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A Linguistic Analysis of Wisdom in Elderly Care Institutions

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1445 A. H.
Rabi Al-Thani

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

یُؤْتِی الْحِکْمَةَ مَنْ یَّشَاءُ وَمَنْ یُّؤْتِ الْحِکْمَةَ فَقَدْ أُوتِیَ

خَیْرًا کَثِیْرًا وَمَا یَذْکُرْ اِلَّا اُولُو الْاَلْبَابِ

صدق الله العلي العظيم

(البقرة: 269)

In the name of Allah, Most Gracious, Most Merciful

He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.(Ali, 2001:113)

The Supervisor's Certificate

I certify that this thesis, entitled (**A Linguistic Analysis of Wisdom in Elderly Care Institutions**) written by (**Haneen Abdul Kareem Khudhair Al-Azzawi**), has been prepared under my supervision at the College of Education for Human Sciences, University of Babylon, in partial fulfillment of the requirements for the degree of Master of Education in English Language and Linguistics.

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To
the Prophet Mohammed who is sent as
a mercy to the worlds;
Ahl-Albeit(p. b. u. t.);
Al-Imam Mohammed Al-Mahdi(p.b.u.h.)
and to
my Family

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Abstract

Wisdom is a virtue that seeks a common good. This study conducts a linguistic analysis of wisdom in elderly care institutions. It incorporates four dimensions; namely, semantic, syntactic, pragmatic, and stylistic to uncover the linguistic structures that are exploited in elderly residents' wisdoms. Thus, it seeks to achieve many aims; among which are: explicating the components of Hymes' contextual model in elderly residents' wisdoms; revealing the semantic constituents that are employed in issuing such wisdoms; pointing out the various syntactic structures that elderly residents highly employ to convey their wisdoms; pinpointing the speech acts that are utilized in elderly residents' wisdoms; figuring out the types of deictic expressions which are widely exploited in such wisdoms; identifying whether the style of writing in such wisdoms is concise or wordy. The study hypothesizes: certain contextual factors have to be clarified due to their vital role in determining the right interpretation of each piece of elderly residents' wisdoms; semantically, the denotative meaning and modality constitute the major devices in generating wisdoms by elderly residents; imperative and declarative constructions represent the basic syntactic structures in expressing such wisdoms; the directive speech acts of recommending, warning, and advising represent the main categories of speech acts which are utilized in generating wisdoms by elderly residents ; the second person deictic expression is supposed to be the prevalent utilized type of deictic expressions in the formulation of such wisdoms; the style of writing in such wisdoms is concise which is essential to produce vigorous pieces of wisdoms.

To pursue its aims, assess its hypotheses, twenty pieces of wisdom in elderly care institutions are chosen to be analyzed with the aid of the

eclectic model of this study. The conclusions of this study register the validation of the above mentioned aims and hypotheses.

List of Abbreviations

Abbreviated Form	Full Form
BCE	Before Common Era
b.c.	Before Christ
CE	Common Era
Sb	Somebody
Sth	Something

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Chapter One

Introduction

1.1 The Problem of the Study

Wisdom is a master virtue. It seeks a common good. Wisdom is greatly related to the pursuit of moral life (Swartwood and Tiberius, 2019: 22). Nowadays the world is confronted with a series of conflicts and crises such as drugs, terrorism, domestic abuse, political struggles, atheism, and the like. Hence, an urgent need to wisdom is required. Thus, it may help to lessen the possible threat to everyone. Moreover, it seems that wisdom is very viable to make right choices in tough situations.

In this respect, some elderly care institutions embark on the task and ask their residents to offer youngsters the fruit of their life experience in the form of advice which imply very precious pieces of wisdom. It is suggested that most of the qualified wisdoms have been uttered by elderly people due to their long experience in life. Their wise words equal a lot to the younger generation. As members of high social status, the eldest people manifest enhancement in the lives of the youngsters. The current research focuses on the value of elderly's words. Their golden words mean a lot to the youngsters.

To the best of the researcher's knowledge, the concept of wisdom has not been investigated from a linguistic standpoint. So, this study endeavors the mission to delve deeply in the concept of wisdom to fill some of the aforementioned gaps. For this aim, selected extracts of wisdom in elderly care institutions are to be chosen and analyzed

linguistically. These elderly residents' pieces of wisdom deserve to be studied from different perspectives. Accordingly, the current study consists of four dimensions; namely, syntactic , semantic, pragmatic, and stylistic. Thus, it attempts to answer the following questions:

- 1.How are the components of Hymes' contextual model represented in elderly residents' wisdoms?
- 2.What are the main semantic constituents that mostly contribute to the formulation of such wisdoms?
- 3.What are the basic syntactic structures elderly residents highly employ to convey their wisdoms?
- 4.What are the speech acts that are evident in elderly residents' wisdoms?
- 5.Which types of the deictic expressions are widely exploited by elderly residents to formulate their wisdoms?
- 6.Which type of writing style is utilized in such wisdoms?

1.2 The Aims of the Study

This study seeks to achieve the following aims :

- 1.Explicating the components of Hymes' contextual model in elderly residents' wisdoms.
- 2.Revealing the semantic constituents that are employed in issuing such wisdoms.
- 3.Pointing out the various syntactic structures that elderly residents highly employ to convey their wisdoms.
- 4.Pinpointing the speech acts that are utilized in elderly residents' wisdoms.
- 5.Figuring out the types of deictic expressions which are widely exploited in such wisdoms.

6. Identifying whether the style of writing in such wisdoms is concise or wordy.

1.3 The Hypotheses of the Study

This study hypothesizes the following :

1. Certain contextual factors have to be clarified due to their vital role in determining the right interpretation of each piece of elderly residents' wisdoms.

2. Semantically, the denotative meaning and modality constitute the major devices in generating wisdoms by elderly residents.

3. Imperative and declarative constructions represent the basic syntactic structures in expressing such wisdoms.

4. The directive speech acts of recommending, warning, and advising, represent the main categories of speech acts which are utilized in generating wisdoms by elderly residents.

5. The second person deictic expression is supposed to be the prevalent utilized type of deictic expressions in the formulation of such wisdoms.

6. The style of writing in such wisdoms is concise which is essential to produce vigorous pieces of wisdoms.

1.4 The Procedures of the Study

To pursue the questions of this study, achieve its aims, and test its hypotheses, the following procedures are going to be followed:

1. Surveying the relevant literature about the concept of wisdom: its origin, meaning, types, philosophical and religious bases, contemporary views as well as some other related concepts.

2. Developing an eclectic model for the study by introducing the relevant literature about the semantic, syntactic, pragmatic, and stylistic means that are exploited in issuing elderly residents' wisdoms.

3. Selecting the data of the study from various institutions for elderly. The process of selection proceeds by examining a large number of elderly residents' extracts that are posted in the official facebook pages of elderly care institutions to choose the ones that are full of wisdom.

4. Analyzing the selected data qualitatively and quantitatively in accordance with the developed model of the study. Qualitative analysis is approached by following the eclectic model of the study. Quantitative analysis is approached by following specific statistical approaches.

5. Discussing the findings of the analysis to draw certain conclusions and recommendations.

1.5 The Limits of the Study

The study is limited to some elderly residents' wisdoms in selected elderly care institutions to analyze them linguistically. The institutions that are included in the study are Birch Creek Assisted Living, St. Clair Nursing Centre, Orbost Regional Health, Dungate Manor Care Home, Garden View Assisted Living, and College View Nursing Home. The analysis will be carried out from four perspectives: semantic, syntactic, pragmatic, and stylistic. Besides, Hymes' contextual model is going to be exploited to explicate the context of the speech event. Twenty texts are going to be analyzed to pursue and achieve the aims of the study.

1.6 The Value of the Study

The present study is hoped to have theoretical and practical values. Theoretically, it is supposed to be valuable to students who specialize in linguistics and philosophy. Thus, it offers theoretical accounts in semantics, syntax, stylistics, pragmatics, and philosophy. Practically, it is hoped to be of value to those who are interested in following an integrative approach in analyzing such data. Thus, it endeavors to reveal the various linguistic means exploited in issuing a set of pieces of elderly's wisdom. In addition, it is to be of social value to people in general as it offers very precious pieces of wisdom that could help in the betterment of society.

Chapter Two

Wisdom

2.1 Introductory Note

Since the current study revolves around the concept of "wisdom", this chapter is devoted to presenting a theoretical endeavor of the main hallmarks of the concept from different perspectives with respect to traditional as well as contemporary views. At first, origin and meaning of the concept will be presented as well as its urgent need. Next, philosophical perspectives will be displayed with reference to major figures in Greek and contemporary philosophy. Furthermore, with respect to two divine religions: Christianity and Islam, the divine roots of the concept will be highlighted due to its importance to bring peace of mind and peace with others to every believer which is an essential aim to the need of wisdom. Then, contemporary views of the concept will be introduced with respect to the recent psychological research. Finally, the relation between wisdom and some other similar concepts is going to be clarified to remove any possible misunderstanding.

2.2 Origin of Wisdom

The concept of "wisdom" is ubiquitous across cultures and is often embedded within religious traditions and philosophies (Birren and Svensson, 2005:7). It is an ancient concept which is dated back to 30000 years ago. As a trait that seeks the common good, people used to impart their wisdom from one generation to

another by various means such as myths, stories, songs, and even cave paintings (ibid :3).

The Sumerians, who lived in area known as Mesopotamia (now Iraq), are the oldest known civilizations that presented the foundation of wisdom literature (Durant, 1935: n.p.). Besides, Brugman (2000:n.p.) opines that the Egyptians offered the world some of the earliest written teachings on wisdom. Eastern civilizations have an undeniable influence on western cultures. Thus, the Sumerians have provided the foundation for the Greek and Roman culture as well as that the early writings of Egyptians represent the source of Hebrew wisdom familiar to many Christians and Jews in the books of the Old Testament (Birren and Svensson,2005:3-4). As such, wisdom exists in the form of proverbial advice in Egyptian, Hebrew, and Mesopotamian civilizations (Crenshaw, 2010: n.p.).

In a different vein, Kreeft (1992:59) and Dysinger (2014:38) assert that the root of wisdom is divine since it is one of four main cardinal virtues. The root of wisdom is not from Plato or Greek philosophy but rather it is the gift of God to human race.

2.3 Meaning of Wisdom

Wisdom is a fuzzy concept. There is not yet a unified definition of the concept of wisdom across different disciplines or dictionaries. To define it, various perspectives should be considered: philosophical, religious, psychological, and many others. Besides, it has not been kept static through different ages. It has been evolved and verified by psychologists to assess its components by various models and to measure it as well as know

its different factors. In the following few paragraphs, different views of the concept of wisdom are displayed.

To start with *the American Heritage Dictionary*(2022), wisdom is defined as "the ability to discern what is true, right or lasting, common sense, good judgment, a wise outlook, plan or course of actions" (Web source 1). And ,in *the Oxford Advanced Learner's Dictionary of Current English* (2020: 1791), it has been defined as "the ability to make sensible decision and give good advice because of the experience and knowledge that you have".

From a philosophical angle, various ancient and contemporary philosophers, who aim at giving reasonable solutions to queries about how to conduct our lives, say that wisdom is primary constituent of a "well-lived life" (Kaufman, 2006:129). In the Greek philosophical tradition, wisdom (sophia) originally refers to "adeptness at professional skills or crafts". In this sense it is greatly associated with the practice that is necessary to master a skill. Therefore, sophia is pertinent with "virtue" in these early stages 600 BCE(Dysinger, 2014:42). What is more, various philosophical traditions have connected wisdom to the notion of a good life (Kekes, 1995: n.p), pursuit towards the greater good (Jeste and Vahia, 2008), and a life which stand for virtue (Dysinger, 2014: 42) .

From a religious angle, wisdom is a realization of the possible results of our deeds and utterances before we act or utter. Wisdom means "having the knowledge and understanding to recognize the right course of action and having the will and courage to follow it". In Christianity, to approach wisdom is to follow the teaching of the Holy Bible. Thus, wisdom is: live your

life in line with the core of the Commandments of the Bible (Leitch, 1996:5). In Islamic tradition, the Glorious Qur'an, the text of the Islamic religion, wisdom implies four types of resources: knowledge of the facts, knowledge of the Qur'an, prophesy and Sunnah (prophetic practice) (Alammar, 2020: 182). To add, Ibn Rushd mentions that wisdom is the knowledge of Allah whereas philosophy is the path to it. Accordingly, wisdom represents a linking bridge between philosophy and religion (Al Kubaisi, 2011: 20).

From a psychological viewpoint, wisdom can be defined as "a cognitive process used in attempts to understand the world in a disinterested way, seeking the ultimate causes and consequences of events while preserving the integration of knowledge". Additionally, wisdom can also be understood as a "virtue providing a compelling guide to action". By the aid of wisdom, we can improve our lives to grasp the best way to order our actions so as to achieve a closer harmony with the laws of the physical universe (Sternberg , 1990: 4).

To sum up, our operational definition for wisdom in this study is that it is an activity which aims at influencing others positively. Thus, its ultimate purpose is the interest of its recipient. It shows a high degree of pertinence to the idea of making decisions. As such, it offers as far as possible the most suitable solution to highly controversial cases when it seems that there are no white or black choices.

2.4 The Need for Wisdom

In earlier philosophical tradition, wisdom is described as one of the most prevalent of all virtues. Nowadays, it is collapsed and passed over hard times as a result to the rapid progress of science and technology. Such a collapse costs a lot to the race of human being as it is in touch with their daily lives. It can be observed in the suffering of individual lives, social conflicts, and in the world current crises which threaten the humankind. In fact, there is an urgent need for wisdom. In brief, the lack of wisdom is highlighted by the presence of such crises and conflicts in the world. Now People are confronted with "sagacity" and "catastrophe" (Walsh, 2014b: 284).

