

الرؤية والرسالة والهدف

الرؤية (Vision) :

الريادة في مجال نشر البحوث العلمية ، والسعي للوصول لتصنيف عالٍ متقدم بين المجالات العلمية المحكمة ، وأن تكون مجلتنا نبراساً للعلم والمعرفة ، وواجهة علمية وثقافية مشرقة لكليتنا الموقرة ورمزاً خلاقاً يجمع بين الأصالة والحداثة.

الرسالة (Mission) :

إثراء الحركة العلمية بأجود أنواع البحوث والدراسات المتخصصة والتربوية ، التي تربط بين الأصالة والحداثة ضمن اطار حضاري بناء ، باستثارة همم الباحثين وتنمية قدراتهم في النشر العلمي الأصيل وباللغتين العربية والإنكليزية ، وبما يسهم حتماً في إيصال الفكر الوطني / التربوي لكل شعوب العالم . وإتاحة الفرصة للباحثين لتقديم الصورة الحقيقية الناصعة لدور المرأة في المجتمع الإنساني ككل وفي بلدنا العراق بشكل خاص.

الأهداف (Aims) :

تسعى مجلتنا إلى تحقيق الأهداف الآتية :

١. تنشيط البحث العلمي التخصصي في العلوم الإنسانية والمجالات التربوية وقضايا المرأة .
٢. تشجيع البحوث والدراسات والأنشطة العلمية التي تربط الأصالة بالحداثة وصولاً إلى تنمية الاعتزاز بماضيها الجميل والاختيار الواعي لما في الحداثة من توجيهات ينتفع منها الجيل الجديد .
٣. التواصل العلمي والبحثي الهادف مع المراكز العلمية ، والعلماء والباحثين لإبراز دور المرأة في المجتمع علمياً وتربوياً ، وإبراز نشاطاتها البناءة في مجال التخصص والتعليم .
٤. تسليط الضوء والاهتمام عما وصلت إليه المرأة لعراقية من رقي ومساهمة فاعلة في التنمية المستدامة لمجتمعنا الطيب .
٥. تنمية الوعي التربوي لدى الجيل الجديد من خلال استعراض الأفكار والأنشطة التربوية والتعليمية التي تساهم في انماء روح الاحترام للأصالة والانتقاء الواعي للحداثة.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ۝١ عَلَّمَ الْقُرْآنَ ۝٢ خَلَقَ

الْإِنْسَانَ ۝٣ عَلَّمَهُ الْبَيَانَ

سورة الرحمن: الآيات ١ - ٤

مجلة
كلية التربية للبنات

مجلة علمية محكمة

دورية فصلية

تصدر عن كلية التربية للبنات

Iraqia University

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○ حقوق النشر محفوظة.

○ الحقوق محفوظة للمجلة.

○ الحقوق محفوظة للباحث من تاريخ تسليم البحث إلا في حالة تنازله الخطي.

ما ينشر في المجلة من بحوث ووجهات نظر تعبر عن أصحابها

ولا تعبر بالضرورة عن آراء هيئة التحرير أو وجهة نظر الكلية.

التعريف:

مجلة علمية دورية محكمة فصلية تصدر عن كلية التربية للبنات
الجامعة العراقية تعنى بنشر البحوث في المجالات الإنسانية والتربوية
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وتقوم بنشر البحوث العلمية القيمة والأصيلة
في مجالات العلوم الإنسانية المختلفة باللغتين العربية والإنجليزية.

دعوة:

ترحب هيئة تحرير المجلة بإسهامات الباحثين، وأصحاب الأقلام من
الكتاب والمثقفين في أقسام الفكر الإسلامي، والعلوم الإنسانية،
والاجتماعية، والتعليمية والتربوية، وكل ما له صلة بشؤون المرأة
والمجتمع، وقضايا الإنماء التربوي والتعليمي، والبرامج التطويرية
المعاصرة على وجه العموم ، على وفق قواعد النشر المعتمدة من هيئة
تحرير المجلة ، على وفق تعليمات وضوابط النشر في المجلات العلمية
الصادرة من دائرة البحث والتطوير في وزارة التعليم والبحث العلمي الموقرة.

أولاً : رئيس هيئة التحرير:

الأستاذ الدكتور

ورقاء مقداد حيدر / قسم الشريعة / الفقه المقارن

ثانياً : مدير التحرير:

الأستاذ الدكتور

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١.	أ.د. مولود عويمر: تخصص: التاريخ / جامعة الجزائر / كلية العلوم الإنسانية	عضواً خارجياً.
٢.	أ.د. إبراهيم عبد الرحيم أحمد ربابعة: تخصص: أصول فقه / جامعة الوصل / كلية الدراسات الإسلامية/ الإمارات العربية .	عضواً خارجياً
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٤.	أ.م.د. نجاه موسى الفيتوري : تخصص: تربية وعلم نفس/علم نفس تعليمي/ الجامعة الأسمرية الإسلامية / كلية التربية / ليبيا .	عضواً خارجياً
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٦.	أ.د. سوسن صالح عبدالله سرية : تخصص: اللغة الإنكليزية/الترجمة.	عضواً ومدققاً لغة الإنكليزية

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١٧.	أ.م.د. سينا أحمد جار الله : تخصص: دراسات مالية / إدارة مالية .	عضواً ومحاسباً مالياً

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ضوابط النشر في المجلة

١. تتخصص المجلة بنشر الحوث العلمية القيمة والأصيلة في المجالات الإنسانية، والتي لم يسبق نشرها أو تقديمها إلى أي جهة أخرى (بتعهد خطي من صاحب البحث) ضمن المحاور المشار إليها في التعريف أعلاه، شرط الالتزام بمنهجية البحث العلمي وخطوات المتعارف عليها محلياً وعالمياً، وتقبل البحوث بإحدى اللغتين العربية أو الإنجليزية بنسبة محددة.
٢. تخضع البحوث المرسلة إلى المجلة جميعها لفحص أولي من هيئة التحرير لتقرير مناسبتها لتخصص المجلة، ثم لبيان أهليتها للتحكيم، ويحق لهيئة التحرير أن تعتذر عن قبول البحث بالكامل، أو تشترط على الباحث تعديله بما يتناسب وسياسة المجلة قبل إرساله إلى المحكمين.
٣. ضرورة تحقق السلامة اللغوية مع مراعاة علامات الترقيم، ومتانة الأسلوب ووضوح الفكرة عل أن يكون الباحث مسؤولاً عن السلامة اللغوية للبحث المقدم باللغتين العربية والإنجليزية.
٤. ترسل البحوث المقبولة للتحكيم العلمي السري إلى خبراء من ذوي الاختصاص قبل نشرها، للتأكد من الرصانة العلمية والموضوعية والجدة والتوثيق على وفق استمارة معتمدة ولا تلتزم هيئة التحرير بالكشف عن أسماء محكميها، وترفض البحوث المتضمنة في خلالها إشارات تكشف عن هوية الباحث.
٥. لضمان السرية الكاملة لعملية التحكيم تكون المعلومات الخاصة بهوية الباحث أو الباحثين في الصفحة الأولى من البحث فحسب.
٦. يلتزم الباحث بإجراء التعديلات الجوهرية المقترحة من المحكمين للبحث.
٧. يحق لهيئة تحرير المجلة رفض البحث واتخاذ القرار وعدم التعامل مع الباحث مستقبلاً عند اكتشافها ما يتنافى والأمانة العلمية المطلوبة بعد التثبت من ذلك.
٨. تنتقل حقوق طبع البحث ونشره إلى المجلة عند إخطار صاحب البحث بقبول النشر، ولا يجوز النقل أي عن البحث إلا بالإشارة إلى مجلتها، ولا يجوز لصاحب البحث أو لأي جهة أخرى إعادة نشره في كتاب أو صحيفة أو دورية إلا بعد أن يحصل على موافقة خطية من رئيس التحرير.
٩. لا تدفع مكافأة للباحثين عن البحوث المحكمة التي تقبل للنشر في المجلة وتقدم رئاسة هيئة التحرير مكافأة خاصة للمحكمين.
١٠. تعتمد المجلة آلية التوثيق المتنوعة فتقبل البحوث بآلية التوثيق بالهوامش سواء أكان في نفس الصحيفة ، أم في نهاية البحث، كما تقبل البحوث بآلية التوثيق في المتن بالطريقة المتعارف عليها عالمياً ب APA.

