated

notions: variability, negotiability and adaptability. Variability refers to the possible choices the language user may have access to. These possible choices are not fixed under any circumstances, but synchronically changeable with the communicative needs and thus, they are generative. Negotiability implies that the choices are governed by highly flexible principles and strategies, and not by mechanical form-function rules. Adaptability refers to the fact that people make choices to satisfy their communicative needs, and these linguistic choices affect and got affected by pre-existent circumstances.(ibid: 58-61).

Linguistic adaptation can be best understood by appealing to four angles, which are the necessary components of a comprehensive pragmatic view of a given linguistic phenomenon.

These angles include: objects of adaption, levels of adaption, dynamics of adaption and the salience of adaption. For the purpose of the present work, we shall be restricted to some factors, which affect speaker/hearer interpretation of linguistic messages. These factors include the mental world, which is motivated by the choices the utterer and the interpreter make during producing and interpreting a message. These choices are changeable and conveying aspects of personality, emotions, beliefs, desires, motivations and intentions, which are, in turn, coloured by dimensions of formality, specificity, assertiveness, power and respect. (Arndt and Jenney, 1987). The social world covers such notions like institutional power, superior knowledge, social rank, ethnicity, race, level of education, age and gender. The physical world includes the spatiotemporal deixis, i.e, the ways the language users can anchor the physical world in their linguistic choices. (Levinson, 1983).

However, misadaptation may occur when there is a pragmatic failure to understand a specific message. The pragmatic failure in

Some Psycho – Pragmatic Base

communication is attributed either to the speaker for bad pronunciation and bad dialect, or to the hearer for missing the signal, bad command of linguistic knowledge and bad command of contextual variables, or both the speaker and the hearer are responsible for the pragmatic gap, which results in mutually based failure. The pragmatic gap in faulty inference can also be overt and manageable, or altruistic, playful, or nonaltruistic (teasing, punitive, self-protection, embarrassing and malicious). (See Grimshaw, 1982, and Yus, 1999).

4. The Psycholinguistic Bases

Humans differ in their mental abilities due to various factors, such as: age, education, gender, etc. that result in variations in cognitive performance and language processing. Humans also vary in the morphological structure of their brains and the speed of processing information in their memory.

These factors are supposed to be among the triggers of the faulty inference in language communication.

4.1 Brain and Memory Variations

Recent research reveals a remarkable variation in the size of human brain between males and females. The male brain is found to be about (100) grams heavier than the female brain. Thus, the volume of gray matter is greater in female brains than in male brains, but the opposite is true with respect to white matter. This being so, then women are found to possess higher skill in multitasking, while men perform better at one task at time (Ankey, 1995).

However, more recent study on the size of brain reveals that while the brain represents 1145th of the body's weight in human, it represents 1140th in mice brain, and 1125th in marmosets. Therefore, there is no concrete evidence that the ratio of the brain

to body weight provides a clue to species intelligence. (Myers, 2001: 39).

A more useful clue to the mental ability comes from the brain's structure, in humans, as opposed to other mammals, the brain processes more information, enabling us to act with foresight. Kimura (1992) and Myers (2001) maintain that in human, males outperform females in mental rotation tasks, such as, line-judgment, mathematical reasoning, etc, whereas, females outperform males in perceptual speed, finger skills, verbal fluency, etc.

Brain damages, especially in language-related areas, leads to various degrees of impairment in language comprehension abilities. People with right hemisphere damages of the brain face difficulties in inferential processing and pragmatic interpretation of spoken or written discourse. Nevertheless, left hemisphere damages are found to have greater effects on males verbal abilities as compared to females (McGlone, 1977 and Topkins, 1995).

Memory deficits also play a major role in the speed of language processing, as immediate recovery of the correct interpretation; requires the hearer to retain the propositional content of utterances till the context disambiguates all the lexical items. Loftus et al (1992) maintain that the individual variation in memory is attributed to four factors: age, occupation, educational level and gender. In general variation, for instance, women perform better than men in remembering words. Men are found to perform better than women in tasks that involve maintaining information in short-term memory, while, women perform better in tasks that involve rapid retrieval from long term memory. This is, according to Myers (2001) that short-term memory tends to preserve verbatim content, whereas, long-term memory tends to preserve meaning.

4.2. Variation in Linguistic and Communicative Competence

Within the framework of Chomskyan theory, linguistic competence refers to the unconscious knowledge about the sounds, meaning and syntax of the language stored in the native speaker's mind. This knowledge is mirrored in linguistic performance, which is the actual use of language in daily life. Chomsky has spread the belief that the native speakers of a language share a unified linguistic competence that enable them to make judgments about sentences. However, experimental research does not confirm this belief; as it is found that a great variation exists in the linguistic competence of the native speakers of a language. This variation is attributed to many factors among which are: a person's health, emotional state, educational level, memory and attention span, etc. (Smith and Wilson, 1979, and Chipere, 2003).