Wisdom as a virtue is strongly pertinent to the pursuit of a moral life. It is "an ideal that minimally can be described as the understanding of how one ought to conduct oneself." As such, different ends of human actions should be dealt with to access wisdom. Thus, we must characterize with the capacity to determine; when to be truthful, and when and how to motivate others' well-being as well as how to harmonize it with our own. According to virtue ethics, a variety of character traits, if they are not mastered by wisdom, they will conflict (Swartwood and Tiberius, 2019: 20-1).

To live well, we should be ready to respond to all of the reasons which we encounter from the various things that are of value. To achieve this aim, we need to possess character virtues as compassion, honesty, loyalty, self-respect, wittiness, etc. The Aristotelian virtue ethicists believe that these conflicts do not exist in the presence of wisdom since a wise person has the ability to

control and make the right choice in hard cases. For example, when you have to choose between two character virtues as loyalty and honesty, a combination of thoughts, motivation, reasons and feeling is needed to make the right choice. Accordingly, virtue ethicists define practical wisdom as a type of master virtue that lead other conflicted virtues (ibid: 21-2).

2.5 Philosophical Perspective of Wisdom

2.5.1 Philosophical Bases of Wisdom

Etymologically, the English word "philosophy" is derived from the Greek words "Philia" meaning *Love* and "Sophia" meaning *Wisdom*. These two Greek words are co-joined to give the etymological meaning of philosophy, which implies *the Love of Wisdom* (Deezia et al. 2021: 4). As such, Uduigwomen (1987:n.p.) points out that wisdom here refers to eternal truth and that philosophy is "the search for eternal or ultimate truths in all things".

In a neat description, Zack (2010:1) defines philosophy as "the activity of seeking wisdom". He adds that there are several ways to pursue wisdom such as religion, art or lived experience but philosophy is distinctive because it investigates wisdom with respect to "the systematic use of reason". Also, he asserts that philosophy is utilized to answer questions that cannot be solved through direct observation or facts but rather the questions could be solved by the use of mind. Thus, the relation between philosophy and wisdom is obvious and old in the history (Kaufman, 2006:129).

Philosophy starts in Greek because ancient Greek's cultural tradition is broad and democratic. It aims at motivating people autonomy of mind (Zack,2010:11). In Greek philosophy, the sophists (450 BCE) have associated wisdom with cleverness of speech and comprehend it as a tool for achieving expertise in practical living. Then, Socrates (469–399 BCE) came and rejected their way of approaching wisdom (Dysinger, 2014: 42).

In a different vein, Socrates, the founder of Western moral philosophy (Swartwood and Tiberius, 2019:12), conceives that sophia starts when people realize their limits of what they know and what cannot be known (Dysinger, 2014:42). Besides, he considers wisdom as one of five virtues which are required to lead a "good life": temperance, courage, piety, justice and wisdom. Wisdom is classified as the greatest of them (Kekes, 1995: n.p.).

Socrates has devoted most of his life, which we can glance through the dialogues of his student Plato, towards philosophical discussions about how we ought to live. Socrates' view of the concept of wisdom is that wisdom is a profound and worthy comprehension of the highly significant things in the world. He usually invites people who claim to be wise to rational arguments to see if they had the wisdom he sought. This argument invokes the pursuit of another kind of wisdom, a profound comprehension of morally good and virtuous things in life (Swartwood and Tiberius, 2019:12)

It is agreed upon that Socrates possess a sort of "human wisdom", since he declares that he does not possess knowledge about "wisdom", truth or the best possible state of your soul"(ibid). In addition, he always asks and never replies as he declares that he

has nothing wise in him .This is due to his attitude that he was not completely contented with his realization. He insists that it is important to look deeper for further ideas before any of these conclusions could be published with absolute assurance (Cooper, 2012:42). By the same token, Socrates' view of his "human wisdom" gives the birth to the epistemic humility view of wisdom which will be tackled in section (2-5-4-1) in this chapter.

As for Plato (428-348 b.c.), he is Socrates' loyal pupil. Since Socrates left no publications, Plato incurs the mission and recorded Socrates' philosophical arguments in his dialogues. To Plato, Socrates was the wisest man. His dialogues tackle different inquiries including; moral ,political philosophy , as well as natural world problems (Magee, 1998:n.p.). Plato classifies wisdom to be one of the four cardinal virtues: wisdom, courage, temperance, and justice. Besides, he states that wisdom deals with various archetypal ideas like truth, beauty, and goodness as well as the notion of being (Dysinger, 2014: 42). As clarified, wisdom deals specially with the ultimate meaning of life and the nature of both the physical universe and mankind (Birren and Svensson, 2005: 5).

According to Plato, wisdom is entirely divine which indicates its exclusiveness to God, however, it can be pursued and practiced within philosophy as master virtue (Dysinger, 2014:42). Cornford (1945: 30) elucidates Plato's meaning of wisdom that "the efficiency which makes man good at attaining the life end, happiness or well-being called virtue and the implied knowledge of the end and of the means to it is like the craftsman's skill and may be called wisdom". As such, wisdom focuses on the type of

knowledge which is good, with the purpose of life-end aims of happiness and wellbeing, and the skill to approach that aim.

Plato's student, Aristotle (384-322 b.c.), views wisdom in a different vein from his teacher and Socrates. He is a critique of Plato's theory with respect to its form in comprehending wisdom. Compared with Socrates or Plato, his philosophical approach addresses every complicated problem in more especial and practical way. Thus, Aristotle is concerned with the good that improves human lives (eudaimoni). Moreover, he puts into consideration the ability of humans to approach it. Aristotle's view of wisdom requires an understanding of his realization of eudaimonia (Bansal, 2020: 27). He posits that eudiamoni is a "certain activity of soul in accord with complete virtue" (Aristotle, 2012: 23).

Both Aristotle and Plato agree that wisdom is one of the most essential human virtues (Adler, 1952: n.p.). Aristotle considers wisdom as a high degree of knowledge and it more appropriately applied to theoretical rather than practical wisdom. Plato and Aristotle writings have controlled philosophy in the west for almost seven centuries (Birren and Svensson, 2005: 5-6).

With respect to Al-Farabi, an Arabic philosopher and jurist in the 10th century, wisdom is a "knowledge of existence as it is and an inclusive knowledge that gives humans a complete picture of the universe" (Samurai, 2011: n.p.). He considers prophets and philosophers as people who possessed wisdom of high level (Al Kubaisi, 2011:19).

After 2000 years of ignorance of the systematic use of reason in the agenda of wisdom, logic and reason happen to reappear in the age of Enlightenment. Descartes (1596-1650), a

French philosopher who lived in the 17th century, revives the use of reason and believes that wisdom could only be achieved by cognitive contemplation, reflection and ethical deliberation (Birren and Svensson, 2005: 10).

With respect to Kant (1724-1804), a German philosopher who lived in the eighteenth century, his conception of wisdom can be summarized as "practical reason involving principles of conduct fully appropriate to the final purpose of all things, appropriate to the highest good, is situated only with God; and not acting contrary to that idea in any manifest way is what one could refer to as human wisdom." Kant adds that science which means here reasoned display of evidence is crucial condition for wisdom (Baltes, 2004: 108). He suggests that it should accord with the scientific knowledge of the nature of the universe. Besides, wisdom is more than just science but it implies knowledge which relies on different criteria of evidence (Kant, 1778: 984).

In line with Aristotle and Kant, Schopenhauer (1788-1860) believes that wisdom is not totally theoretical but it has a practical endeavors. Thus, it offers "a deep insight into human nature and the negative conditions of life". He states that "Nobody is wise all the time". Thus, wisdom are the product of the rare times in which the mind offers high levels of insight of the nature of world (Baltes, 2004: 115-6).

Bertrand Russell (1872-1970), who is British philosopher, argues that wisdom is indispensable to live peacefully. It is required to free up the world from vices of prejudice and hate. Thus, he states that knowledge is dangerous if it is not guided by wisdom. It could be employed to form the goal of a man in life successfully. To be useful, knowledge should be integrated with

the aims, needs, requirement of people. Accordingly, Russell posits that knowledge and wisdom should be integrated in the paradigm of education to offer people a complete scheme of things in our universe (cited in Bansal, 2020: 28) .

2.5.2 Nature of Wisdom

Wisdom is highly complicated and contentious concept due to the fact that it is not achieved at conventional levels of inquiry and argument as well as its continuous evolvment over the passage of time (McDermott, 2014: 219).

Robinson (1990: 14) mentions that the Platonic Dialogues offer the first comprehensive analysis of wisdom. This analysis is generated from the realization that the term wisdom is not univocal but rather it is apprehended as tackling different perspectives of life; intellectual, moral and ordinary. Hence, it bears connotations for three forms: sophia, phronesis, and episteme. Sophia or theoretical wisdom is viewed as special gift of the philosophers and in general those who have devoted themselves to a contemplative in pursuit of truth. Phronesis or practical wisdom, on the other hand, is seen as the practical gift of statesmen and law givers. More precisely, wisdom is what locates the wise course of action and frustrates the temptations of the passions and sense deceptions. The third form is episteme wisdom which is described as the gift of those who pursue scientific knowledge of the nature of things. Those aspects of wisdom continue in present-day accounts of the nature of the construct.

On the basis of Western philosophy, McDermott (2014:218) refers to wisdom as showing correspondence with three main

components of philosophy: metaphysics, epistemology, and ethics. Pursuit of any one of these components leads to the other two and the result of such pursuit is wisdom. This is due to the fact that these components have truth, ethical, and aesthetic values respectively.

Consequently wisdom is defined as "a knowledge that is derived from a deep source and leads to right action. Right action in turn leads to a deeper ontological experience and the advancement of knowledge" (ibid:220). Those three components are mutually implicating. In brief, the components of wisdom will be examined to explain the process of generating wisdom.

2.5.2.1 Metaphysics

Metaphysics is defined as "the study of what exists, both as one reality and many realities" whose main content is ontology (ibid: 219).

Philosophers do not all agree on the nature of the deep source that is considered as the basis of wisdom. The foundational reality for wisdom is apprehended to be the good according to Plato, Being according to Aristotle, the One to Plotinus, God according to Christian thinkers such as Augustine, Boethius, and Aquinas (ibid:220), and the effective mind to Al-Farabi (Al Kubaisi, 2011:19). Those various metaphysical assumptions do not cancel each other but rather point to definitive reality despite of whatever names most convincingly describe it (McDermott, 2014: 220).

2.5.2.2 Epistemology

Epistemology, knowledge, is the second main component which is concerned with "how one knows". Thus, it represents the criteria on which people depend to know whatever they assume to know, and it aims to find out the different ways of knowing to diagnose if some are more reliable than others (ibid).

Extraordinary knowledge or knowledge achieved by an extraordinary ability is what concerns us with wisdom. Plato suggests that a deeper and broader type of knowledge could qualify as wisdom, if sustained. Hence metaphysics and epistemology are required for wisdom which naturally leads to ethics. Thus, moral choice or deed works as a filter to reformulate and refine metaphysics and epistemology (ibid). Al-Farabi adds that wisdom constitutes "a higher status of knowledge by which a person understands the true nature of existence". Hence, advanced stages of knowledge are required to generate wise decision (Alammar, 2020: 183).

Scientific knowledge does not constitute wisdom itself but it is still important to pave the way to wisdom. It does not offer a comprehensive account of metaphysics or ethics without the collaboration of philosophy. As such, though Galileo, Descartes, Newton, and Leibniz are great scientific-philosophic geniuses of the seventeenth and eighteenth yet they are not considered wise because they have not developed an ethical dimension. On the contrary, Whitehead defines wisdom with respect to his philosophical knowledge rather than on the foundation of his mathematical knowledge (McDermott, 2014: 222).

Thus, knowledge does not guarantee wisdom behaviour and it is not a synonym to wisdom. The two concepts differ slightly despite they are two branches in philosophy. The two types of wisdom, Sophia, and phronesis, show a degree of correspondence with knowledge. Thus, it could be considered as a step for the way to sophia, theoretical wisdom. Both knowledge and sophia have a unified aim which is the betterment of the life of human race.

With respect to Robert Pollack, the molecular biologist, practical wisdom comes from the sound application with the aim of enhancement of human kind. Thus, it is not the same as a collection of facts (cited in Osbeck and Robinson, 2005: 71).

As for the relation between theoretical wisdom and knowledge, Aristotle believes that knowledge is the starting point of every science and this is also right for this criterion. More precisely, sophia can be defined as "knowledge of metaphysics" which is regarded more higher, greater and general than the knowledge of any other science as Aristotle bestows the proof in his definition of philosophic wisdom as the "most finished" type of knowledge, "the superior part of us", specialized in things described as "highest by nature". The aim of sophia is seeking knowledge for its own sake. Absolute reality's accomplishment is synonymous with the highest forms of sophia. In this sense of reality, wisdom may be said to bear a divine element similar to Christians' wisdom where they consider wisdom as a divine knowledge related to the creator only. Although sophia encourages practical wisdom, it bears no attention to the application of knowledge, its value is inherent in nature (ibid: 73-4).

As such, wisdom can be described in accordance with the depth of knowledge, truth, virtue, practical relevance, as well as social and historical significance. To conclude, wisdom is the knowledge which a normal outcome after lifelong search, and consequently extremely valuable. In this context, wisdom refers to a profound and especial type of knowledge which is basic for living and a basis for right deeds (McDermott, 2014: 222).

2.5.2.3 Ethics

Ethics is the third component which is defined as "the study of morality; which thoughts and actions are moral, and by what criteria; how might philosophy evaluate human behaviour"(ibid: 220).