١١. تقبل المجلة كذلك البحوث الميدانية أو العملية، شرط أن يورد الباحث مقدمة يبين فيها طبيعة البحث ومدى الحاجة إليه ، ومن ثم يحدد مشكلة البحث في هيئة مسائلات أو فرضيات، ويعرف المفاهيم والمصطلحات، ويقدم ،عندها قسماً خاصاً بالإجراءات يتناول فيه خطة البحث ومجتمع والعينات والأدوات ، فضلاً عن قسم خاص بالنتائج ومناقشتها، ويورد أخيراً قائمة المراجع.

١٢. لا يجوز نشر أكثر من بحث للباحث في العدد الواحد من المجلة سواء أكان بحث منفرداً أم مشتركاً مع باحث آخر.

١٣. يزود صاحب البحث- عند نشره- بنسخة واحدة مستلة مختومة من البحث المنشور في العدد.

١٤. تحتفظ هيئة التحرير بحقها في أولوية النشر في كل ما يرد إليها من مطبوعات، تأخذ بنظر الاعتبار توازن المجلة، والأسبقية في تسليم البحث معدلاً بعد التقويم، واعتبارات أخرى، ويخضع ترتيب البحوث في العدد الواحد للمعايير الفنية المعتمدة في خطة التحرير.

١٥. البحوث المنشورة في المجلة تعبر عن آراء أصحابها، ولا تعبر بالضرورة عن رأي هيئة التحرير أو رأي الكلية.

١٦. جميع المراسلات المتعلقة بالمجلة كافة تكون باسم رئيس التحرير، أو مدير التحرير عبر العنوان البريدي wom.Mag.uni@aliraqia.edu.iq ، أو رقم هاتف المجلة.

١٧. أخيراً تؤكد هيئة التحرير على ضرورة الالتزام بالبحث الموضوعي الحر والهادئ والبعيد عن كل أشكال التهجم أو المساس بالرموز والشخصيات، وتتأى عن نشر الموضوعات التي تمس المقدسات، أو تلك التي تدعو إلى العصبية الفئوية والطائفية، وكل ما يوجب الفرقة ويهدد السلم المجتمعي.

دليل المؤلف Author Guidelines

١. يقدم الباحث طلب خطي (استمارة رقم 1 المرفقة) مختوم بالختم الرسمي لجهة الانتساب .
٢. يقدم الباحث ثلاث نسخ ورقية مطبوعة مكبوسة على ورق (A4) وعلى وجه واحد، وتكون إعدادات حواشي الصفحة 2.5 سم من كل جانب بخط (Simplified Arabic) بحجم 14 للمتن و 12 للهامش، و 16 غامق للعنوان الرئيسي و 15 غامق للعنوان الفرعي. وإذا كان البحث باللغة الإنجليزية فيكون بخط (Times New Roman) .
٣. لا يزيد البحث عن خمس وعشرين صفحة ، ويكون من ضمنها المراجع والحواشي والجداول والأشكال والملاحق. ويتحمل الباحث ما قيمته ثلاثة آلاف دينار عن كل صحيفة زائدة.
٤. يوقع الباحث التعهد الخاص بكون البحث لم يسبق نشره، ولم يقدم للنشر إلى جهات أخرى، ولن يقدم للنشر في الوقت نفسه حتى انتهاء إجراءات التحكيم (استمارة رقم 2).
٥. يلتزم الباحث بتقديم نسخة من كتاب الاستلال الإلكتروني للبحث وبخلافه يتعذر النشر.
٦. يتعهد الباحث بجلب نسخة إلكترونية من البحث على قرص حاسوب (CD) بعد إجراء جميع التعديلات المطلوبة وقبول البحث للنشر في المجلة.
٧. يرفق مع البحث خلاصة دقيقة باللغتين العربية والإنجليزية على ألا تزيد على صحتين مع السيرة الذاتية.
٨. يسدد الباحث أجور النشر والخبراء بحسب مقدارها بكل لقب علمي على وفق المنصوص عليه في الكتب الرسمية ، ويتم تسليم الأجور إلى الجهة الرسمية في القسم المالي للكلية بوصلات رسمية تحفظ حق الباحث وإدارة المجلة ، ولا تسترد الأجور في حالة رفض رئيس التحرير أو المقيمين للبحث المقدم لأسباب علمية أو لسلامة الفكرية أو غيرها.
٩. يستلم الباحث إيصالاً خطياً بتاريخ تسليم البحث. ثم يُعلم بالإجراءات التي تمت.
١٠. إذا استخدم الباحث واحدة من أدوات البحث في الاختبارات أو جمع البيانات فعليه أن يقدم نسخة كاملة من تلك الأداة إذا لم تنشر في صلب البحث أو ملاحق .
١١. تلتزم المجلة بإرسال البحث إلى مقومين بخطاب تأليف، استمارة رقم 3 المرفقة ، على أن يتم تقويم البحث في مدة أقصاها ١٠ أيام، وبخلافه يقدم الخبير اعتذاره في أسبوع، وعندما يكون التقويم العلمي إيجابياً باتفاق اثنين من المقومين يحال البحث إلى المقوم اللغوي لتدقيقه لغوياً.

دليل المقيم Reviewer Guidelines

أدناه الشروط والمتطلبات الواجب مراعاتها من قبل المقيم للبحوث المرسلة:

١. يقوم البحث على وفق استمارة معتمدة للتقويم (استمارة رقم 4) تتضمن الآتي:

أ- فقرة تتعلق بموضوع البحث هل سبقت دراسته من قبل بحسب علمكم؟ وهل يوجد اقتباس حرفي؟ (الإشارة إلى الاقتباس إن وجد) أو استلال مع تحديد مكان الاستلال.

ب - جدول تقويمي فني تفصيلي يعبر عنه بـ (24) فقرة محددة صيغت على وفق مقياس ليكرت الثلاثي: جيد (3)، مقبول: (2)، ضعيف (1) ويقوم الخبير بالتأشير على اختيار واحد منها تبعاً لقناعاته بمحتوى الفقرة وعدم ترك أي فقرة بدون إجابة.

ت - مكان محدد لملاحظات الخبير الخاصة بتفاصيل البحث، أو أساسيات العامة (علمية أو منهجية) كي يستفيد منها الباحث.

ث - خلاصة التقويم المتعلقة بصلاحية النشر على وفق ثلاث خيارات (صالح للنشر أو صالح بعد إجراء التعديلات، أو غير صالح للنشر) على وفق المعايير المحددة في الاستمارة.

ج - مكان محدد لتنشيت مسوغات عدم الصلاحية للنشر إذا حكم بذلك.

٢. على المقيم التأكد من تطابق وتوافق عنوان الخلاصتين العربية والإنجليزية لغوياً.

٣. أن يبين المقيم هل أن الجداول والأشكال التخطيطية الموجودة واضحة ومعبرة.

٤. أن يبين المقيم هل أن الباحث اتبع الأسلوب الإحصائي الصحيح.

٥. أن يوضح المقيم هل أن مناقشة النتائج كانت كافية ومنطقية.