In the late 1960's Dell Hymes coined the term communicative competence to cover a person's ability to use all the semiotic systems available in a given community. Linguistic competence is, thus, only one aspect of communicative competence. Hymes (1972) believes that there are rules of use without which rules of grammar will be useless. In order to produce and understand contextually appropriate utterances in a language, four types of knowledge should be available: first, possibility or whether something is formally possible, and well formed from a phonological and grammatical point of view. Nevertheless, a communicatively competent speaker often breaks the rules deliberately, when he wants to be witty, creative, or too intimate. Second, feasibility, which is a psychological concept related to the limits to what can be processed by the mind from the language chunks. For instance, though it is possible to expand the noun phrase by relativization, but this is not feasible because heavy subordinated clauses lay a great demand on the mind to be processed. (ibid). The third type of knowledge is appropriateness,

..... **Prof. Dr. Riyadh Khalil/ Asst. Prof. Dr. Younis Ibrahim**

or whether an utterance is appropriate to the context in which it occurs. A communicatively competent person should behave in conformity with the social norms and conventions. Hymes fourth type of knowledge is related to attestedness, or whether something is actually performed, and what its performance entails. (Cook, 1999).

However, Canale and Swain (1980) propose another model of communicative competence consisting of four stands: grammatical competence or mastery of language code; sociolinguistic competence involving sensitivity to socio-cultural rules, such as, social status, purpose, attitude, etc; the discourse competence concerning the ability to combine meaningful units in a unified and cohesive whole; and the strategic competence relating to the use of verbal and non-verbal strategies to compensate for breakdowns in communication, or to enhance the effectiveness of communication. Thus, it is evident that variations in the linguistic and communicative competence between the communicator and the communicatee may result in faulty inference of the intended meaning of the message. This is related to the fact that one of the participants may include in his message some linguistic expressions or socio-cultural patterns which the other participant lacks.

5. Mental Disposition and Social Maladies

Recent psychological studies suggest that there exists a strong association between emotion and neural activities of brain. Fox (1994) maintains that the left hemisphere of the brain is associated with positive emotions, whereas, the right hemisphere is associated with negative emotions. Further investigations report that the right hemisphere activation among depressed persons may lead to damaging social maladies. This happens because depressed persons tend to exhibit cognitive deficiencies on certain right hemisphere tasks that impair language processing

Some Psycho – Pragmatic Base

and comprehension. Siegal et al (1996) believe that persons who suffer right hemisphere damage, show difficulties in “theory of mind processing”, this indicates that those persons attribute the other persons’ actions to their motivations, beliefs or emotions. That is why faulty inference which are motivated cause distortion in the perception of others’ behaviors. A corollary to this, serious social maladies, such as, committing suicide can be attributed to emotional anxiety, personality disorder and extreme depression resulting from unresolved inferences.

Campbell (1961), for instance, contends that themes of death and violence permeate the famous Shakespeare’s love plays such as, “Romeo and Juliet” and “Antony and Cleopatra”. Both Romeo and Antony kill themselves because of faulty inference; they terminate their lives upon hearing the false news of Juliet’s and Cleopatra’s assumed death. Hence, both of Romeo and Antony are mentally predisposed to end their lives because they undergo a severe mental conflict.

6. Conclusions

Faulty inference in language communication is a psycho-pragmatic phenomenon, which is pervasive and inevitable. Accordingly, faulty inference does not necessarily means absence of inference on the part of the listener, rather it often means that there is inference, but it is not the correct or intended one.

The psycho-pragmatic bases of faulty inference can be summarized in the following points:

- 1– Speakers’ utterances perform three interrelated acts, viz, locutionary, illocutionary and perlocutionary. These acts carry, in addition to linguistic meaning, the effect of the intended meaning, which should be inferred by the listener.

- 2- Violating any of the conversational maxims will result in vague and implicit message for it opens the ways for numerous conclusions to be drawn out.
- 3- Ambivalent speech, equivocation, interference and conflicting goals give a strong indication to the lack of shared knowledge, trust and responsibility between the speaker and hearer.
- 4- Eloquence, clarity in speech and morality have their deep roots in the ethical teachings of Allah's messengers, since Moses, Jesus and Mohammad (PBUT). All Allah's messengers instruct people to avoid deception, double-talk and hypocritical behavior in dealing with others. This confirms the ethical side of communication.
- 5- Imam Al-Hassan Al-Askari (PBUH) has summarized the idea of modesty and prudence in his wise statement thousands of years ago.
- 6- Absence of amicable disposition between the communicators will lead to intolerance and lack of mutual understanding. The researcher proposes that "amicable disposition" is an essential prerequisite for any successful communicative behavior.
- 7- Individual variations in the structure of the brain and in the memory span, which are related to variations in age, education level and gender, are among the psycholinguistic bases of faulty inference in language communication.
- 8- Linguistic competence is but one aspect of communicative competence. A communicatively competent person should know what to say, when and to whom? i.e. saying what is linguistically possible, feasible, appropriate and attested in conforming to the social context and the acknowledged rules of etiquette.
- 9- Using language for *verscheuren* consists in making linguistic choices consciously or unconsciously. The

Some Psycho – Pragmatic Base

process of making linguistic choices relies mainly on three hierarchically interrelated notions; viz, variability, negotiability and adaptability. Misadaptation occurs when there is a pragmatic failure to understand a specific message leaving discrepancies between parties in the interpretation of what is said and done.