The etymology of the term "ethics" comes from the ancient Greek "ethos" (Bartneck et al., 2021: 17). Thus, it is used to refer to "the philosophical study of human moral character, good and bad and of the determinative function in structuring human's life"(Cooper, 2012:3).

As mentioned above, wisdom refers to a profound or especial type of knowledge, which would be basic for living and the basis for right deeds. A wise virtuous person is characterized with the ability to discern right action from wrong as well as the ability to act virtuously on the side of right (McDermott, 2014: 222). This view can be supported by Rich (2020:4) who describes ethics as the systematic approach to comprehend, analyze, and differentiate the right and wrong in conflicted cases. This is applied by the use of reasoning to reinforce one's beliefs and assertions.

As for Plato, he believes that true knowledge leads directly to moral action but the case is not that easy one. However, there is often a gap between having the knowledge and being able to diagnose what is right and applying it. It is believed that a person will be accused of inconsistency, or worse, of hypocrisy if he knows the right action but he does not act rightly. Psychologically speaking, such a person will be considered as have a fear or a complex. From a religious viewpoint, the Christian tradition acknowledges the fact that there is internal conflict between knowledge and virtue. Scientifically, Freud shows that "instincts, unconscious drives, and fears often overwhelm fragile knowledge, even knowledge considered wise". So Freud paves the way that a psychological insight or knowledge of one's different levels of motivation can be imbedded into wisdom. As a result, a profound knowledge of the unconscious is required. C. G. Jung's concept of individuation points to the "ideal integration of conscious and unconscious dimensions of the self" (McDermott, 2014: 222).

2.5.3 Objective Criteria of Wisdom

The aim of wise choices is helping people to conduct their lives virtuously. Wise people believe that these choices are the right and most suitable ones to certain particular cases. Thus, wise people are usually characterized by a high ability to discriminate what is right and what is wrong. Thus, wisdom is usually condemned of being subjective due to the belief that right and wrong actions is a matter of personal taste. This belief may work as a weak point of the phenomenon of wisdom. In this section, objective perspectives of moral action will be displayed.

The aim of morality is not to study the world in the same way as science but rather it is concerned with giving recommendations and following courses of conduct (Graham, 2011:3). The point of convergence between morality and wisdom is that their goal is to conduct one's life in accordance with the right and the good.

It is acknowledged that wisdom plays a central role in the creation of morally good judgment in complicated matters when a high degree of pressure or temptation falls upon the person and wise choices are necessary in complicated cases to achieve genuine virtues (Kupperman, 2005:269). Those words summarize the need for wisdom to achieve moral action. Below, objective perspectives of the right action is going to be justified to eliminate as far as possible the skeptical views about the reliability of the wise choice which is crucial for moral action .

There is an ancient conflict between objectivism and subjectivism of right or moral and wrong actions which has its roots in Greek. Subjectivism means "not a matter of knowledge." In other words, the same action may be classified as right or wrong by two different persons .Socrates and a group of thinkers, called the Sophists, are one of the well-known examples of that conflict. They argue that there is an inescapable difference between facts and values. It is stated that the aspects of true and false have no significant application when issue of value are considered. On the other hand, both Socrates and Plato believe that there are right and wrong answers about good and bad. Moreover, Plato argues that it is by the use of power of reasoning, we will be able to justify what these are(Graham, 2011: 1).

It can barely be possible to deny the existence of serious moral disagreements between individuals but this disagreement is not exclusive in ethics only; it exists also in science. A comparison is made between medical issues and ethical issues to clarify the objectivity perspectives of right and wrong actions. Thus, on issues of medical science, it is easy to reach agreement while on issues of medical ethics the situation is totally different. For instance, none would classify rape, murder, or theft as virtuous deeds. In a neat description, none would classify honesty, loyalty, and generosity as bad things. However, breaches as slavery, the sexual molestation of children, and cheating at sport are entirely criminalized and this doesn't mean the absence of such deeds. As such, great attention falls on ethical cases which gain disagreement such as abortion, euthanasia, and capital punishment but it is infrequent in comparison within a very large range of issues (ibid :3).

During history and present ,natural science is usually confronted with hard disagreement between expert practitioners. As such, Bacon, Newton, Darwin, and Einstein's ideas, well-known scientists, are no longer accepted as science kept evolving. Scientists are permanently working to refute each other. Consequently, science achievements are usually updated as it lives by one generation (Graham, 2011: 3-4). It is noted that, whether in science or in ethics, ideas are updated consistently. As such, this point will work as defense to our current dispute; the objectivity of wisdom.

In our current discussion about the objectivity and subjectivity of a moral action, an appeal is made towards a the type of proof which is called a legal proof. It is the type of proof

that is used in courts of law. Since it is acceptable to support reasonable doubts and to judge in accordance with probability, so it could be so in right morality also. More precisely, although some cases seem impossible to prove definitively, an appeal is made toward if the moral action is more or less reasonable. Yet, not anything can be acceptable but rather reasoning is the key point in such confusing situations (Graham, 2011: 3). Legal proof represents the other defense toward the objectivity of right and wrong action.

2.5.4 Types of Wisdom

Aristotle recognizes two types of wisdom: sophia (theoretical wisdom) and phronesis (practical wisdom). As for Socrates, he deals with a third type of wisdom which is the epistemic humility, (Swartwood and Tiberius, 2019: 11). The three types of wisdom are going to be explained in brief.

2.5.4.1 Epistemic Humility

The origin of the word "Epistemic" is rendered back to the Greek word "episteme" for knowledge and the word "Epistemology" refers to the philosophical endeavor, notion, basis, and sources of knowledge (ibid : 12).

According to this view, wisdom is defined as the realization of "ignorance of the most important things, like the nature of a good and virtuous life". It is Socrates who gives the credit to "human wisdom". Thus, it invokes people to seek out another kind of wisdom which is a deep understanding of the most important things. He points out that his human wisdom is valuable only

when it motivates us to look up another kind of wisdom. It should prompt one to get a deep understanding of the most important things (ibid).

2.5.4.2 Practical versus Theoretical Wisdom

Aristotle identifies two types of wisdom: practical and theoretical, traditionally called *phronesis* and *sophia* (Swartwood and Tiberius, 2019: 12). Aristotle calls practical wisdom "a reasoned and true state of capacity to act with regard to human goods" (Osbeck and Robinson, 2005: 68). Practical wisdom differs from the theoretical one in that, it is concerned with human's interests. Practical wisdom aligns with the essential means for essential aims that are desired by moral virtue where cleverness is one of its faculties (Aristotle, 1908: n.p.). As such, *sophia* or theoretical wisdom refers to the love of knowledge for its own sake while *phronesis* or practical wisdom implies deliberation on practical choices (Swartwood and Tiberius, 2019: 12).

Moreover, the distinction between the two can be simply rendered in that practical wisdom is an awareness of "how things ought to be" whereas theoretical wisdom is an awareness of "how the world and the creatures in it actually are". The difference can be summarized in terms of descriptive and prescriptive truths. It is believed that practical wisdom is the realization of prescriptive truth or reasons while theoretical wisdom is the realization of descriptive truths or reasons. More precisely, practical wisdom deals with truths that are concerned with the ways in which one conducts himself or the reasons for

which one conducts himself in particular ways. While theoretical wisdom deals with truths that is concerned with how things really exist. A person may have a deep understanding of specific facts about the world which is theoretical wisdom yet this does not assure that he can understand how to live a moral virtuous life and conduct himself. Thus, theoretical wisdom is not enough to have practical wisdom. Some descriptive facts about the world are related to understand how we ought to conduct ourselves but the majority of descriptive facts are not important to achieve an understanding of how to live wisely. Hence, theoretical wisdom is not a condition for the achievement of a practical wisdom(Swartwood and Tiberius, 2019: 13).

2.6 Religious Perspective of Wisdom

Religion aims at dealing with phenomena which transcend empirical reality ,putting its core outside the purview of any scientific verification (Deezia et al., 2021: 3).

The world's religions diverse greatly in their contents and teachings. Despite the fact that these religions reflect an odd combination of high and low, transcendence and nonsense, sagacity and stupidity, yet there is a common point of convergence in their major goal i.e. the quest for wisdom. Both Jews and Christians state that wisdom "is more precious than jewels" (Walsh, 2014a: 3). Similarly, the Glorious Qur'an describes the value of wisdom as in this verse:

"يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا" (البقرة: 269)

He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing (Ali, 2001:113)

Remarks to wisdom in various divine holy books as the Holy Bible's Old Testament and The Glorious Qur'an emphasize and increase the value of wisdom. The Bible is considered as an ideal for behaviour to Christians. As such, the book of proverbs contains very precious pieces of wisdom which help to conduct people's behaviour (Birren and Svensson, 2005:6). Hence, both Christianity and Islam agree that wisdom is something precious and equal a lot to humans.

In brief, this section aims to display the concept of wisdom in two divine religions: Christianity and Islam.

2.6.1 Christianity

Christianity is classified as the world's largest religion. It highlights unique aspects of the one wisdom that is Jesus Christ. Christians' wisdom is not primarily a philosophical concept or ideal but rather a person-Jesus of Nazareth. Wise Christians are those people whose actions harmonize with teachings of Jesus to a high level (Dysinger, 2014: 38)

The path of wisdom works on bringing people in harmony with God, people, and ourselves. Its path gives rise to peace whether peace of mind or peace with others. Harmony with God is achieved since the paths of wisdom are in line to His will as stated in the Holy Bible. Also, the paths of wisdom help to bring us in harmony with other people because respecting others is the core of the Commandments. The wisdom teachings of the Holy

Bible are not randomly imposed moral code but instead they work as prescription which helps people to live in peace with others. Additionally, harmony with ourselves resurrect self-worth and a type of inner peace which is not easily achieved. It is achieved since we are living and dealing in line with our consciences and abandon the guilt of following blindly our instinct. The path of wisdom requires a series and conscious effort since it is not naturally paved (Leitch, 1996: 6).

Wisdom is defined in the biblical sense as the "ability to judge correctly and to follow the best course of action, based on knowledge and understanding" (Lockyer, 1986: 1103). The foundation for the wisdom teaching of the Holy Bible is derived from of two main themes of the Ten Commandments and the Greatest Commandments of Jesus which includes sublimity to God, the Creator, and respect to people in all situation (Leitch, 1996: 5).

2.6.2 Islam

Wisdom is called "hikmah" or "al hekmah" in the Islamic tradition. According to Lisan Al-Arab(1290), classic Arabic dictionary, wisdom is one of Allah property as He is the wisest ruler. In this context, it refers to the ruler and the judge who is effective and who masters things efficiently. Accordingly, wisdom is defined as "knowing the best things in the best possible way"(Alammar , 2020: 179).

The word "al hekmah" is repeated twenty times in the Glorious Qur'an. Shah-Kazemi (2014: 78) points out that wisdom receives great value in the Islamic religion. It has a divine root

and this has been emphasized when Allah said in His Glorious Qur'an in Suraah Al baqra:

"يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ"
(البقرة: 269)

"He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Ali, 2001: 113)

Al-Tabari (839–923 CE), a Persian scholar and jurist, explicates that, in the aforementioned verse, Allah will bestow success in words and actions to those he wishes to (Alammar, 2020: 181).

Wisdom, in the Islamic tradition, is a seed that can be grown in the heart by worshipping God and following the teaching of the Qur'an and the Prophet (Shah-Kazemi, 2014:77). Additionally, people are urged to pursue and learn wisdom since it is part of divine revelation and the teaching of Prophet Muhammed. Thus, it is a characteristic of every believer (Khan, 2017).

Prophets are characterized with wisdom in the Islamic overview. Actually, it is the consequences of their self-realization in Allah. What is more, the primary aim behind prophetic revelation is conveying divine wisdom to people. Wisdom and scripture are the gift of Allah to prophets as they assemble two interrelated elements of divine self-disclosure as it is stated in the Glorious Qur'an that:

"الْكِتَابَ وَالْحِكْمَةَ" (ال عمران: 164)

"in scripture and wisdom" (Ali , 2001:170)

By favor of those two elements, profits are able to purify believers (Shah-Kazemi, 2014: 80).

What is more, wisdom is introduced in the Glorious Qur'an with reference to particular virtues. Thus, it is associated with a set of moral virtues as parent righteousness, generosity, as well as a set of bad traits to avoid, as miserliness, extravagance, and pride. Wisdom is of different levels in the Qur'an which are revealed in line with the depth of wisdom of the listener (Shah-Kazemi, 2014: 85).

2.7 Contemporary Views of Wisdom

As societies have developed, the concept of wisdom as human trait has evolved too overtime. In the late of twentieth century, it is evolved to be a subject for study in social and behavioural sciences. Wisdom is viewed as a characteristic of people who make wise choices. Thus, wisdom demands various elements as experience, profound information, and an ability to evaluate alternative results of different choices by following complicated reasoning (Swartwood and Tiberius, 2019: 15).

The main goal of philosophical arguments is to offer worthy and reasonable answers to queries that concern practical wisdom and as such they define wisdom as "the understanding that enables us to make reliably good decisions about how we ought to live and conduct ourselves". Such arguments give the permission that wisdom can be studied with empirical methods alone since understanding is a psychological state (ibid:14). Accordingly, in the late 1970s new directions for the development of wisdom research have been suggested in empirical studies. Consequently,

the concept has been developed in psychological research to develop a remote to our emotions and to any possible bias toward impulsiveness conclusions or actions(Birren and Svensson, 2005: 3-15).

At the present time, psychologists dominate the field of wisdom research (Simandan, 2013 : n.p.). The field of psychology incurs wisdom research instead of philosophy after decades of neglect (Small, 2004: n.p.). Philosophical studies of the world have given birth to several disciplines as the social sciences of psychology, sociology, linguistics and cognitive science and many others so these new disciplines cannot cancel the need for philosophy. As such, various theoretical topics are still under the umbrella of philosophy as metaphysics as well as many human queries are still connected to philosophy as far as they are part of the humanities (Zack, 2010: 2).