٦. على المقيم تحديد مدى استخدام الباحث المراجع العلمية.

٧. يمكن للمقيم أن يوضح بورقة منفصلة التعديلات الأساسية لغرض قبول البحث.

٨. توقيع الخبير على الاستمارة تمثل تعهداً خطياً بأنه قام بتقويم البحث علمياً على وفق المعايير الموضوعية، وإن البحث يستحق التقويم الحاصل عليه ومطلوب تسجيل اسمه على وفق ما مثبت في الاستمارة.

وزارة التعليم العالي والبحث العلمي

الجامعة العراقية

كلية التربية للبنات

مجلة

كلية التربية للبنات

مجلة علمية محكمة

فصلية دورية

تصدر عن كلية التربية للبنات

نعنى بنشر البحوث في المجالات الإنسانية والتربوية

العدد الثالث والثلاثون (٣٣) الجزء الثاني

الصادر بتاريخ: ٢٠٢٦/٦/١٥

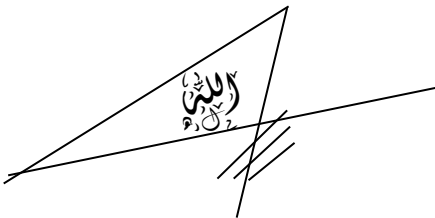
افتتاحية العدد...

الحمدُ لله ربِّ العالمين ، والصلاة والسلامُ على نبيِّنا محمدٍ ، وعلى آله وصحبه تسليماً كثيراً...
أما بعد...

يولّد عدد جديد من مجلة (كلية التربية للبنات / الجامعة العراقية) يحمل الرقم (33) ، الثالث والثلاثين ، بتاريخ 15/6/2026 ، يحوي بحوثاً متنوعة بين لغوية وأدبية وتربوية ونفسية وتاريخية واجتماعية ، وبحوث اللغة الإنكليزية ، ليكون العدد منهلاً للباحثين والدارسين والقراء عموماً ، يروي عطش المعرفة وحب العلم والتميز .

وفي هذا الإطار تؤكد إدارة المجلة حرصها على أن تكون البحوث المنتخبة في المجلة مثمرة للمجتمع والإنسان العراقيين ، وأن تلتزم بمبادئ وزارة التعليم العالي والبحث العلمي وتعليماتها ، في نوعية الموضوعات التي تعالجها ، وإسهامها المباشر في تنمية المجتمع العراقي والارتقاء به في سلم العلم والمعرفة .

نسأل الله السداد والتوفيق للباحثين والقراء ، ونسأله تعالى السداد لنا في عمل تحرير المجلة ، وأن يكون العمل خالصاً لوجهه الكريم ، ويكون لبنة في البناء المعرفي والعلمي لكليتنا الرصينة ، وخطوة نحو التقدم والازدهار العلمي لعراقنا الحبيب ، ومن الله التوفيق ، وصلى الله على سيدنا محمد وآله وصحبه وسلم تسليماً كثيراً.



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**The Effectiveness of Selected Arabic and
English Language Scholars in terms of
Analyzing the Semiotic Features of
Pragmatics/ A Contrastive Study**

تأثير نخبة من الباحثين في اللغة العربية والإنجليزية لتحليل السمات

السيمائية التداولية: دراسة مقارنة

***Pragmatics, Semiotics, Contrastive analysis, Orientation,
Politeness, Implicature, Phenomena***

التداولية، السيمائية، التحليل المقارن، التوجه، التهذب، التضمين، الظواهر

م.م ابراهيم احمد شاكر

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Center**

المخلص

تتناول هذه الدراسة المقارنة الفعالية النسبية لنخبة مختارة من لباحثين الناطقين بالعربية والانجليزية في تحليل السمات السيميائية للدلالة، مع تركيز خاص على كيفية تأثير الخلفية اللغوية والإطار الثقافي والتوجه النظري في تفسير المعاني المرتبطة بالسياق. وتتعلق الدراسة من نظريات الدلالة متعددة الوسائط والسيميائية الاجتماعية وخصوصاً أعمال تشارلز ساندروز بيرس، رولان بارت، ومايكل هاليداى—لتفحص التحليلات الأكاديمية للظواهر الدلالية مثل الإحالة، والدلالة الضمنية، وأفعال الكلام واستراتيجيات المجاملة في السياقات التواصلية بين الثقافات.

وتكشف النتائج أن الباحثين العرب يميلون إلى دمج موارد سيميائية متأصلة في ثقافتهم—مثل ألفاظ التكريم، والعلامات الخطابية الدينية، والغموض السياقي (اللفظ غير المباشر)—بشكل أكثر وضوحاً في تحليلهم الدلالي، وهو ما يعكس الطابع "عالي السياق" للتواصل العربي. في المقابل، يميل الباحثون غير العرب (وخاصة الناطقون بالإنجليزية) إلى تفضيل النماذج الرسمية المحايدة سياقياً المستمدة من الأطارات الغرائسية وما بعد الغرائسية، ما قد يؤدي أحياناً إلى إهمال العلامات الثقافية المحددة واتفاقيات التفسير الخاصة بكل ثقافة.

وتؤكد الدراسة أن لا أحد النهجين أفضل بطبيعته؛ بل إن الجمع بينهما يُفضي إلى فهم أكثر شمولية لعملية التأويل السيميائي في الدلالة. وتختتم الدراسة بالدعوة إلى "الشمولية المعرفية" في بحوث الدلالة، من خلال مزج المنظور "الداخلي" مع المنظور "الخارجي"، بما يثري البحث اللغوي العابر للثقافات ويدفع بعجلة الإبستمولوجيا العالمية لصناعة المعنى.

Abstract

This contrastive study investigates the comparative effectiveness of Arabic-speaking and English scholars in analyzing the semiotic features of pragmatics, with a focus on how linguistic background, cultural framing, and theoretical orientation influence the interpretation of context-dependent meaning. Drawing on multimodal pragmatic theory and social semiotics—particularly the works of Charles Sanders Peirce, Roland Barthes, and Michael Halliday—the research examines scholarly analyses of pragmatic phenomena such as deixis, implicature, speech acts, and politeness strategies in cross-cultural communication. Findings reveal that Arabic scholars tend to integrate culturally embedded semiotic resources—such as honorifics, religious discourse markers, and contextual indirectness—more explicitly into pragmatic analysis, reflecting the high-context nature of Arabic communication. In contrast, non-Arabic (primarily Anglophone) scholars often prioritize formal, context-neutral models rooted in Gricean and post-Gricean frameworks, sometimes overlooking culturally specific signs and

interpretive conventions. The study argues that neither approach is inherently superior; rather, their integration yields a more holistic understanding of pragmatic semiosis. It concludes by advocating for epistemic inclusivity in pragmatics research—a synthesis of emic (insider) and etic (outsider) perspectives that enriches cross-cultural linguistic inquiry and advances the global epistemology of meaning-making.

1.Introduction

Pragmatics, the study of how context shapes meaning in human communication, has long been recognized as inseparable from culture, ideology, and semiotic systems. Language does not operate in a vacuum; rather, it draws on a rich tapestry of signs, gestures, social norms, and shared knowledge to construct meaning beyond the literal. In recent decades, the intersection of pragmatics and semiotics has gained scholarly attention, emphasizing that meaning is not only inferred (as in Gricean implicature) but also encoded and decoded through culturally specific signs—what Charles Sanders Peirce termed “interpretants” and Roland Barthes described as layers of myth and connotation. Yet a critical question remains underexplored: How does a scholar’s linguistic and cultural background influence their ability to perceive, interpret, and theorize these semiotic-pragmatic features?