..... **Prof. Dr. Riyadh Khalil/ Asst. Prof. Dr. Younis Ibrahim**

References

- ❖ Ankey, C. D. (1995) “Sex Differences in Brain Size and Mental Abilities”. *Personality and Individual Differences*, 18: 423.
- ❖ Arndt, H. and Janney, R (1987) *InterGrammar: Towards an Integrative Model of Verbal Prosodic and Kinesic Choices in Speech*, Amsterdam: Mouton de Gruyter.
- ❖ Austin, J.L. (1962) *How to Do Things with Words*. Oxford: Oxford University Press.
- ❖ Berelson, B. and Steiner, G. (1964) *Human Behavior: An Introductory Scientific Findings*. New York: The Free Press.
- ❖ Cambell, Lily, B. (1961) *Shakespeare’s Tragic Heroes: Slaves of Passion*, London: Methuen & Co Ltd.
- ❖ Canale, M. and Swain, M. (1980) “Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing” *Applied Linguistic* 1/1 pp.28-31.
- ❖ Chipere, N. (2003) *Understanding Complex Sentences , Native Speaker Variation in Syntactic Competence*. Macmillan: Palgrave.
- ❖ Crystal, D. (1991) *A Dictionary of Phonetics and Linguistics*, Oxford: Blackwell Publishers.
- ❖ Fox, N. A. (1991) “If It’s Not Left, It’s Right: Electroniccephalogram asymmetry and the development of emotion”. *American Psychologist*, 46, pp. 863-872.
- ❖ Grice, P. (1975) “Logic in Conversation” in Cole. P. and Morgan J. (eds) *Syntax and Semantics*, Vol.3: Speech Acts, Florida: Academic Press, pp. 41-58.
- ❖ Helli, A. (2001) *Odattol Dae [The asset of Supplicant]*, Qum: Sadr Press.
- ❖ Hilali, M. and Khan, M. (1960) *Translation the Meaning of Nobel Quran in the English Language*. Madina: K. S. A.
- ❖ Hymes, D. (1972) “On Communicative Competence” in J. B. Pride & J. Holmes (eds). *Sociolinguistics*. London: Penguin.

..... Prof. Dr. Riyadh Khalil/ Asst. Prof. Dr. Younis Ibrahim

- ❖ Kimura, D. (1992) "Sex Differences in the Brain". *Scientific American*, Vol. 276, pp. 81-87.
- ❖ Kaskal, D. (2003) "*Pragmatic Approaches to Cross-Cultural Communication in the Business World*". <http://Kosmos.icm.PUSP1S/1-2003.html>.
- ❖ Levinson, S. (1983) *Pragmatics*. Cambridge: Cambridge University Press. Loftus et al (1992) "Who Remembers Best? Individual Differences in Memory" *Applied Cognitive Psychology*", 6, pp. 93-107.
- ❖ McGlone, J. (1977) "Sex Differences in the Central Organization of Verbal Functions in Patients with Unilateral Brain Lesion". *Brain*, 100 (4), pp.774-793.
- ❖ Milory, L. (1984) "Comprehension and Context: Successful Communication and Communication Breakdown" in Peter Trudgill (ed.) *Applied Sociolinguistics*. London: Academic Press Inc.
- ❖ Myers, D. (2001) *Psychology: Myers in Modules*. New York: Worth Publishers.
- ❖ Qaim, M. (2004) *Jesus Through Shitite Narrations*. Qum: Ansaryan Publications.
- ❖ Siegal et al (1996) "Theory of Mind and Pragmatic Understanding following right hemisphere damage". *Brain and Language*, 53 (1) pp. 40-50. Sillers, A. (1988)" (Mis)understanding" in B. H. Spitzberg & W. R. Cupach (eds.) *The Dark Side of Relationships*. Mahwah, NJ.: Lawnsence Erlbaum Associates.
- ❖ Smith, N. Wilson, D. (1979) *Modern Linguistics. The Results of Chomsky's Revolution*, New York; Penguin.
- ❖ Swannell, J. (1996) *The Oxford Modern English Dictionary*, Oxford: Clarendon press.
- ❖ Tannen, D. (1990) *You Just Don't Understand: Women and Men in Conversation*. New York: Harper publishers.
- ❖ Topkins, C. (1995) *Right Hemisphere Communication Disorders: Theory and Management*. San Diego: Singular.

Some Psycho – Pragmatic Base

- ❖ Verschueren, J. (1987) “Pragmatic as a Theory of Linguistic Adaptation” IPA, Working document 1, Jan. 1987.
- ❖ ----- (1999) *Understanding Pragmatics*. London: Edward Arnold. Wardhaugh, R. (1990) *An Introduction to Sociolinguistics*, Oxford: Basil Blackwell.
- ❖ Yule, G. (1996) *Pragmatics*. Oxford: Oxford University Press.

..... **Prof. Dr. Riyadh Khalil/ Asst. Prof. Dr. Younis Ibrahim**