As have been mentioned above, psychological research has dominated the work on wisdom in the present time but this does not mean that philosophy is no more validated, out of date, or lessen the importance of the work of philosophy on wisdom. It is philosophy which paves the way to other disciplines to investigate and develop the concept of wisdom.

According to Sternberg, wisdom means "a key to creating a better world". This definition of wisdom implies the employment of intelligence, creativity, and knowledge to achieve a common good. Hence, wisdom, naturally, cannot be employed to achieve dark ends. A common good can be achieved by a process of balance. At first, one should weigh his own benefit and others benefit as well as with the of benefit of one's family, society, home, and the universe. This aim can be accomplished by the aid

of positive ethical values (Sternberg, 2019: 5). Thus, empirically, psychologists access wisdom research from various perspectives. These studies have utilized quantitative methods to check various components related to wisdom. They aim at examining causality and the degree of overlap between aging and wisdom in particular (Cheraghi et al., 2015 : n.p.), well-being and wisdom (Grossmann et al., 2013: n.p.), and the wisdom and happiness (Bergsma and Ardelt, 2011: n.p.).

In the following sub-section, empirically, we will examine the validity of a set of factors in wisdom behaviour.

2.7.1 The Intersection between Intelligence, Creativity, Knowledge, and Age

Creativity and intelligence are two psychological concepts that are closely related to wisdom and have their own superficial validity as positive traits.

To be creative, it means that something should be both "new or original" and "useful, appropriate and valuable" (Guilford, 1950: n.p.; Hennessey and Amabile, 2010: n.p. ; Kaufman, 2016: n.p. ; Simonton, 2012: n.p.). There is a prevalent belief that creativity is said to be naturally a positive property (Kampylis and Valtanen, 2010: n.p.). As various research has been conducted , this belief no longer comes to be totally true. It is found that creativity could be the habitat of a number of negative traits like low integrity (Beaussart, Andrews, and Kaufman, 2013: n.p.), deceit (De Dreu and Nijstad, 2008: n.p.), or roguery (Gino and Ariely, 2012: n.p.). It is stated that fuzzy moral choices are

usually classified with high creativity (Lynch and Kaufman, 2019: 455)

In a neat description, intelligence proves that it has no relevance to the positive personality characteristics; agreeableness or emotional stability (Bipp, Steinmayr, and Spinath, 2008: n.p.). Both intelligence and creativity could be utilized for beneficial developments to human race. Moreover, they can be exploited for dark ends such as terrorism and various negative deeds (Gill et al., 2013: n.p.). The importance of wisdom lies in that it has the role of the determiner or motive that guides people to the way of utilizing their creativity or intelligence towards good or evil ends (Lynch and Kaufman, 2019: 455).

For Sternberg (2005: 161), wisdom could evolve in a variety of ways that follow similar paths to both crystallized and fluid intelligence. The former represent "the acquired knowledge" intelligence while the latter represent "solving new problems and considering coming up with new stimuli" (Horn and Cattell,1966: n.p.). According to this model, crystallized intelligence increases in line with chronological age and then, in specific point in adulthood, it is fixed. On the contrary, fluid intelligence approaches its core in youth and it decreases with age ,particularly, near the late stages of life. As crystalized intelligence, wisdom increases step by step along with lived experience (Rani and Devi, 2017: 8). Consequently, the aforementioned study reaches the conclusions that there is an overt overlap between wisdom and intelligence. Moreover, the findings suggest that intelligence is an essential component in the process of making wise choices. Despite the importance of intelligence, it is not enough to be wise as Intelligent people

sometimes behave foolishly because their of egocentric (Sternberg, 2002: n.p.). Accordingly, it seems that many factors participate in the build-up of wise choices and intelligence represents one of these factors. Therefore, wisdom represents an ideal result of human development (Devi, 2017:11).

In the present time, the world is confronted with novel challenges and diverse problems such as terrorism, climate change, increasing income disparities, drug abuse as well as some people suffer from feelings of hopelessness. Wisdom comes to be the key to these complex ethical problems. Here, wisdom is just like the savior to which people make an appeal to give optimal solutions. Accordingly, both intelligence and creativity are essential for wisdom since one of the requirements of wisdom is to offer new solutions and to assess its validity of these solutions to contemporary problems (Sternberg , 2019: 8).

It is believed that intelligence, creativity, and wisdom are all positively related to each other. Intelligence merits a lot, people's implicit beliefs about intelligence are that it imply an ability to deal with problems successfully, merge various kinds of information, and learn from our environment. Concerning creativity, they believe that it implies free spirit, possessing aesthetic taste, shows challenge and curiosity. People's implicit beliefs about wisdom are that they comprise "reasoning, learning from the past, and being able to use information". It is true that there is a relationship between these three concepts, yet the strength of the relation between intelligence and wisdom is much bigger than that of creativity because lay people believe that wisdom is developed from lived experience whereas creativity, on the other hand, represents a form of revolution against

traditional thinking system when it neglects previous lessons of life. Hence, this characteristic of creativity is considered a deform as an element of wisdom (Sternberg, 2005: n.p.).

Most experts and several definitions of wisdom agree that there is a consistent overlap between wisdom and intelligence (Sternberg and Jordan, 2005: n.p.). A vital component of wisdom is the desire for acquiring profound knowledge and learning (Blanchard-Fields and Norris, 1995: n.p.; Sternberg, 1990: n.p.), which in turn demands a specific level of intelligence. As one respondent points out, wisdom is typically defined as the prudent application of knowledge or intelligence, so intelligence is necessary but not enough for wisdom (Staudinger, Lopez, and Baltes, 1997: n.p.).

To conclude, the use of the term "wisdom" in psychology posits that high degree of intelligence and knowledge are not enough to make wise choices since making wise choices requires having the intention to rebel against the one's tradition and interest (Birren and Svensson, 2005: 15).

2.8 Wisdom: Relevant Concepts

In this section, a brief account is going to be presented about how wisdom is related to certain similar element such as virtue, morality, rationality, and experience.

2.8.1 Wisdom and Virtue

Virtue in its earlier use refers to "the power of anything to accomplish its specific function; a property capable of producing certain effects; strength, force, potency". Nowadays, it is used to

refer to every moral practice. Being virtuous means one's life duties and actions should be conducted in accordance with the moral law ,honesty, truthfulness and integrity. It reflects a powerful suggestion of public leadership (Kreeft, 1992: 9).

For Aristotle, the concept of virtue is described as "a mean or midpoint, a habitual balance between the vice of excess and the vice of deficiency" (Dysinger, 2014: 42). Besides, he suggests that virtues should be described as human qualities that leads to eudaimonia; "flourishing", or living a good human life. It is said that virtues are the qualities that encourage exercising particular human rational, social and sensory abilities (Foot, 2003: n.p.; Kraut, 2009: n.p.), or that they are the qualities that motivate a set of particular noble aims or good actions (Hursthouse, 1999: n.p.).

In Greek philosophical tradition, wisdom called sophia, it is believed that there is a link between Sophia and the word *aretē*, or "virtue". In this context, virtue means a "successful mastery of skill". Aristotle differentiates between sophia and phronses, suggesting that phronses refers to a practical or moral virtue (Dysinger, 2014: 42). Besides, he believes that it is not decided or prohibited by nature as it is the fruit of one's moral deed, realization, and habit. Aristotle also asserts that behaving virtuously for the right reasons helps to bring happiness into one's soul. In this context happiness does not refer to pleasure or the like but it refers to "a quality that settles over life when we actualize our essence by behaving virtuously". Essence, here, is the same as rationality (Zack, 2010: 37-8). Additionally, virtue ethicists usually define practical wisdom as a type of master virtue that masters and lead other sorts of virtues. (Swartwood and Tiberius,2019: 22-3). According to Kreeft, he opines that ethics

without virtue is nothing but illusion. He follows the Christian's belief that says the natural consequence of faith is virtue (Kreeft, 1992: 10).

It is true that knowledge is responsible for virtue but it is not enough since there are internal obstacles that add to the examples of bad bringing. Vice can occur as a result of the commands of our inner desire of our spiritual part or when the part which looks for pleasure dominates the knowledge part to avoid pain and fear (Dorter, 1997: 315).

In a neat description, defining wisdom as a kind of understanding classifies it as an intellectual virtue; "an excellence of mind". Philosophers who devoted their work to investigating virtue defend that wisdom has a major role in the moral life and virtue is precondition for human flourishing. As central constituent of wisdom, some virtue ethicists suggest, it is acceptable to describe right action by means of the virtues. (Swartwood and Tiberius, 2019: 20-1).

2.8.2 Wisdom and Morality

Morality, being a philosophical term, is concerned with our behaviour in different situations of life (Kupperman, 2005:252).

Greene (2013: n.p.) defines morality as the property that helps people to act un-selflessly with the aim of greater good like being the welfare to others. It focuses on the moral sense of "wrong" as such if one chooses to do wrong, then he should receive punishment. Murderers, torturers, and those who deliberately hurt innocent people are exemplars connected to the moral sense of wrong(Kupperman, 2005: 252). In the sense of

immorally wrong, one could describe morality as an area of issuing exhortations and judgments within ethics (Strawson, 1961: n.p.).

In terms of moral determination, several broad and general wrong morally issues such as killing innocent people, rape, torture, and theft are easy to arrive. Aristotle directs the attention toward judgments which are not simply decided in his writings about ethics (Kupperman, 2005: 254). Aristotle's response to such confusing moral issues is that there is a natural belief that some superior power of judgment under the umbrella of wisdom plays the role of the referee. Thus, wisdom is primarily needed in the process of making moral choices in controversial issues. Despite the absence of wisdom, people with good characters can make virtuous decisions in easy cases yet the urgent need for wise choices is required in complicated cases to achieve genuine virtue (ibid: 269). Accordingly, morality is considered as essential part of wisdom (Sternberg and Gluck, 2019: 551).

The difference between hard and easy cases is that a reasonable solution is obvious to anyone who has knowledge about the basic moral rules. In hard cases, on the other hand, it is not an easy job to find right or obvious, and unproblematic solution (Kupperman, 2005: 259).

2.8.3 Wisdom and Rationality

Since philosophy can be defined as the rational search for answers to questions about knowledge, truth reason, ultimate meaning of reality, human mind and values etc., it seems that

wisdom and rationality could be linked together in certain points (Deezia et al., 2021: 5). It is stated that "the very concept of "wisdom "is a foundational concept akin to rationality" (Osbeck and Robinson, 2005: 63).

Aristotle (1998: n.p.) categorizes the intellectual powers that serve as the foundation of wisdom in its various manifestation. He classifies the power of the soul into rational and irrational. Rational powers can be sub-classified into scientific and calculative. A scientific power is concerned with truths which are initiated from the laws of nature. Scientific comprehension could be achieved by knowing the stable relations of which the event in question is exemplary.

Sensation, intellect, and desire are the means which help to comprehend the truth or the "reality" of a situation. It is believed that deliberated decision is the result of both intellect and desire while sensation cannot originate such type of actions. It is suggested that the basic decisions rely on desire. Consequently, Aristotle comes to a conclusion that "choice reflects character". In this context, the term of the character refers to "settled disposition". Character is the fruit of both innate and acquired dispositions which are reformed over the course of a lifetime. Moreover, it relies on the way in which one really chooses to live his life, it becomes clear that an organic and complex theory of "wisdom" is presented in the previous few lines .As Aristotle lists five conditions to achieve truth: art, scientific knowledge, practical wisdom (*phronesis*), philosophic wisdom (*sophia*), and intuitive reason. Among Aristotle's conditions of truth, the rational aspect of mind come to be the essential condition to

achieve truth. Hence, this aspect represents the foundation of the possibility of wisdom (Osbeck and Robinson, 2005: 67)

The favor for the original difference between the types of wisdom is rendered to the rational soul. Thus, practical wisdom is defined by Aristotle as "a reasoned and true state of capacity to act with regard to human goods". The core of practical wisdom is particularly devoted to the application of knowledge in order to generate moral virtue with the aim of blossoming human life in line with a rational understanding of the nature of human beings (ibid).

It is stated that people are inherently gifted with the different degrees of rational power that is responsible for different forms of good. Thus, it helps to opine that goods such as leadership, conducting one's own life in accordance with moral virtue, or motivating the general enhancement of humankind, a wise recognition of the proper action could be achieved through deliberation or calculation (ibid: 68).

Accordingly, Ryan (2012: n.p.) states that rationality is what is required for wisdom and not knowledge. As such, a person will be characterized as wise if he possess a rational belief about a sufficient amount of qualified subjects and a belief about behaving in a rational way epistemically, morally, and practically.

2.8.4 Wisdom and Experience

Practical wisdom appears to have two prerequisites. First, this kind of wisdom is acquired through actual experience in the world of human affairs. It is encouraged through familiarity with the consequences of specific actions in relation to a variety of

circumstances. Of course, this is in line with what we could consider to be a common sense. People without experience are scarcely good judges or certain leaders. People learn the result of their deeds by favor of experience. As it guides them to adjust their behaviours in response to new or evolving circumstances. Moreover, actions that occur consistently help to deeply entrenched principles that are helpful to live a good life. In this context, wise decisions seem to be automatic process or with less deliberative labor. People are not born wise (Osbeck and Robinson, 2005: 70).

Knowledge or understanding cannot be attained solely by experience. Actually, Aristotle regards knowledge and understanding are the result of art more than experience. Since art is defined as "knowledge of how to make things" .In this context, the verb "make" refers to the "making of human life", which entails deliberate effort in guiding choices toward the improvement of character in line with knowledge of goodness. According to Aristotle, one should have practical wisdom for the purpose of being good. Experience can mold and influence but it does not automatically imply or call for purposeful self-direction toward the good life. Lots possess experience, yet their choices are classified as unwise(ibid).