This study addresses that gap through a contrastive analysis of scholarly work by Arabic-speaking and non-Arabic-speaking (primarily Anglophone) researchers in the field of pragmatics. Arabic, as a high-context, diglossic, and culturally dense language, embodies pragmatic phenomena—such as indirectness, honorifics, religious discourse markers, and contextual deixis—that differ significantly from those dominant in English-based pragmatic models. Consequently, scholars rooted in Arabic linguistic traditions may bring distinct analytical sensitivities to semiotic cues (e.g., silence, formulaic expressions, Qur’anic allusions, or kinship terms) that

non-Arabic scholars might overlook or misinterpret within Western theoretical frameworks.

Conversely, Anglophone pragmatics, shaped by Grice (1975), Searle (1969), and Brown and Levinson (1987)—often prioritizes universality, logical inference, and speech act typologies, sometimes at the expense of culturally embedded signs. While invaluable, these approaches may insufficiently account for the semiotic richness of non-Western communicative practices.

2.The Research Questions

1. How do Arabic-speaking scholars interpret and analyze the semiotic features of pragmatic phenomena? and how do they integrate culturally embedded signs?
2. How do non-Arabic-speaking (primarily Anglophone) scholars approach the same pragmatic phenomena?, and to what degree do they rely on formal, context-neutral models derived from Gricean, post-Gricean, or speech act theory?.
3. What are the key differences and similarities in methodological orientation, theoretical grounding, and interpretive sensitivity between Arabic and non-Arabic scholarly traditions when analyzing context-dependent meaning as a semiotic process?
4. How does linguistic and cultural background influence a scholar's ability to recognize, interpret, and theorize culturally situated signs?
5. Can a synthesis of Arabic and non-Arabic analytical approaches lead to a more holistic, inclusive, and cross-culturally robust model of pragmatic semiosis?

3. The Study Objectives

1. To examining and comparing the analytical approaches employed by Arabic-speaking and non-Arabic-speaking (primarily Anglophone)

scholars in interpreting the semiotic dimensions of pragmatic phenomena.

2. To identifying the extent to which cultural and linguistic background influences scholars' sensitivity to context-bound semiotic resources, including religious discourse markers, honorifics, silence, formulaic expressions, and paralinguistic cues in pragmatic analysis.
3. To analyzing the theoretical frameworks underpinning scholarly work in both traditions—assessing whether Arabic scholars tend to adopt emic (culturally embedded) perspectives, while non-Arabic scholars favor etic (universalizing, formal) models rooted in Gricean and post-Gricean pragmatics.
4. To evaluating the depth and cultural validity of pragmatic interpretations in selected academic works, with particular attention to how well each tradition accounts for the interplay between language, culture, and meaning-making as a semiotic process.
5. To mapping the methodological tendencies of both scholarly groups (such as use of native-speaker intuition, discourse analysis, corpus-based methods, or ethnographic observation) and assessing their impact on the representation of semiotic-pragmatic meaning.

4. Methodology

4.1 Data Analysis

4.1 (a) The Research Scope

This study draws on a **corpus of contemporary research** by:

- **Arabic scholars** in semiotics and pragmatics.
- **English-language scholars** (including non-Arabic scholars writing in English).

Dependently, it ensures up-to-date coverage, the pragmatic analysis, semiotic frameworks, cross-linguistic contrast, or corpus-based methodology. For instance, studies comparing English and Arabic

pragmatics examine features like cross-cultural speech act differences and semiotic expression in language data.

4.1 (b) The Analytical Framework/ The Use of Semiotic Theory

- **Arabic scholarship** often emphasizes **contextual and cultural meaning** in discourse and semiotics, adapting semiotic tools to local textual traditions. For instance, a study in *Sémiotiqués* shows Arab researchers adopting semiotic tools in analyzing both literary and visual texts with awareness of cultural influences on meaning.

- **English-language studies** by international scholars make explicit use of semiotic foundations (e.g., relating symbols to pragmatic context), as seen in broader discussions of semiotics and pragmatics in international journals.

4.1 (c) Comparative Pragmatic Focus

This study identifies cross-linguistic pragmatic contrasts, such as

- **Directness/indirectness** of speech acts.
- **Politeness strategies.**
- **Cultural norms in pragmatic usage.**

4.2 Sample Size

The unit of analysis in this study is **published scholarly work** (journal articles and book chapters) written by:

- **Arabic scholars:** Farghal and Almanna (2020), Igaab (2021), Betti and Igaab (2022), Hamdache (2023), Juhaina et. al. (2024).

- **English scholars:** Huang (2007), Walters (2020), Kecskes (2020), Rühlemann and Aijmer (2020), Bardakis (2021).

4.3 Procedures

The study adopts a **contrastive, descriptive–analytical design** combining **qualitative and quantitative methods**. It aims to compare the effectiveness of **Arabic and English scholars** in analyzing the semiotic features of pragmatics by examining published academic works.

5. Pragmatics definition: An overview

In terms of contemporary linguistics, Huang (2007) identifies that pragmatics is considered as a science that is evolving rapidly and a disciplined branch. Or it's defined by Crystal (2010) as "the study of factors influencing a person's choice of language". Or in other words, it's "the study of extra-truth-conditional meaning" Fromkin et. al. (2014). Linguistically, Verschueren (1999) shows that pragmatics is not only philosophically, sociologically and anthropologically perspective, but According to Levinson (1983), pragmatics is a theoretical semantic predictable part. Dependently, when pragmatics takes preference over semantics in a logic perspective, then a theory of general linguistic must consider pragmatics as a whole dimension in order to be termed as 'a theory of complete integration'. Levinson (ibid) states that syntax is represented as the study of combinational features of words (or their parts), and semantics is identified as the study of connotation, so pragmatics is the study of language use, but it's sophisticated to illustrate the concerning of pragmatics, which is principle rather than meaning. Levinson adds, referring to the nonverbal reasons, it's so difficult to know the difference between pragmatics and psycholinguistics (or sociolinguistics) in order to know the structure of language. Min and Dechsubha (2022) criticize the issue of the pragmatic description by stating that the terminology of pragmatics covers many aspects such as the language contextual dependence and the understanding and principles of language use. To be

summarized, according to Ariel (2012), there is no perfect pragmatics definition that is standardized by most pragmatists.

In general, the terminology of pragmatics is adopted from the American pragma-semiotician philosopher Morris (1938) when he proposed that pragmatics is "**a dimension of semiotics**". Morris (ibid: 29) shows that the concept of 'pragmatism' (which is referred to pragmatics) is actually considered as a semiotic concept. Morris clarifies that there are three semiotic measurements; Syntax, Semantics and pragmatics. Morris adds, in addition to these three dimensions, many branches are also represented as related to contemporary linguistics such as phonology and morphology.

Semiotics is defined by Morris (ibid: 5, 56) as "a general theory of signs, it's a science of sciences as well as an organon of sciences". Parret (1983) states that behind the sophisticated relationship between linguistics and semiotics, little harmony can be established between semioticians and pragmaticians. As put by Verschuren (1999:6), even many disagreements take place in pragmatics, some pragmatists consider Morris as "the father of pragmatics" other linguists, as stated by Chapman (2011), believe he's just a linguist and provides a name for pragmatics. Many works of pragmatics are depended on Moris, but most of them just adopt his illustration (or definition) Mey (2001). Sperber and Wilson (1986: 7-8) demonstrate that some linguists do not mention Morris at all, but concentrate on De Saussure. Sperber and Wilson continue, in one hand, some linguists have a negative viewpoint against semiotics by believing that modern semiotics is both prosperous and unsuccessful as it's the success of teaching semiotics and research. On the other hand, its theoretical deficiencies that couldn't simplify the language communication problem. In accordance with the development from "pragmatism" to 'pragmatics', there happens the philosophical linguistic turn, the

philosophical ordinary language basis and generative semantics, the turn of research model of linguistics and the turn of pragmatics according to many other disciplines Min and Dechsubha (2022).

Accordingly, the researcher tries to stand on many ideas such as focusing on the viewpoint of sophisticated relationship between semiotics and pragmatics in order to crystalizing the semiotics dimensions and properties of pragmatics. Then the researcher concentrates on crystalizing

fixing the pragmatics margin and providing more scientific and well descriptive illustration of pragmatics.

5.1 Semiotic is a Pierce's sign theory

Semiotic, or the theory of sign by Charles Peirce, is an explanation of significance, representation, reference, sense and meaning. The significant accounts of Peirce are idiosyncratic and advanced for their extent and sophistication, and for capturing the importance of interpretation to signification. According to Peirce, the development theory of signs was philosophically and intellectually focal concerned. The semiotic priority for Peirce is wide ranging. Pierce (1977: 85-86) states "it has never been in my power to study anything; mathematics, ethics, metaphysics, gravitation, thermodynamics, optics, chemistry, comparative anatomy, astronomy, psychology, phonetics, economics, the history of science, whist, men and women, wine, metrology, except as a study of semiotic". Peirce also centrally illustrated sign theory to his effort on logic, as the medium for revenues for 'proving' his pragmatism. Its rank in the philosophy of Peirce, then, cannot be overvalued.

Throughout his intellectual life's course, Peirce increasingly focused and advanced his ideas about semiotic and signs. Accordingly, there are three generally accounts; First, a brief Early Account from the 1860s. Second, a

comprehensive, relatively and temporary Account developed through the 1880s and 1890s and presented in 1903. and third, his hypothetical, incoherent, and incomplete final Account developed between 1906 and 1910.

6. The Practical Analysis

Many pragmaticians such as Levinson (1983), Leech (1983), Verschueren (1999) and Mey (2001) assert that there exist two main pragmatics definitions based on two central, limited and precise perspectives. Firstly, the definition from British school and secondly, the American-European continental, logical and philosophical school. The second school concentrates on the deictic studies, conversational implicature and structure, speech act theory and presupposition. The British school, according to Verschueren (ibid), extends a wide range including the phenomena of studying language and attitudes from the cognition perspective, culture and society". Mey (ibid) adds, discourse analysis, meta pragmatics and social pragmatics are also represented the top priorities of British school as well.

In fact, both of the philosophical and analytical English and American schools recognize the pragmatics semiotic origin from Charles Morris (1901-1979) who is clearly enthused by the philosophical pragmatist Charles Pierce (1839-1914). Actually, as stated by Min and Dechsubha (2022), pragmatics is attached with pragmatism projected and developed by Pierce like Nørth (1990) and Pietarinen (2004).

In terms of Pragmaticism, or also termed as Pierce's pragmatism, Min and Dechsubha (ibid) present four philosophical semantic thoughts of Pierce as shown below:

1. The theoretical point of starting, for pierce, resembles the empiricist subjective. He thinks that "the object's nature is effect". Effect is highly indicated in accordance with Pierce's sign representations such as sign, object and interpret (shortened as S, O and I). According to the human cognition, a sign doesn't entirely reflected to the meaning. In addition, the meaning should be taken by the human (depending on the subjective experience of the human's judgment and evaluation).
2. Due to the practice of communicating information, meaning is functioned as the relationship between the users (the addresser and addressee) and sign. To be specified, there is a related interpretation between the addresser's expression and the addressee (interpretant), (the logical reasoning outcomes of the addresser's contextual speech. This process could be considered as the most pragmatics central basis.
3. According to Pierce's opinion, all the cognitive activities of human are matching the live being's instinctive behavior in order to familiarize themselves to environment. Based on Pierce, Morris made a biological attitudinal theory. This theory is related to speech act theories written and advanced by Austin, J. (1911-1960) and Searl, J. (1932-). These scholars promote "doing things by the words". In addition, they assert that the language application is doing things such as speech act. Min and Dechsubha (2022)

7. The meaning theory pragmatism by Pierce:

Min and Dechsubha (2022) illustrate that the connotation of concept does not focus on the indicative meaning only, but by all causes and effects of the action. This opinion presented by Searl and Austin for the purpose of

suggesting the triangle of locutionary act. This triangle consists of prelocutionary (the speech effect cause), locutionary and illocutionary.

7.1 Semiotics as a Pierce's logic:

In fact, Semiotics is represented as or Pierce's logic in another definition, and the sign activity is performed by the logic application. For Pierce, the sign signifies its object (not the object's meaning as a whole). Min and Dechsubha (ibid).

8. Pierce's sign representations

8.1 Sign

Deledalle (2000) defines the sign as "something which stands to somebody for something in some respect or capacity". Or in other words, As put by Deledalle (2000), De saussure defines the conceptual term of sign as "an indissoluble pair or couple composed of a signifier and a signified".

Signs are categorized into three main divisions; *qualisigns*, *sinsigns*, and *legisigns* correspondingly. Savan (1988: 20) exemplifies the signs depending on the quality feature by stating "I use a color chip to identify the color of some paint I want to buy. The color chip is perhaps made of cardboard, rectangular, resting on a wooden table etc., etc. But it is only the color of the chip that is essential to it as a sign of the color of the paint".

Due to the above quotation, Savan exemplifies the qualities of a qualisign by showing that a sign is represented by many elements of the colored chip. In addition, Savan says it is only its color that matters to signifying its ability. And any sign whose sign-vehicle depends, as with this simple abstracted example, is termed qualisign.

As written by Lisza (1996), An example is given by Pierce to illustrate the second type of sign which is called *sinsign*. Pierce states for instance; a sign whose sign-vehicle practices existential facts is smoke as a fire's sign. Then the fundamental relation between the smoke and fire allows the smoke to act as a signifier. Other examples such as the molehill and temperature as a fever sign. For that, a sinsign is identified by Pierce as "any sign whose sign-vehicle relies upon existential connections with its object".

Thirdly, the last type of sign is the one whose central element of signification is mainly based on convention, routine and law. According to Pierce, Traffic lights could be considered as typical examples of sign's priority and the words' capability of signification; beneficially, these sign-vehicles signify the conventions surrounding their function. To be identified, Peirce terms any sign whose sign-vehicles function in this way as legisign.

8.2 Objects

In fact, not every object's feature is related to signification; a sign is allowed to signify only specific features of an object. According to Peirce, the relationship between the sign and object is that the reflective sign of the object is one of determination. This means that the object governs the sign. The terminology of determination by Peirce is by no means simple and it is open to be interpreted. But for the present functions, it could be understood as the *constraints placement* or the object's conditions for positive signification instead of the object *generating* or *causing* the sign. It's worth mentioning that the object dominates certain parameters that a sign must fall within if it is reflecting to that object. However, only specific features of an object are relevant to this determination process. To be crystalized as Crystal, the case of the molehill is the best example accordingly.

Due to the molehill sign, and the mole as an object of this sign. The mole determines the sign, if the molehill becomes as a sign for the mole, it should show the mole's physical ability. If not, then it couldn't be a sign object in parallel. According to the molehill, Further signs for this object could be shown by the presence of mole droppings. In addition, a specific shape of ground subsidence on the lawns that is caused as a result of the physical presence of the mole. Undoubtedly, not everything about the mole is applicable to this constraining process. Conventionally, The mole's color could be an albino or black. Or it might be female or male, old or young. In fact, none of these characteristics are important to the sign constraints. But the fundamental connection between the sign and the mole is the imposing characteristic that of its sign, and this sign connection must be represented if it is able to signify the mole.