The capacity to ponder deliberately and carefully about decisions in connection to knowledge of nature of man is necessary for phronesis. The powers of rational judgment which are the foundation of this criterion seem to have evolved inherently in some people. Similar to any other ability, the tendency for practical wisdom is an issue of natural endowment. As for Aristotle, these rational powers tend most readily to be

accessed in relation to human nature and the courses of action that generate the correct inferences about human health and happiness. However, this natural endowment does not negate the possibility that rational powers could get stronger with consistent use or practice (ibid).

Further, Graham adds that experience plays an essential role to grasp the answers right, and hence philosophy represents a substantial part in possessing that expertise (Graham, 2011:1).

Chapter Three

Linguistic Means Utilized in Elderly's Wisdoms

3.1 Introductory Note

This chapter carries out two main endeavors. First, it offers an integrated approach to assess the selected data. Thus, it is devoted to elucidating the various linguistic means utilized for the purpose of production of wisdom. It deals with wisdom from various perspectives: semantic, syntactic, pragmatic, and stylistic. Besides, Hymes' contextual model is going to be utilized to explicate the context of the speech event due to its importance in determining the value of the speech delivered. As a result, a holistic linguistic view of the selected pieces of wisdom is going to be offered. Secondly, the model of analysis for the current study will be drawn with respect to the various linguistic means illustrated above.

3.2 Semantic Means

Wisdom is an activity basically aims at growing enhancement in the life of others by influencing them to conduct their lives virtuously. To achieve its aim, this study endeavors a very careful process in choosing the most influential words which is tackled under the label of denotative meaning. Another semantic device which is exploited in constructing the messages of the elderly is modality.

3.2.1 Denotative Meaning

Yule (2010:100)defines semantics as "the study of meaning of words, phrases, and sentences". The core of semantics is the objective and conventional meaning of words. The denotative or conceptual meaning of word is what is required to investigate the meaning of words in a language. It is easily approached by examining the literal use of a word. The selection of the right words to convey an intended meaning represents the core of the process of language production (Abdel Rahman and Melinger, 2019: n.p.).

Lexical items play a significant role in the language creativity of writers. Their significance resides in assisting them to transfer their intended meanings, feelings, and ideas in a clear and affective way (Yeibo, 2001:138). To explicate the wisdom of the elderly people, an analysis of the denotative meaning of lexical items is required. The literal meaning of the lexical items in each piece of wisdom is responsible for conveying the intended message since it is the proper meaning which is shared by all people.

Additionally, it is stated that the dictionary is the main part of the description of any language. As such, it provides semantic information for each lexical entry (Hurford et al. , 2007: 194). Thus, it tells what the word exactly means by offering a definition or explanation for each lexeme which is crucial in explicating the meaning of the wisdom on display. By the aid of *the Advanced Learner's Oxford Dictionary of Current English* (2020), particular lexical items in each piece of wisdom under the study

are going to be pursued to examine their denotative meaning. The criteria of choosing the examined items is based on the degree of influence of item in conveying the intended purpose of each wisdom. Thus, words which carry encouraging, enthusing and influencing meaning are going to be chosen to be examined.

3.2.2 Modality

Quirk et al. (1985: 219) define modality "as the manner in which the meaning of a clause is qualified so as to reflect the speaker judgment of the likelihood of the proposition it expresses being true." The kind of extrinsic modality is the one which has been exploited by the elderly to express their intended wisdom. Extrinsic modality refers to attitudes such as possibility, necessity, prediction which do not express human control of event but rather they refer to "human judgment of what is or is not likely to happen". Thus, it is utilized in expressing elderly pieces of wisdom in a way that reflects the addressee's freedom to accept the proposition expressed by the sentence or not and the proposition is only an option that one may follow. The table below shows each modal verb with its extrinsic meaning :

Table (3:1) Modal Verbs

Verb	Type of Auxiliary	Extrinsic Meaning
May	Modal	Possibility, ability
Might	Modal	Possibility, ability
Will	Modal	Prediction

Would	Modal	Prediction
Must	Modal	Necessity
Have to	Quasi-modal	Necessity
Need	Quasi-modal	Necessity
Should	Modal	Necessity
Shall	Modal	Prediction
Ought to	Marginal modal	Necessity
Can	Modal	Possibility, ability
Could	Modal	Possibility, ability

(Quirk et al. , 1985: 221)

3.3 Syntactic Means

Imperative and declaratives represent the most common syntactic constructions utilized in giving wisdom.

3.3.1 Declaratives

The declaratives are classified by Quirk et al.(1985:803) as one of the four main kinds of sentences: declaratives, interrogatives, imperatives, and exclamatives . They are characterized by the presence of the overt grammatical subject which is normally followed by the verb:

1.Pauline gave Tom a digital watch for his birthday . (ibid)

Quirk et al. explicate that the discourse function which is associated with the declarative type of sentences is statement. It is utilized by people to convey information. In contrast to its normal use, they can be utilized with the discourse function of directives to give instructions, orders, recommendations etc., e.g.

2. I'd love a cup of tea.

(ibid)

3.3.2 Imperative

Quirk et al. (1985: 803) define imperatives as "sentences which normally have no overt grammatical subject, and whose verb has the base form ". Besides, they explicate that the discourse function of imperative type of sentences is directives; thus it carries out the function of instructing other people to do something (ibid: 804). Moreover, Schiffrin (1994:53) points out that the primitive syntactic realization of directive force is imperative. Biber et al. (1999) add that imperative constructions are characterized by the absence of tense distinction, aspect marker as well as the modals. Quirk et al. (1985: 828) clarify that the covert subject of the imperative sentence is the 2nd person pronoun "you" :

3. Use your own comb. (ibid)

There are few cases in which the subject of the imperative is overtly announced. In a persuasive situation, a non-contrastive "you" is utilized:

4. I know you can do it if you try hard enough . You show me what you can do.

(ibid)

In the case of negative imperatives, Brinton (2000: 210) states that an appeal is made towards the use of dummy auxiliary do.

5. Do not, my friends, consider that all is lost. (Quirk et al., 1985: 830)

3.4 Pragmatic Means

Since language is a means of communication, it carries a variety of purposes, for instance, enlightening life, feeding the mind, and humanizing speech partners (Prayitno et al., 2021: n.p.). Cummings (1986:147) elucidates that language is a valuable activity which is utilized not merely to express ideas but also to carry out actions. We use it to do something. Thus, an utterance could be used to imply an intention or even several intentions through various speech acts (Rohmadi, 2017: n.p.).

Speech acts offer an undeniable impact on people's behaviour. Thus, they may influence speech partners to conduct their lives in one way or another (Blum-Kulka, 1987: n.p.; Beaver and Fintel, 2007: n.p. ; Adams, 2009: n.p.).

3.4.1 Speech Act Theory

Speech act theory represents the core of pragmatics. Its significance is pertinent to the idea that people use language, whether in its oral or written mood, to do things (Cutting, 2002: 16 and Archer et al. , 2012: 35). Thus, utterances are considered as acts which are used by the speaker with respect to the hearer in a particular context (Traugott and Pratt, 1980: 229). In a neat description, Yule (1996: 47) opines that people's utterances are

not a string of grammatical constructions but rather they perform actions by the aid of these utterances known as speech acts.

It is Austin(1962) who first gives credit to the development of speech act theory in his book *"How to Do Things with Words"* (Finch, 2005: 171). Then, Searle(1969a and 1975), Austin's student, updates the speech act theory.

According to Searle (1969a:16), speech acts represent the main component in linguistic communication. He holds linguistic communication is the "the production or issuance of the symbol or word sentence in the performance of the speech act". Then, he classifies speech acts into three categorization: locutionary, illocutionary, and perlocutionary (Searle, 1969 b: 16-24). Leech (1983: 316) defines locutionary act as "the act of saying something" , the illocutionary act as "the act of doing something", and the perlocutionary act as the " act of affecting someone ". Yule(1996: 48) asserts that by the aid of the communicative power of an utterance, the illocution is approached. With respect to the meaning and function of each speech act, Searle(1969b: n.p.) classifies illocutionary speech acts into five main categories: representatives, directives, commissives, expressives, and declarations.

Recognizing the type of speech act is a must to apprehend the meaning and the purpose of the utterance (Sari and Utomo, 2020:35). In order to achieve a broad understanding of elderly's wisdom, it is necessary to identify the particular type of speech act in each piece of wisdom. Accordingly, the purpose and the meaning of wisdom are approached as far as the addressee is

able to recognize the type of the act performed by the speaker's utterance.

As for Pratt (1977: 81), speech act is not only a grammatical utterance uttered by the speaker but rather there is a set of conditions that should be fulfilled to perform a speech act, for instance, the speech act of promise implies that the speaker promises to do something in favor of the hearer.

Elderly's speeches have been fallen under the umbrella of the directive speech acts .

3.4.1.1 Directive Speech Acts

Searle (1976: 11) states that directive speech acts are acts utilized by the speaker with the aim of persuading the hearer to commit some future course of actions. Thus, they show the speaker's desires (Yule, 1996: 54). Directive speech acts are uttered in a manner which reflects the necessity of the addressee to follow the speaker's want. Thus, it seems that the addressee is obliged to do the thing that is required. The addressee has the freedom to accept or reject the speaker's directive speech (Mey, 2009: 1017).

According to Allan's (1986: 199) classification, directives are sub-classified into six categories; request, question, requirements, prohibitive, permissive, and advisories. The core of the current research is the category of advisories. Advisories simply refer to the situation when the speaker advises the hearer to perform a specific course action. As such, this classification is going to be adopted in this study.

3.4.1.1.1 Advisories

For Bach and Harnish(1979: 49), the term advisories implies the idea that the speaker utterance is not performed for the benefit of the speaker but it is the reverse. As such, the speaker believes that performing a particular act is a good idea and it is on the behalf of the hearer. Thus, the speaker's utterance works as a justification for the hearer to commit specific course of actions.

According to Allan (1986: 200), recommendation, warning, advice, suggestion, caution, urge, counsel, and admonish fall within advisories. The speech acts of advising , recommending, and warning are what concern the current study.

3.4.1.1.1.1 Advising

Advising speech act falls under the umbrella of advisories speech acts. Thus, it implies an instruction delivered from the speaker to the hearer whereas the benefit of the future event will be on the behalf of the hearer (Bach and Harnish, 1979: 49).

Leech (2014: 102) states that while giving advice, the speaker bestows the hearer the benefit of his opinion, yet this implies that the speaker's awareness of the outcome of the required action is above than that of the hearer. Haverkate (1979: 31-2) adds that advising represents non-impositive speech acts since they perform an action while positing the interest to the hearer himself.

In advising , the information that is supplied by the speaker functions as a guide for the hearer to commit a future action (Prayitno, 2011:70).For example:

6. Final exam will be held on 10 March, Do not forget to study. (Savitri, 2017:30)

This utterance is advice that is delivered to the students. Thus, the teacher informs them that the final exam is about to start as well as prompts them to prepare well (ibid). Searle (1979: 22) adds that the delivered psychological state is the advisee's desire, wish, or want that should be done by the hearer. For example,

7. Take an aspirin for your headache. (Quirk et al., 1985: 831)

To perform a speech act of advising, a set of felicity conditions must be fulfilled. Searle (1969a: 67) states that the felicity conditions of the intended speech act are as follows:

1. Propositional Condition : future act is expected .
2. Preparatory Conditions: the speaker has some reason to believe that the act will be beneficial to the hearer. Besides, it is not clear to both the hearer and the speaker whether the hearer will perform the act or not.
3. Sincerity Condition: the speaker is sincere that the intended act will be beneficial for the hearer.
4. Essential Condition : the speaker issues the utterance to count as advice which is in the hearer's benefit.

According to Martinez-Flor (2003: 144), advice is approached by means of three strategies: direct, indirect conventional, and indirect non-conventional. In this study, it is noticed that elderly people convey their advice by using two

strategies: direct and conventionally indirect advice as illustrated below:

a-Direct advice

Martinez-Flor (ibid) states that direct advice is approached by the use of transparent expressions which are actualized by the aid of some syntactic means: declarative, declarative with performative verbs, imperative, and negative imperative. Declarative and declarative with performative verbs are actualized by the use of modal verbs "should" and "ought to". The other two constructions are approached by advising the hearer directly to do something .To illustrate:

8.Do not go out until late,

9.You should study more for that exam.,

10.Study.

11.Do not talk. (ibid)

b- Indirect conventional advice

It is achieved by the use of if-conditional construction and probability construction (Alcon and Safont, 2001: n.p.). For example,

12.If I were you, I would study much harder .(If conditional)

13.It might be better for you to study hard.(probability :might)

c-Indirect non-conventional advice

This type of advice is approached by the use of hints to transfer advice. Thus, the speaker implicitly sends his piece of advice :

14. you want to pass, do not you? (Martinez-Flor, 2003: 144).

3.4.1.1.1.2 Recommending

Recommendation is classified as a sub-category of advisories. More precisely, Huddleston and Pullum (2002: n.p.) state that recommending acts can be regarded as official advice that is oriented to inform others to commit a specific course of action. It is designed for the benefit of the hearer not the speaker:

15. Lock the door before you go to bed. (Quirk et al., 1985: 831)

Vanderveken (1990: 197) explains the notion of recommendation stating that "to recommend is to advise while presupposing that the future action recommended is good in general, and not only for the hearer". When one recommends a person or thing to a hearer, one recommends that he favors that person or thing. Savitri (2017: 31) adds that recommending acts can be explicated as suggestion offered by the speaker to the hearer to do something. For example:

16. Answer all numbers in your paper sheet, do not make it blanks.

The context in the previous example implies that the students are undertaking their mid exam while the teacher asks them to examine their sheets. As such, the teacher's utterance is classified as a recommendation for the favor of students to examine their exam sheets (ibid).