8.3 The Interpretant

Precisely, the interpretant has many features, but this study focuses on two main essential characteristics. First, the interpretant is considered as the understanding sign/object relation. Dependently, it is possibly more accurately thought of as the development or translation of the original sign. Actually, the interpretant makes a translation available for the sign, permitting a more sophisticated understanding of the object. Savan (1988) and Liszka (1996) ensure the necessity of treating interpretants as translations. Dependently, Savan (1988: 41) suggests that Peirce should have termed it the translantant. The Second feature is the relationship between sign and object. Peirce thinks the relation between sign and interpretant is considered as one of determination (which means the sign determines an interpretant). In Addition, this determination is not a causal sense, rather, the sign determines an interpretant by using specific sign features that signifies its object to enhance and form our understanding. For

that, the way of smoke generating or determination an object interpretant sign of fire by focusing on the physical connection between smoke and fire.

Due to Peirce, any signification instance has a sign-vehicle, an interpretant and object. In addition, the object determines the sign by constraints placements which any sign must encounter if it is submitted to signify the object. Thus, the sign signifies its object only to asset some of its characteristics. Moreover, the sign determines an interpretant by concentrating on the understanding of specific features of sign/ object signifying relation.

9. The Dimension of Semiotic in terms of Pragmatics

The sign theory, or Semiotic, has been functioned as a whole term which is also derived due to the effective theory by Charles Morris. Frankly, Morris taught and developed the theory from Charles Sanders Pierce who is represented as the forefather of modern semiotic. Dependently, the conceptual term of 'semiosis' is adopted by Morris from Pierce for the signs general theory. Accordingly, Pierce, in 1930's, tackled the term 'pragmatics' to be represented as a branch of semiotics (then Morris in 1938). Later, pragmatics was used linguistically to be dealt with the language usage. Morris substituted semiotics into three main divisions; pragmatics, syntax and semantics.

Pragmatics integrates 'the study of signs to interpreters' in accordance with Morris's explanation. Morris (1938: 6) shows that semiotics has three main dimensions as pointed below:

1. As a science, pragmatics is considered as the organon of sciences.

As put by Min and Dechsubha (2022), Morris (1938: 2) states "Semiotics has a double relation to the sciences; it is both a science among the sciences and an instrument of the sciences. The significance of semiotic as a science

lies in the fact that it is a step in the unification of science, since it supplies the foundations for any special science of signs”. signs and their means must be used by all the sciences to identify and express the researches and studies of sciences. For that, it's essential for semiotics to provide relevant principles and signs required for research. Semiotics must practice indices meta-signs. linguistically, Contemporary pragmatics is not a science only, but also a science that meets and cooperates other areas of science. Pragmatically, it takes part in various studies and researches in the area of linguistics and language science, and makes available theories, viewpoints and methods for other disciplines.

2. According to Morris (1938), Pragmatics is represented as meta-linguistics and meta-semiotics.

Morris shows that the meta-science is the science that considers semiotics as a studying instrument. Due to Morris (1938:8), all the terms that focusing on the different disciplines concerning “pragmatics” are named "semioticals". Morris (1938: 33) ensures this fact by stating “such terms as ‘interpreter’ ‘interpretant’ ‘convention’ (when applied to signs), ‘taking-account-of’ (when a function of signs), ‘verification’, and ‘understands’ are terms of Pragmatics, while many strictly semiotic terms such as ‘sign’ ‘language’ ‘truth’ and ‘knowledge’ have important pragmatical components”.

From a semiotic perspective, Morris (ibid: 9) shows the differences and similarities between pure semiotics (or the differences between semiotics and meta-semiotics). According to the linguistic anthropology, Silverstein (1976) shows the fact that the application of “Metapragmatics” and the essentiality of “meta pragmatic thinking” on methods and Pragmatics (with respect to the objectives of its research).

Morris (1938:9-22) clarifies that the language used to illustrate a specific scientific language is 'metalanguage'. Then Morris (1946: 221) ensures that semiotics could “provide meta language for Linguistics”, which could enhance a linguistic science based on 'the Theory of Semiotics'. Pragmatically, Leech (1983) records the concepts of “metaproposition” as “proposition”, “meta implicature” as “meaning” and “meta maxim” as “maxim”. Leech descriptively illustrates the meta-theory in accordance with the quality of “metagrammar” for the politeness metalinguistic problem and the “metalinguistic strategy” used by the speaker. Dependently, the metatheory and metalanguage theory is another pragmatic semiotic dimension.

3. social semiotics is considered as an important semiotic dimension of contemporary pragmatics which is advanced from the theory of Semiotics by Saussure.

In fact, it deals with the process of designing and understanding the meaning of signs in terms of the social dimension of human beings. Depending on Halliday (1978) and Leech (1983), social pragmatics is actually considered as the definition of another semiotic dimension of pragmatics. Halliday presents a further study of the “situational context” in terms of language communication, and focuses on the direct “pragmatic relationship” between context and discourse. Halliday (ibid: 29-32) believes that pragmatic language is a language representing action, which encompasses the functions of society. Systematically, Thibault (1997: 153) notices that the pragmatics of a single discourse is associated with the semiotic form. Thibault adds, the form of semantics cannot be disconnected from the discourse contextual pragmatic meaning. From prospective to embodying meanings, systemic choice is meaning from the of social semiotics viewpoint. So this semantics is represented as a pragmatic

linguistic theory. According to the contextual social meaning, Thibault (ibid:153). demonstrates that "the semantics of specific discourse symbols is pragmatics". For that, from the social semiotics perspective, semantics, is an essential consistent of contemporary pragmatics.

10. The Semiotic Features of Semantics in Arabic Language

As put by Al-Minshawy (2004), Al-Jerjany (1413: 139) states the Arab scholars ensure that the sign is "the condition of the object which inquires the knowledge of something to indicating something else". Accordingly, Al-A'skarry (1980: 13), who is represented as one of semiotic arab pioneers, says "the doer of action could be reflected by his/her trace, with or without intention, and the behaviors of animals could be reflected as well.. in addition, intentionally or not, the trace of thief could be reflected to his personality... and what is said by the semioticians is that we know him by the trace, mightn't intentionally done it". This quotation clarifies that the sign reflects to and an object and interpret with respect to the sign's pragmatic meaning and this is typically compatible with the thoughts and ideas of the French semiotician Roland Gérard Barthes.

Al-Aṣḥbahany (2009) remarks the symbol by (the signs, the symbols and transcription and the structure). As put by Haroun (2006), Al-Jahidh (845: 75-83) classifies the semantics into five elements; the pronunciation, the sign, the number, the transcription and the case (or Nuṣba). Al-Jahidh also simplifies that "the sign is represented either by hand, or head, eyes, eyebrow....etc. And the transcription, For Al-Jahidh, is that "what is said by the Almighty God for his prophet Muhammad (PBUH) (والذي علم بالقلم) (who taught by pen) (Al-ʔalaq:4)". Al-Jahidh continuous, "the number indicates the counting (without articulation and transcription). Al-Jahidh demonstrates, "the counting has several meanings and benefits, and if people do not know the counting in life, they do not understand the

counting (or judging) after death. Al-Nuṣba, due to Al-Jāhidh, is "the pronouncing case which signifies without pronunciation, such as the earth and sky creation". For that, the silence element is pronouncing in a semantic perspective.

Ibn Jeny (1913) divides the semantics into three branches; pronouncing (the semantic pronunciation), structural (based on its lexical tense) and moral (based on its doer of action). As mentioned by Hanoun (1987), Al-Ghazaly says "the objects have visual, articulating, and mental existences". Al-Ghazaly continuous, Visually, it's the real existence, mentally, it's the scientific and photographic and articulatory, it's represented as the pronouncing semantic existence.

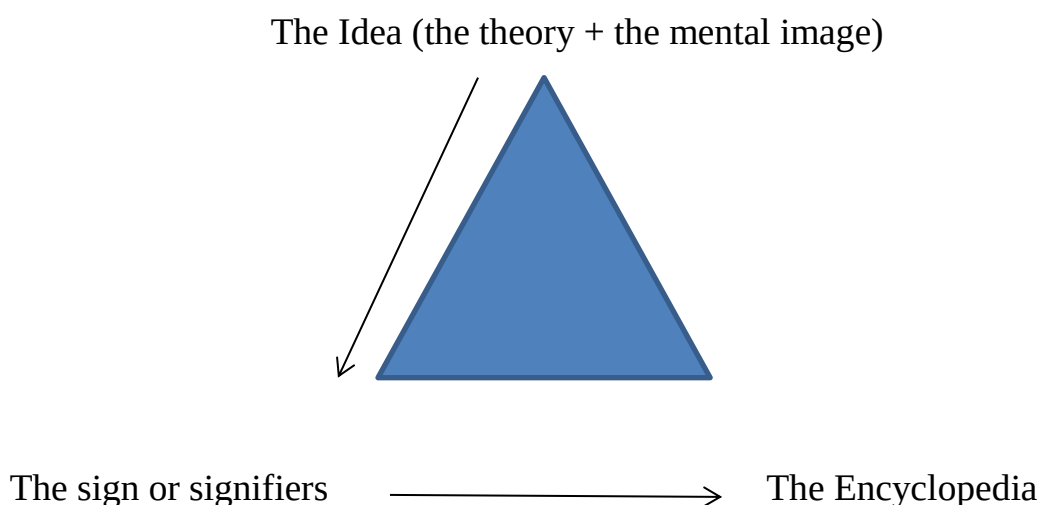
Accordingly, Al-Ghazaly refers to the frame of object (or what's called "the Encyclopedia of De Saussure" and "the discipline of Pierce"). For the mental existence, it's compatible with "the object of De Saussure". And For the articulatory ones, it's the object signifier. Al-Aḥmar (2010)

Al-Aḥmar (ibid: 37) clarifies that the terminology of the Ibn Seena's semantic meaning is quite resembles the conceptual term of De Saussure's sign. He continuous, the sign, for Ibn Seena, is dually constructed. It consists of an audible and understandable meanings (and this is theoretically brings to mind the consideration of De Saussure when he said "the sign is the signified audible image" or "an expected imagination").

Al-Ghazaly, who clarifies the language essentiality of communicating system, substitutes the objects in the universe into FOUR levels; visual, mental, pronouncing and transcriptional. Shams Al-Deen (1997)

As mentioned by Bishr (1998: 159), Ogden and Richards (1923) emphasize the importance of dual analysis that stands on the relationship between the speech and theories from one perspective, and the signified objects from

another. Accordingly, Al-Ghazaly (ibid) and Ogden and Richards (ibid) had summarized their ideas as a triangle of semantic elements.



The triangle is adopted from Bishr (ibid)

Ibn Al-Khouja (2008) states that Al-Qurtajiny describes the meanings as "Referentials of linguistic signs"; or in other words, they are represented as "the mental images of the visual objects". Dependently, Al-Qurtajiny presents many signifiers and signed objects as shown below:

- **The transcriptional symbols (the signifier) → The audible pronouncing image (the signed object).**
- **The audible pronouncing image (the signifier) → The mental image (the signed object).**
- **The mental image (the signifier) → The perceptive visuals (the signed object)**

10.The Sign Theory in Arab Scholars Perspective

Afeefy (2003) shows that Al-Amady classifies the signs (the signifier and signified objects) into existential, natural and mental.

1. **The Existential signs:** it's social conceptual signs such as the girl could be described as 'a deer' or 'a pidgin' to indicating her fitness. And the man could be called 'a flower' for his patience.
2. **The Natural signs:** These could reflect to many incidents such as the water purring, the trees rustling, the air blowing and many emotional sound.
3. **The Mental Signs:** they could represent the impact and influencer such as the clouds and sky, the smoke and fire ...etc. Fakhoury (1994: 18)

11.The Linguistic Sign and Semantic Switching

Al-Jurjany states "the structuralism of the individual vocabulary typically resembles the signs and semiotics; so there's no meaning (or semiotic feature) until a specific signifier included". Shakir (1992: 202)

For that, due to their ability to semantic switching, the linguistic signs indicate to structural relations. So the sign becomes DUAL REFERENTIAL in a specific pragmatic context. For instance, when an unknown girl described as "a daily sleeper", she exists *a meaning behind a meaning*. Then the context indicates another indication; instead of saying (the girl sleeps till the sunshine), the signed object becomes a signifier looking for a specific signed object which is (the girl is rich and wealthy).

As put by Al-Ahmar (2010: 93-96), the modern linguistic research for the semiotics of semantic had been analyzed by Roland Barthes. He had specified the elements of semiotics into *FOUR DUALS* derived from the structural linguistics as presented below:

1. **The Language and Speech:** which was tackled by De Saussure.

2. **The Signed and Signifier(or The EVIDENCE):** which was also studied by De Saussure.
3. **The Duality and System:** the De Saussurian duality which proposes that the vocabularies relations are developed based on TWO PERSPECTIVES; The Dualities and Speech Chain. So that each word derives its value from its contrastive property of its followed or preceded ones.
4. **The Report and Indication:** The semantic semioticians refused to admit what was proposed by the semiologists of connectivity to distinguishing between the *Evidence and proof*. they assert that any evidence has two levels: *Reporting and Indicating*. And actually this is exactly what had been investigated by Roland Barthes in his book *Principles of the Evidence science*. Al-Bakry (1987)

12. Case Studies: Contrasting Analyses of Semiotic-Pragmatic Phenomena

12.1 Religious Discourse Markers: ان شاء الله In shā' Allāh ("God willing")

The Arabic phrase in shā' Allāh functions as a pragmatic operator that modulates epistemic commitment, politeness, and face-management.

Analytical Dimension	Arabic-Speaking Scholar Igaab (2021)	Anglophone Scholar Walters (2020)
Theoretical Frame	Integration of علم المعاني 'ilm al-ma'ānī (semantics) with Speech Act Theory.	Gricean Quality Maxim + Epistemic Modality framework.
Semiotic Analysis	Treats phrase as القرينة Al-qarīna (contextual sign) that indexes speaker's humility before divine will; analyzes intertextual resonance with Qur'anic usage.	Codes phrase as hedging device reducing illocutionary force; measures frequency across corpora.
Cultural Validity	High: Captures theological nuance, social expectations of deference, and pragmatic flexibility across contexts.	Moderate: Identifies functional equivalence to English hedges but may miss theological depth.
Effectiveness	Excellent for understanding Arabic-internal meaning-	Excellent for cross-linguistic modeling of epistemic stance; may

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	making; less portable to cross-cultural comparison.	flatten cultural specificity.
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As put by Ja’fari (2023), Analysis of in shā' Allāh in the Qur'anic Arabic Corpus shows its use in 27 verses, always marking contingency on divine will. Arabic scholars note its pragmatic extension to everyday speech as a politeness strategy that avoids presumptuousness, while Anglophone analyses often categorize it simply as a "mitigator" without exploring its theological semiotics.

12.2 Honorifics and Address Terms: Negotiating Social Hierarchy

Arabic employs a rich system of honorifics (الكنية kunya, titles, relational terms) that index social distance, respect, and identity.