To achieve its purpose, the speech act of recommending requires the following felicity conditions (Searle and Vanderveken, 1985: 203-4):

1. Propositional Condition: future act is expected.
2. Preparatory Conditions: the speaker has some reason to believe that the act will be beneficial in general and not only to the hearer. Besides, it is not clear to both the speaker and the hearer whether the hearer will perform the act or not.
3. Sincerity Condition: the speaker is certain that the intended act will be beneficial for the hearer.
4. Essential Condition: the speaker intends to account his utterance as recommendation which is in the hearer's benefit.

Martinez-Flor (2010: n.p.) mentions that recommending speech act can be realized by means of three strategies; direct, indirect conventional and indirect non-conventional as illustrated below:

a-Direct recommending

In this strategy, recommending act is performed by means of some syntactic devices such are declaratives with performative verbs (Cowell et al., 2016: 462).

17. You will ask. You can interview the employees or the teachers. (Savitri, 2017: 72)

The above example resembles direct recommending act performed by the teacher. In order to know the number of the teachers in their school, he recommends the students to make an interview with the staff (Savitri, 2017: 73).

Additionally, as stated by Raad and Nehal (2021: 108), the imperative syntactic device, also, can be employed to execute direct recommending:

18. Avoid crowded or indoor settings. (ibid)

19. Avoid touching your eyes, nose and mouth. (ibid)

b-Indirect conventional recommending

In this type, recommending speech act is achieved by the use of modals and conditional constructions (Cowell et al., 2016: 462).

20. Stay home and self-isolate even if you have minor symptoms such as cough, headache, and mild fever. (Raad and Nehal, 2021: 108)

c-Indirect non-conventional recommending

Indirect non-conventional recommending can be performed by the use of impersonal verbs or pronouns (Cowell et al., 2016: 462).

Practically speaking, it seems difficult to differentiate between the speech act of recommending and the speech act of advice. Searle and Vanderveken (1985) and Hardin (2010) try to differentiate between them.

As for Searle and Vanderveken (1985: 203), they point out that recommending differs from advising in that it carries an additional preparatory condition which means that the situation carried out by proposition is specified not only to the hearer but it is generally delivered. Hardin (2010: 167) adds that the degree of intensity helps to distinguish between the speech act of advising and that of recommending. They differ slightly in the degree of intensity. Recommendation carries less illocutionary force than advice. Thus, advice could carry a strong

negative connotation but both may interfere in function. Besides, he notes that advising acts are closer to those of requests than recommending acts, which are classified as being far further from requests (ibid). Vanderveken (1990:119) claims that some adverbs as "politely", "sincerely", "frankly" can contribute to increase the degree of strength of the sincerity condition of the state of affair proposed by the speaker.

21. I sincerely advise you to do it.

The recognition between advising and recommending acts can be approached by focusing on the degree of intensity of an utterance and the preparatory and sincerity conditions. As it was mentioned earlier, the modal verbs "should" and "ought to" are counted as markers of direct advice.

The researcher believes that the meaning of the proposition introduced in the sentence is vital in recognizing the delivered act. Furthermore, imperative constructions and adverbs of frequency can be considered as the criteria of measuring the degree of intensity of a particular act. The use of negative imperative conveys a high degree of intensity, which for the most part, can be counted as a marker of advising speech act. In the presence of the adverbs "never", which recalls negation, and "always" within imperative constructions, the strength of the proposition of the sentence is increased. Thus, in most cases, they can be counted as signs of direct advice but at the same time it depends on the meaning of the sentence as a whole. The rest of adverbs of frequency as "often", "sometimes" which reflect a light degree of force, can be considered, in most cases, as a sign of recommending. As such, the meaning of the sentence contributes in the process of figuring out the

particular type of speech act. Likewise, the meaning of modals can help to identify recommending acts. Thus, the modal verbs "may", "might", and "could" carry a low degree of intensity with respect to their meaning which can be mostly counted as markers of recommending.

3.4.1.1.1.3 Warning

In warning, the state of affair works as a reminder to tell people about a probable occurrence of a bad or unpleasant thing in the near future so as to be ready to avoid it by taking a particular course of action(Hornby, 2020: 1757). Syntactically, Searle(1979: 29) points out that warning is mostly hypothetical and executed by employing conditional constructions like "*if you don't do X, Y will happen*".

According to Hernandez (2011: 181), warning utterances are of two groups. In the first, the speaker tells the hearer that a probable bad or unpleasant event may take place in the future in order to avoid it. The syntactic form of this type is often declaratives and imperatives.

22.This year, there will be massive floods.(ibid : 181)

23.Watch your back. He is going to nail you.(ibid :182)

In the second , the speaker introduces the hearer with a set of actions to be taken in order to avoid the probable negative event. The syntactic devices of this form is often negative imperative and conditional(ibid: 181).

24.Do not lean out of the window.(ibid)

25.If you do not pay him ,you will be killed.(ibid : 183)

In example (22) and (23), since nothing can be done to avoid such disasters, the speaker warns the hearer to take some anticipatory steps to avert some of the possible bad consequences. In (24) and (25), the speaker suggests a course of actions to be taken by the hearer to save his life and get rid of such possible danger (ibid: 184).

Searle (1969a) points out that warning is closer to advising more than requesting. In warning and advising, the speaker may inform the hearer that something is the case and he may tell him to take an action if it is or is not in his interest. It happens that advising and warning can be performed simultaneously. Thus, warnings are uttered by the speaker to inform the hearer to do or not to do something for his benefit. The distinction between advising and warning is that, in advising, the speaker informs the hearer to perform an act because it is beneficial to him while, in warning, the speaker informs the hearer not to perform an act because it is harmful to him Searle (1969a: 67).

Searle (ibid) suggests the following felicity conditions for warning:

1. Propositional Condition: the content implies a future event.
2. Preparatory Conditions: the speaker has some reasons to believe that an event will soon happen and it will not be beneficial to the hearer. Besides, it is not clear to both speaker and the hearer if the event will take place or not.
3. Sincerity Condition: the speaker is certain that the intended act will not be beneficial for the hearer.

4. Essential Condition: the utterance accounts as an understanding that the future effects of the event is not in the hearer's interest.

Elderly residents utilize direct and indirect speech acts to transfer their words of wisdom. Direct implicit and indirect strategies are exploited to generate the intended warning to transfer elderly's words of wisdom as illustrated below:

a-Direct implicit warning

The salient property of this strategy of speech act of warning is the absence of any performative verb. But still a type of correspondence between the form and the function of the utterance works as a marker of warning (Mey, 2009: 1002).

26. Oops! Avoid excessive amounts of salt and fat. They are

harmful for your health (Johnston and de Messieres, 2013: 10)

As shown in the example above, direct implicit warning is mainly executed by the use of imperative.

b-Indirect warning

Mey (2009:1005) mentions that a type of inference is required on the part of the hearer to comprehend the speaker's performance of an indirect speech act of warning. Inference is approached in terms of Grice's co-operative principles.

Leech (1983: 109) adds that "the degree of indirectness correlates to the degree to which the hearer is allowed the option of not performing the intended action". The degree of indirectness corresponds positively with the degree of optionality of performing the action by the hearer. As long as one is not obliged

to do an action, the hearer's agreement would be easily approached.

27.If you are not careful, the pan will catch fire. (Leech and Svartvik, 1994:170)

3.4.2 Deixis

The etymology of deixis comes from a Greek word meaning "pointing via language" (Yule, 1996: 9). Thus, deixis is the phenomenon whereby features of context of an utterance are encoded by lexical means in a language. It is immediately concerned with the relationship between the structure of a language and the context in which the language is used(Haung 2007: 169).

Levinson (1983: n.p.) lists five types of deixis: personal, temporal, spatial, social, and discourse. In this study, it is person deixis that concerns the analysis.

3.4.2.1 Person Deixis

Yule (2010: 130) defines person deixis as "any expression used to point to a person (me, you , him , them)". The role of person deixis is introducing participants in the speech event like speaker, addresser (Saeed, 1997: 192). Three kinds of person deixis are distinguished: first, second, and third person. They are commonly expressed by pronouns, possessive affixes of nouns, and agreement affixes of verbs (Cruse, 2006: 127).

First person are deictic expressions that are utilized to refer either to the speaker or a group of referents that either includes both the speaker and the addressee or the speaker and others but

not the addressee. First person singular pronouns include "I", "me", "myself", and "mine" whereas first person plural pronouns include "we", "us", "ourselves", "our", and "ours" (ibid). Second person deixis refers to the addressee who receives the message of the speaker as "you", "yourself", "yourselves", "your", "yours" (Yule, 1996: 10). Third person deixis refers to referents that are not identified as the speaker or the addressee such as he, she, they, him, himself, her, herself (Levinson, 1983: 62). Additionally, indefinite pronouns are used to refer to non-specific referents like all, anybody, anyone, everybody, everyone, none, many, few (web source2).

3.5 Stylistic Means

To create a vigorous message, elderly residents utilize a very economic style of writing: conciseness. In this study, stylistic analysis is limited to conciseness.

3.5.1 Conciseness

Conciseness simply means avoiding redundancy. It is also required for the efficiency of the message delivered (Rozakis, 2003: 202). To motivate others successfully, unnecessary words should not be part of the message delivered.

MacMillan (as cited in Rozakis 2003: 201) points out that conciseness is a property of a vigorous writing. Rozakis explicates that conciseness is an affective writing style which refers to the type of writing that is direct and to the point and empty of unneeded repetitions of words, phrases, sentences or ideas redundancy. Following such a strategy, the writer will never be blamed since economy in language is a powerful writing style.

Part of the writer's job is deleting unneeded elements to create vigorous, purposeful, and clear message. Additionally, wordy writing obligates addressers to omit redundant words to comprehend the texts. To achieve concise writing, three important points should be followed (Rozakis, 2003: 203-5):

1-Eliminate unneeded words and phrases such as filler words.

Since filler words are considered so annoying and not as a sign of good writing, they must be eliminated. Filler words can be adverb as "really", "basically", "quite", adjectives as "good", "nice", "excellent", nouns as "area", "type", "element". For instance,

28.Harris took a relaxing type of vacation. (wordy)

29.Harris took a relaxing vacation. (Concise)

2-Combine sentences that repeat information.

To achieve clarity, sentence that carry the same information can be joined. Besides, words that add nothing to the idea can be eliminated.

30.There is strong evidence to suggest that there is only one difference between highly successful people and the rest of us. It is highly successful people who apply themselves with determination to a task. (wordy)

31.Evidence suggests that the only difference between highly successful people and the rest of us is their ability to apply themselves with determination to a task. (Concise)

3-Do not repeat the same thing twice

It is recommended that words, phrases that carry the same meaning are better to be cut from the context to achieve efficient piece of writing .

31.We hope and trust that you show insight and vision because it is fitting and proper that you do so. (Wordy)

32.We hope that you show insight because it is fitting that you do so. (Concise)

Additionally, the following table offers an instance of a list of redundant phrases and theirs concise encounters:

Table (3:2) Redundant Phrases and their Concise Encounters

Redundant phrase	Concise phrase
-at the current time	"now"
-foreign learner	learner
-"successfully escaped"	"escaped"
-real facts	"facts"
-"live and breathe"	"live"
-for the aim of	"for"
-is an instance of	"is"
-it is said by many that	many said

(Rozakis, 2003: 202)

3.6 Hymes' Model

Curse (2006: 35) believes that to apprehend a specific utterance, the context should be approached. The various facets of the context include the co-text, the physical context, social and power relations and the shared knowledge between the participants. Yule (1996: 47-8) expounds that the surrounding circumstances of an utterance are crucial in determining the type of the speech act which is called "speech event". Thus, to achieve a correct interpretation of the utterance, the speech event should be considered. The speaker presupposes that the hearer will be able to comprehend his communicative intention by means of the surrounding circumstances. To achieve this aim, Hymes' Contextual Model is going to be adopted.

The core of this model is the speech event which is "the activities, or aspects of activities, that are directly governed by rules or norms for the use of speech" (Hymes, 1974: 52). Jones (2012:81-2) adds that the model's components aim at supplying the analyst with plain guidelines that may help him spotting the main aspects of the context that are relevant and important from the view point of the participants. The components of Hymes' SPEAKING model are the following:

S-Setting refers to physical characteristics of the speech event like the location and the date.

P-Participant indicates people introduced in the speech event such as the addressor and the addressee.

E-End refers to the purpose of the speech from the standpoint of the society.

A-Act sequence refers to the structure of the speech event .

K-Key refers to the manner or tone of the speech event .

I-Instrument refers to the channel or medium of transmission of speech whether it is oral or written .

N-Norms are of two types; norms of interpretation and norms of interaction. It is "the common sets of understandings that participants bring to events about what is appropriate behaviour and how different actions and utterances ought to be understood".

G-Genre refers to the kind of speech event whether it is a poem, editorial, lecture, proverb, prayer, riddle, etc.

(Hymes ,1974: 55) .

3.7 The Model of the Study

The model of analysis is an eclectic from various linguistic means which have been discussed in the previous sections as illustrated in Figure (3:1).

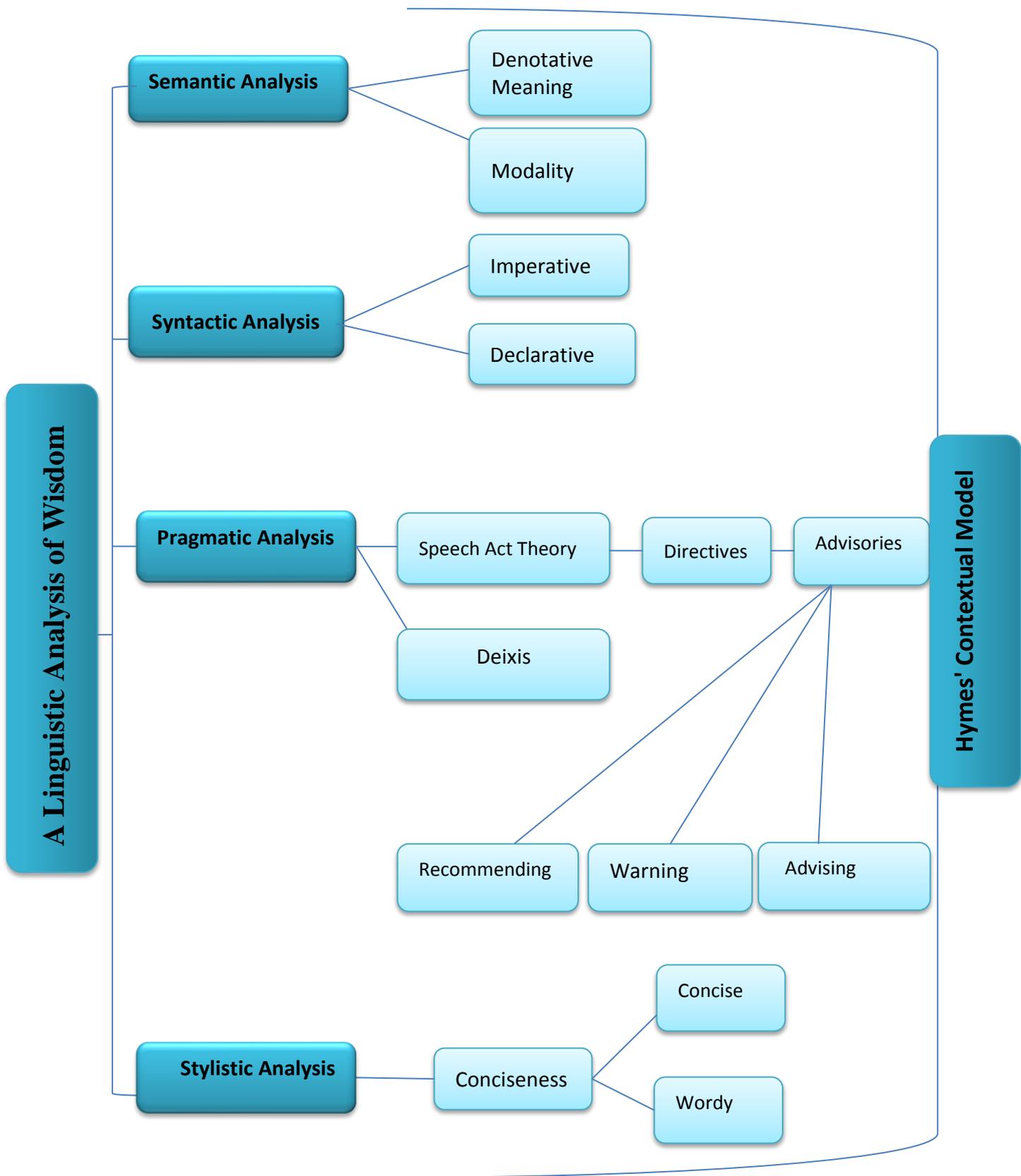


Figure (3:1) Model of Analysis

Chapter Four

Data Analysis

4.1 Introductory Note

This chapter endeavors basically the practical part of the study. It implements data collections, method of analysis, and data analysis respectively.

4.2 Data Collection

The data of the current study are collected from various institutions for elderly namely: Birch Creek Assisted Living (America), St.Clair Nursing Centre (America), Orbost Regional Health (Australia), Dungate Manor Care Home (England), Garden View Assisted Living (America), and College View Nursing Home (Ireland). Twenty texts of elderly's speeches which include wisdom are chosen to be analyzed in accordance with the model of the study. Texts are copied as they are from the original site. It is to be mentioned that the selected pieces of wisdom are written and posted in elderly care institutions from 2019 to 2023 and the residents' age ranges from 69 to 94 years old.

4.3 The Method of Analysis

The selected data are going to be analyzed linguistically. At first, the researcher offers a short note about each selected text to explicate the wisdom on display and its purpose. Then, each text is analyzed from four perspectives: semantic, syntactic, pragmatic, and stylistic consequently. Besides, Hymes' SPEAKING model is going to be utilized to interpret the context of the speech event.

The contextual analysis of the selected data shows that these pieces of wisdom share the same key, channel, norms, and genre. To start with the key, it is found that the tone is serious and formal. The channel is totally written. Concerning the norm of interaction, in this kind of speech event it is usually the case that they say things directly. At last, genre is advisories.

4.4 Data Analysis

Text (1)

Birch Creek Assisted Living

Name: Doreen

Age :94

Advice for the younger generation:

Words spoke(sic) in anger can't be retrieved.

https://m.facebook.com/story.php?story_fbid=pfbid0uLr9zv6Ris3u2hXsbMpaNrYZfHGUMh2Na5eQpP2oBW2vvAstc6Q2HYArN5vKQdtSl&id=110862993911595&mibextid=yeseh4

Preliminary Note

This text introduces the addressee with a very helpful piece of wisdom. It entails that consequences of anger cannot be incurred. It is known that anger is one of the seven deadly sins. Implicitly, it implies that silence is the best choice to do in anger. A wise man is that who controls himself in anger.

Hymes' Contextual Model :

Setting: The place is Birch Creek Assisted Living.

The time is 28-3-2022.

Participants: The addresser is a ninety-four year old woman called Doreen and the addressee is the younger generation.

End: Avert anger on the part of youngsters.

Warns the youngsters from the bad consequences of anger.

Act sequence: Doreen documents her piece of wisdom on a white cardboard and the community of Birch Creek Assisted Living posts it on their facebook page.

Semantic Analysis

Semantically, the denotative meanings of the two words "anger" and "retrieved" are what carries out the intended message to the audience. Table (4:1a) illustrates the denotative meanings of these words as stated in *the Oxford Advanced Learner's Dictionary of Current English* that suit the context of the previous wisdom. Furthermore, what makes the writer select these two words is to offer a reasonable conception of possible undesirable consequences of a wrong-doing like anger. As for modality, the modal verb "cannot" is utilized to reflect the writer's judgment of the proposition expressed in the sentence, which implies that it is not possible to retrieve what you utter in anger.

Table (4:1a) Semantic Analysis of Text (1)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Anger	Noun the strong feeling that you have when sth has happened that you think is bad and unfair.

Retrieved	Verb 1-to bring or get sth back, especially from a place where it should not be. 2- to make a bad situation better; to get back sth that was lost.	
Modality	can	possibility

Syntactic Analysis

From a syntactic view, the device utilized to generate the wisdom on display is declarative as it is revealed in Table (4:1b).

Table (4:1b) Syntactic Analysis of Text (1)

Syntactic Analysis	
Declarative	Words spoke in anger can't be retrieved.

Pragmatic Analysis

From the corner of pragmatics, the directive speech act of warning is used to transmit this piece of wisdom. The addresser warns the addressee indirectly to control himself in the state of anger because its consequences are not good and harmful to others as well as to him since regret has no benefit.

Table (4:1c) Pragmatic Analysis of Text (1)

Pragmatic Analysis		
Speech Act	Warning	Words spoke in anger can't be retrieved.

Stylistic Analysis

Stylistically speaking, it seems that the text is the product of a very careful process of choosing the most suitable and effective words. As such, despite the style of writing is very concise, the idea is well expressed.

Text (2)

Birch Creek Assisted Living

Name: Karen

Age :/

Advice for the younger generation:

Be aware of your surroundings and take advantage of opportunities.

https://m.facebook.com/story.php?story_fbid=pfbid0uLr9zv6Ris3u2hXsbMpaNrYZfHGUMh2Na5eQpP2oBW2vvAstc6Q2HYArN5vKQdtSl&id=110862993911595&mibextid=yeseh4

Preliminary Note

The wording of this piece of wisdom is not long yet it presents a very rich content. At first, it implies that one should be aware of most of the things that could affect his life. Such step looks very valuable as that it will help to fix potential problems, alter plans, rearrange priorities, etc. Moreover, it sheds the light on the importance exploiting opportunities. Success is the fruit of the smart use of opportunities. Opportunities rarely reiterate. They are gifts that are not bestowed every day. As such, the smartest people are those who make use of available opportunities rather than wasting time while waiting a better one. It is a one's duty to catch such chances and make the most for life.

Hymes' Contextual Model :

Setting: The place is Birch Creek Assisted Living.

The time is 28-3-2022.

Participants: The addresser is an aged woman called Karen and the addressee is the current younger generation.

End: Prompt youngsters to be aware of surrounding and to make use of good opportunities.

Act sequence: Karen writes her piece of wisdom on a white cardboard and the community of Birch Creek Assisted Living posts it on their facebook page.

Semantic Analysis

From the corner of semantics, the words "aware", "surroundings", "advantage", and "opportunities" carry out the denotative meanings which enable the wisdom on display achieve its aim. Table (4:2a) displays the denotative meanings that suit the meaning of the aforementioned words in the existed text as it is found in *the Oxford Advanced Learner's Dictionary of the Current English*.

Table (4:2a) Semantic Analysis of Text (2)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Aware	Adjective 1-knowing or realizing sth. 2-interested in and knowing about sth, and thinking it is important.

Surroundings	Noun everything that is around or near sb/sth.
Advantage	Noun 1-a thing that helps you to be better or more successful than other people. 2- a quality of sth that makes it better or more useful .
Opportunity	Noun a time when a particular situation makes it possible to do or achieve sth.

Syntactic Analysis

From a syntactic perspective, the imperative is the syntactic device which is exploited to express this piece of wisdom as Table (4:2b) reveals.

Table (4:2b) Syntactic Analysis of Text (2)

Syntactic Analysis	
Imperative	Be aware of your surroundings and take advantage of opportunities.

Pragmatic Analysis

Pragmatically, two directive speech acts are noticed in the wisdom above: warning and recommending. The speaker initiates her speech by implicitly warning the hearer of the possible dangers that surround his life . Then, she recommends him directly to make use of opportunities which have some interest on his life. As for deixis, the second person pronoun "your" is employed.

Table (4:2c) Pragmatic Analysis of Text (2)

Pragmatic Analysis		
Speech	Warning	Be aware of your surroundings.
Act	Recommending	Take advantage of opportunities.
Deixis	Person: second	your

Stylistic Analysis

Looked stylistically, the writer renders his topic with a few words. Every word reflects a deliberate process of choice to influence the audience positively. Accordingly, the style of writing is concise.

Text (3)

St. Clair Nursing Centre
 Name: Mildred
 Age :93
 Advice for the younger generation:
 Put God first in everything you do .
 Be respectful to all of Gods' creations. Thank him
 (sic)for the blessings in your life .
<https://www.facebook.com/121936114514395/posts/pfbid02jHLcWYZjXgsNiW3eomD2LHQ4wdtwfWmuYCwUeJQgqkAHeSog3AJefLphAY6acpXML/?mibextid=yeseh4>

Preliminary Note

The wisdom on display recalls youngsters to manage their daily life problems in accordance with God's teachings. This demands that appreciating all God's creations is a must because God does not create things arbitrarily .Everything is created for reasons and purposes. Besides, it implies that youngsters should be characterized with

gratification to achieve inner peace. Inner peace is released in bearing gratitude to God, satisfaction to each's fate, respect to all God's creation.

Hymes' Contextual Model:

Setting: The place is St. Clair Nursing Centre.

The time is 26-9-2019.

Participants: The addresser is an old lady named Mildered aged 93 year and the addressee is the whole younger generation.

End: Change the thoughts of youngsters positively.

Create virtuous society.

Act sequence: Mildered writes the preceding piece of wisdom on white board and the community of St. Clair Nursing Center publishes it on their facebook page.

Semantic Analysis

Semantically speaking, the aforementioned wisdom is realized by employing three essential words "respectful", "thank" and "blessing". The denotative meanings of these words are vital in achieving the purpose of the intended message as Table (4:3 a) illustrates. As such, the message is expressed so plainly that help the reader to trigger its meaning so effortlessly.

Table(4:3a) Semantic Analysis of Text (3)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Respectful	Adjective

	showing or feeling respect.
Thank	Verb to tell sb that you are grateful for sth.
Blessing	Noun 1- God's help and protection , or prayer asking for this. 2- sth that is good or helpful.

Syntactic Analysis

From a syntactic view point, the text exploits one syntactic device which is the imperative to produce this piece of wisdom as illustrated in Table (4:3b).

Table (4:3b) Syntactic Analysis of Text (3)

Syntactic Analysis	
Imperative	Put God first in everything you do. Be respectful to all of Gods' creations. Thank him for the blessing in your life.

Pragmatic Analysis

Pragmatically, the directive speech act of recommending is utilized to send this wisdom successfully since it is delivered to a large number of society. She recommends youngsters directly to live in accordance with God's teaching and to be thankful for God's endless blessings in their life such as health, job, family, friends, home, education, etc. Moreover, second, non-specific, and third person deictic expressions "you", "all", "Him", "your" are utilized.

Table (4:3c) Pragmatic Analysis of Text (3)

Speech Acts	Recommending	Put God first in everything you do. Be respectful to all of God's creations. Thank him for the blessing in your life.
Deixis	Person: second, non-specific, third	you, all, Him, your

Stylistic Analysis

Looked stylistically, the text is brief which indicates that no needless words are noticed. Each word is necessary and cannot be omitted. Thus, the aim of conciseness is achieved.