Analytical Dimension	Arabic-Speaking Scholars Juhaina et. al. (2024)	Anglophone Scholar Kecskes (2020)
Theoretical Frame	Politeness Theory + indigenous concepts of المرأة والحياء murū'a (social virtue) and ḥayā' (modesty).	Brown & Levinson's Face Theory + sociolinguistic variationism.
Semiotic Analysis	Analyzes honorifics as indexical signs that construct social roles and moral personhood;	Codes honorifics as politeness strategies; measures frequency by power/distance

	attends to dialectal and register variation.	variables.
Cultural Validity	High: Captures the moral-affective dimensions of address; explains why certain terms cannot be directly translated.	Moderate: Identifies functional parallels but may miss the ethical weight of terms like سيدي sayyidī ("my master").
Effectiveness	Superior for understanding Arabic social pragmatics; essential for translation and intercultural training.	Superior for quantitative cross-cultural comparison; useful for L2 pedagogy.

Ja'fari (2023) shows that translators who preserved the pragmatic force of honorifics (e.g., rendering **يَا أَيُّهَا الَّذِينَ آمَنُوا** *yā ayyuhā alladhīna āmanū* as "O you who have believed" rather than generic **المؤمنين** "believers") achieved higher pragmatic fidelity. According to Corpus of Contemporary American English COCA, Kecskes (2020) shows declining use of formal titles in American English, reflecting cultural shifts toward egalitarianism—a pattern less evident in Arabic media corpora.

12.3 Strategic Silence and Paralinguistic Cues

In high-context Arabic communication, silence, pause, and paralinguistic features (voice quality, gesture) carry significant pragmatic weight.

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Analytical Dimension	Arabic-Speaking Scholars Farghal and Almanna (2020)	Anglophone Scholar Bardakis (2021)
Theoretical Frame	Ethnography of communication + classical rhetoric on السكوت Al-sukūt (silence as eloquence).	Conversation Analysis + multimodal pragmatics.
Semiotic Analysis	Interprets silence as indexical sign of respect, disagreement, or emotional intensity; analyzes paralinguistics as integral to meaning.	Codes silence as turn-taking signal or face-management strategy; uses acoustic analysis for paralinguistic features,
Cultural Validity	High: Recognizes silence as active pragmatic resource, not absence of speech.	Moderate: Increasingly attentive to multimodality but may under-theorize culture-specific meanings of silence.
Effectiveness	Essential for analyzing Arabic interactional pragmatics; challenges	Strong for experimental validation of

	low-context analytical assumptions.	paralinguistic effects; growing integration with semiotic frameworks.
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As put by Farghal and Almann (2020), strategic pauses often signal deference to religious authority or disagreement with a proposition, whereas Anglophone analyses of similar pauses in COCA-coded data tend to interpret them as planning time or hesitation markers.

12.4 Formulaic Expressions and Intertextuality

Arabic pragmatic competence requires mastery of formulaic expressions (العبارات الجاحظية *al-‘ibārāt al-jāhiziyya*) and intertextual references (Qur'anic, poetic, proverbial).

Analytical Dimensions	Arabic-Speaking Scholar Hamdache (2023)	Anglophone Scholars Rühlemann and Aijmer (2020)
Theoretical Frame	Intertextuality theory + classical البلاغة في التضمين <i>Al-balāgha fī tadmīn</i> (allusive embedding).	Corpus pragmatics + Relevance Theory.
Semiotic Analysis	Treats formulae as culturally saturated signs that activate shared knowledge;	Identifies formulaic sequences via corpus methods; models how conventionalization

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	analyzes how intertextuality generates implicature.	aids processing.
Cultural Validity	High: Explains why certain expressions carry pragmatic force only for culturally competent listeners.	Moderate: Effective at identifying distributional patterns but may miss cultural resonance.
Effectiveness	Superior for interpreting Arabic literary and religious discourse; crucial for translation studies.	Superior for identifying cross-linguistic patterns of formulaicity; useful for NLP applications.

Juhaina et. al. (2024) shed light on the fact that humor often relies on culturally specific intertextuality (e.g., references to Egyptian cinema), requiring audience familiarity to resolve the pragmatic implicature. Bardakis (2021) illustrates similarly note culture-bound references but often concentrates on universal humor mechanisms.

12.5 Implicature in High- vs. Low-Context Communication

Arabic communication often relies on indirectness and contextual inference, whereas Anglophone pragmatics has historically prioritized explicitness.

Analytical Dimension	Arabic-Speaking Scholars Betti and Igaab (2022)	Anglophone Scholar Huang (2007)
Theoretical Frame	Relevance Theory adapted to high-context norms + indigenous concepts of التعريض Al-ta'rīd (allusion).	Neo-Gricean pragmatics + experimental pragmatics.
Semiotic Analysis	Analyzes how contextual cues (القرائن Al-qarā'in) license non-literal interpretation; emphasizes shared cultural knowledge.	Models inferential pathways using formal pragmatics; tests comprehension in controlled experiments.
Cultural Validity	High: Explains why certain implicatures are readily drawn in Arabic but not in English.	Moderate: Provides generalizable models but may misjudge the accessibility of implicatures in high-context settings.
Effectiveness	Essential for understanding Arabic	Excellent for cognitive modeling of inference;

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	literary, religious, and political discourse.	increasingly incorporating cross-cultural data.
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Betti and Igaab (2022) clarify that Arabic micro-acts (offering, agreeing) differ from English patterns (requesting, promising), reflecting cultural norms of indirectness in sensitive transactions.

Findings and Results

1. Arabic-speaking scholars do not merely “apply” pragmatic theory, they contextualize and recalibrate it through a culturally attuned semiotic sensitivity. Their work reveals that meaning in Arabic discourse is often distributed across linguistic, religious, and social signs, and their analyses make these dimensions visible—a contribution that enriches global pragmatics by challenging universalist assumptions and foregrounding the role of cultural semiosis in human communication.

2. While Anglophone scholars offer analytical precision, theoretical coherence, and cross-linguistic generalizability, their reliance on context-neutral, cognition-centered models can lead to semiotic blind spots when analyzing high-context, religiously infused, or collectivist communication systems like Arabic. Their strength lies in systematization; their limitation, in cultural specificity.

3. The core divergence lies in epistemology:

- Arabic scholars tend to see meaning as culturally encoded—a tapestry of signs woven from religion, history, and social ethics.

- Anglophone scholars tend to see meaning as cognitively inferred—a product of universal reasoning constrained by context.

Neither approach is inherently “correct,” but each carries blind spots. Arabic analyses may lack formal generalizability; Anglophone models may lack cultural fidelity. The future of pragmatic semiotics lies in methodological pluralism—integrating emic depth with etic rigor to build a more globally inclusive, semiotically aware, and culturally responsive theory of meaning.

4. Linguistic and cultural background profoundly shapes a scholar’s capacity to recognize, interpret, and theorize culturally situated signs—those subtle, context-bound markers of meaning that operate beneath the surface of explicit language. This influence operates at cognitive, perceptual, and epistemological levels, determining not only what a scholar sees in a communicative act, but how they frame its significance.

5. A synthesis is not only possible, but urgent. By integrating the contextual depth of Arabic scholarly traditions with the analytical precision of Anglophone pragmatics, we can develop a model of pragmatic semiosis that is Holistic, inclusive and cross-culturally robust.

Conclusion

This contrastive study reveals that the effectiveness of scholarly analysis of semiotic-pragmatic phenomena is not a zero-sum competition between Arabic and Anglophone traditions but a complementary distribution of strengths:

- Arabic-speaking scholars excel at emic sensitivity, capturing the cultural, theological, and ethical dimensions of pragmatic signs. Their work is indispensable for understanding meaning-making within Arabic-speaking communities and for translation/interpretation tasks.

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- Anglophone scholars excel at etic formalization, developing replicable methods and generalizable theories that facilitate cross-linguistic comparison and computational modeling.

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