Text (4)

St. Clair Nursing Centre
 Name: Baneta
 Age: 91
 Advice for the younger generation:
 Live a good clean life. Make God your main source.
 Let God lead and guide you. Love all people in your life. That is what makes a good life.
<https://www.facebook.com/121936114514395/posts/pfbid02k2ocsCx32N9jRzkzKYcNyV3Gx7daSWMF8vZWK936NrbfW5KFF1YmqDkTiP4wjxz4l/?mibextid=yeseh4>

Preliminary Note

Two contradictory themes are presented in the wisdom pinned above: illegality and faith. Each could change your life but the change differs in accordance with what way you choose to follow. It pinpoints that the right path to a good and decent life is the way to God. Thus, as long as you live in accordance with God's teachings, your life's quality is increased.

Hymes' Contextual Model :

Setting: The place is St. Clair Nursing Centre.

The time is 29-8-2019.

Participants: The addresser is a ninety-one year old lady whose name is Baneta and the addressee is the younger generation.

End: Direct the youngers to live morally.

Encourage them to be guided by God's teaching.

Act sequence: Baneta writes her piece of wisdom on white board and then the community of St. Clair Nursing Center posts it on their facebook page.

Semantic Analysis

Semantically, the wisdom on display is delivered in favor of the denotative meanings of the words "clean", "love", and "good" as Table (4:4a) demonstrates. The words are employed skillfully by the old woman, Baneta, to influence people positively and behave morally.

Table (4:4a) Semantic Analysis of Text (4)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Clean	Adjective 1-not harmful: free from harmful or unpleasant substances . 2-not illegal: not showing or having any record of doing sth that is against the law. 3-fair: played or done in a fair way and within the rules .

Love	Verb liking and caring: to have very strong feelings of liking and caring for sb.
Good (in That is what makes a good life)	Adjective 1-high quality: of high quality or an accepted standard. 2-morally right: behaving in a way that is morally right .

Syntactic Analysis

The syntactic build-up of this text consists of two syntactic devices namely, imperative and declarative as illustrated in Table (4:4b).

Table (4:4b) Syntactic Analysis of Text (4)

Syntactic Analysis	
Imperative	Live a good clean life. Make God your main source. Let God lead and guide you . Love all people in your life.
Declarative	That is what makes a good life.

Pragmatic Analysis

From a pragmatic perspective, a directive speech act of recommending is utilized to create this piece of wisdom. As such , the addresser offers the younger generation a set of direct recommendations to be followed and encourage actions on their behalf to conduct their lives virtuously. Deictically speaking , the second person deictic expressions

"your", "you", and the non-specific pronoun "all" are utilized as Table (4:4c) shows below.

Table (4:4c) Pragmatic Analysis of Text (4)

Pragmatic Analysis		
Speech Acts	Recommending	Live a good clean life. Make God your main source. Let God lead and guide you. Love all people in your life. That is what makes a good life.
Deixis	Person: second and non-specific pronoun	your, you, all, your

Stylistic Analysis

In terms of conciseness, this text registers one wordy sentence. Thus, "good " in the sentence "Live a good clean life" is a filler word and it is unnecessary as Table (4:4d) reveals. This is so because the meaning of the sentence does not affected even when this qualifier is omitted. Therefore, there is no need to insert this qualifier as the word "clean" carries out the required meaning of the writer.

Table (4:4d) Stylistic Analysis of Text (4)

Stylistic Analysis	
Wordy Sentence	Redundant Element
Live a good clean life.	good

Text (5)

St. Clair Nursing Centre

Name: Edna

Age:81

Advice for the younger generation:

Slow down .You do not always need to be in such a hurry .

<https://www.facebook.com/121936114514395/posts/pfbid038M433ng3HmrKha5cmuwGrAtAei76zZrJ5XKRvTbeWcTgcfZ1hNgPg1HaSVp9NdQLI/?mibextid=yeseh4>

Preliminary Note

In this piece of wisdom, a very crucial issue is embodied; time. It is a fact that duties, business and responsibilities will never end, your life will. Life is not a race. It is important to make use of time but time should not steal your worthy moments.

Hymes' Contextual Model :

Setting: The place is St. Clair Nursing Centre.

The time is 13-9-2019.

Participants: An eighty-one aged woman is the addresser while the addressee is the younger generation.

End: Guide youngsters to live in a state of tranquility and change their life habits.

Act sequence: Edna writes down her words of wisdom on a white board and the official page of the St. Clair Nursing Centre community posts it on facebook.

Semantic Analysis

Semantically speaking, the denotative meaning of the word "slow" and the idiom "in a hurry" have clear role in delivering the message of the addresser. In this context, the word "slow" bestows the sense of tranquility while the word "hurry" gives the sense of bad haste which could be classified as a property of foolishness. The exact denotative meanings of these lexical items which met the required meaning in the above wisdom is stated in Table (4:5a).

Table (4:5a) Semantic Analysis of Text (5)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Slow	Verb to go or to make sth /sb go at slower speed or be less active.
In a hurry	Idiom very quickly or more quickly than usual.

Syntactic Analysis

If we look at the text syntactically, the preceding wisdom is realized by the use of two syntactic device namely, imperative and declarative as Table (4:5b) demonstrates.

Table (4:5b) Syntactic Analysis of Text (5)

Syntactic Analysis	
Imperative	Slow down.

Declarative	You do not always need to be in such a hurry.
-------------	---

Pragmatic Analysis

Pragmatically, two directive speech acts are utilized to execute the wisdom on display: warning and advising. At first, the speaker warns youngsters from the speed in which they drive their life's wheel. Thus, it does not really need to race others. Moreover, she advises them that there is no need to hurry. As for the deixis criteria, the second person deictic pronoun is used.

Table (4:5c) Pragmatic Analysis of Text (5)

Pragmatic Analysis		
Speech Acts	Warning	Slow down.
	Advising	You do not always need to be in such a hurry.
Deixis	Person: second	you

Stylistic Analysis

If we looked at the text stylistically, it is found that the phrasing is concise. No unnecessary word or phrase is added. As such, redundant information or words sometimes work as blocking stone in understanding the original message of the writer.

Text (6)

<p>St. Clair Nursing Centre Name: Lourine Age:86 Advice for the younger generation: Be kind. Always tend a helping hand to those in need .</p>

https://www.facebook.com/121936114514395/posts/pf_bid038M433ng3HmrKha5cmuwGrAtAei76zZrJ5XKR_VtbeWcTgcfZ1hNgPg1HaSVp9NdQL1/?mibextid=yes_eh4

Preliminary Note

Two essential virtues, kindness and help, are introduced within this wisdom. Kindness does not cost money but it equals a lot to the addresser himself and his recipients. In a neat description, in life, it is not the case that people must take, sometimes, it is necessary to give, especially to those who are in need. The feeling of donation brings more happiness and peace of mind than that of earnings.

Hymes' Contextual Model :

Setting: The place is St. Clair Nursing Centre.

The time is 10-9-2019.

Participants: An eighty-six aged woman called Lourine is the addresser and the addressee is the younger generation .

End: Encourage youngsters to behave kindly and give hand to those in a real need.

Act sequence: On a white board, Lourine writes down her piece of wisdom, then the official facebook page of the St. Clair Nursing Centre posts it.

Semantic Analysis

Semantically speaking, the wisdom above is generated by means of the denotative meanings of the lexical items "kind", "helping hand", and "need". As evident, they have central role in expressing the required

message of the addresser. Table (4:6a) displays the conceptual meaning of the these three words which suit the context of the preceding wisdom.

Table (4:6a) Semantic Analysis of Text (6)

Semantic Analysis	
Lexical Item	The Dictionary meaning
Kind	Adjective caring about others; gentle, friendly and generous.
Helping hand	Idiom to help sb.
Need	Noun 1-a situation when sth is necessary or must be done . 2-a strong feeling that you want sb /sth or must have sth . 3-the things that sb requires in order to live in a comfortable way or achieve what they want . 4-the state of not having enough food, money or support.

Syntactic Analysis

From a syntactic point of view, the syntactic device of imperative is utilized to express this piece of wisdom as it is illustrated in Table (4:6b):

Table (4:6b) Syntactic Analysis of Text (6)

Syntactic Analysis	
Imperative	Be kind. Always tend a helping hand to those in need.

Pragmatic Analysis

Pragmatically, the wisdom on display employs the directive speech act of recommending to transfer its intended goal and prompt actions on the part of the addressee. The speaker recommends youngsters to treat others in a kind way and always to give a hand to those who need any help. With respect to the category of deixis, the third person pronoun "those" is utilized as the table below reveals.

Table (4:6c) Pragmatic Analysis of Text (6)

Pragmatic Analysis		
Speech Acts	Recommending	Be kind. Always tend a helping hand to those in need.
Deixis	Person: third	those

Stylistic Analysis

To deal with the idea, the writer employs a limited number of effective words to introduce the reader with a concise and accurate piece of wisdom.

Text (7)

St. Clair Nursing Centre

Name: Windy

Age :69

Advice for the younger generation:

Find something in your life that you love to do and stick with it! Never let anything change the person you are .

<https://www.facebook.com/121936114514395/posts/pfbid0kFukqWn41zg7BywHT31ya2nVfgmKLaRxkGF7HpMv6ALcRWnsz2GBkXyjogjQiw3ol/?mibextid=yeseh4>

Preliminary Note

The aforementioned piece of wisdom imply a very deep meaning. It implements that it is one's duty to identify an aim for himself and keep on pursuing it. Thus, it does not matter when you approach it, the matter is your endeavors while approaching it. Every step in your way to success has its own pleasure. It also carries out the importance of stability of character which implies that difficult memories should not be allowed to change your dreams, goals, and character.

Hymes' Contextual Model :

Setting: The place is St. Clair Nursing Centre.

The time is 20-9-2019.

Participants: The addresser is Windy who is 69 year and the addressee is the younger generation.

End: Motivate youngsters to identify their goals in life and work sincerely to approach it.

Warn them to keep on their original personality and do not let difficult times destruct their inner reality.

Act sequence: Windy documents her piece of wisdom on white board and then it is published on the facebook page of St. Clair Nursing Center.

Semantic Analysis

From a semantic perspective, the denotative meanings of the words "love" and "stick" have a vital role in resending the required message of the addresser as it is shown in the table below. Thus, each word is responsible for making a specific sense with the aim of influencing the addressee positively. Those words may motivate him to take a course of actions on his behalf.

Table (4:7a) Semantic Analysis of Text (7)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Love	Verb like /enjoy: to like or enjoy sth very much.
Stick	Verb to become fixed in one position and impossible to move.

Syntactic Analysis

If we look at the text syntactically, this piece of wisdom implements the syntactic construction, imperative, to approach its goal as Table (4:7b) implies.

Table (4:7b) Syntactic Analysis of Text (7)

Syntactic Analysis	
Imperative	Find something in your life that you love to do and stick with it! Never let anything change the person you are.

Pragmatic Analysis

From a pragmatic viewpoint, two directive speech acts are employed to produce this piece of wisdom; advising and warning. At first, the speaker advises youngsters directly to look for a goal to their life and to work seriously to achieve it. Then, he warns them never to let difficulties or bad memories change their own personality. Deictically speaking, the texts employs three person deixis. The deictic expressions "your" is used once and "you" is used twice.

Table (4:7c) Pragmatic Analysis of Text (7)

Pragmatic Analysis		
Speech Acts	Advising	Find something in your life that you love to do and stick with it!
	Warning	Never let anything change the person you are.
Deixis	Person: second	your, you, you

Stylistic Analysis

If we look at the wording , it is concise. It includes no redundant words or phrases. This is so to avoid confusing the reader with needless information that may affect the primary end of the intended message.

Text (8)

St. Clair Nursing Centre

Name: Paul .

Age :77

Advice for the younger generation:

Slow down !Life passes by so fast .Take time to enjoy it .

<https://www.facebook.com/121936114514395/posts/pfbid0Btv6aG9Y8WqVHkHSTN4qdbSPZQhP51mpFF>

[TUjiTHkzZEDeWqkMUsiXynJzoK4mW5l/?mibextid=yeseh4](https://www.facebook.com/TUjiTHkzZEDeWqkMUsiXynJzoK4mW5l/?mibextid=yeseh4)

Preliminary Note

This piece of wisdom implies an important fact in human's life; death. It reminds youngsters that youth does not last forever. Then, it recommends them to enjoy their time, youth, and success before it becomes too late.

Hymes' Contextual Model:

Setting: The place is St. Clair Nursing Centre.

The time is 24-9-2019.

Participants: The addresser is a seventy –seven year man named Paul and the addressee is the younger generation.

End: Remind youngsters to take rest from life's problems and enjoy their time.

Act sequence: Paul writes his piece of wisdom on white board and then it is published on the facebook page of St. Clair Nursing Center.

Semantic Analysis

Looked semantically , the message of the writer in the wisdom above would not be accomplished without the help of denotative meaning of the words "slow", "pass", and "enjoy". As such, those are the main words that carry out the most influential meaning. The denotative meanings which meets the words in the previous text is stated in Table (4:8a).

Table (4:8a) Semantic Analysis of Text (8)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Slow	See Table (4:5a) p.83
Pass	Verb 1-time: when time passes, it goes by. 2-end: to come to an end; to be over.
Enjoy	Verb 1-to get pleasure from something 2-enjoy yourself to be happy and to get pleasure from what you are doing. 3-enjoy sth(formal) to have something good that is an advantage to you 4-enjoy! (informal)used to say that you hope sb gets pleasure from sth that you are giving them or recommending to them .

Syntactic Analysis

From a syntactic corner, two syntactic devices are used to impart the wisdom: imperative and declarative as Table (4:8b) demonstrates.

Table (4:8b) Syntactic Analysis of Text (8)

Syntactic Analysis	
	Slow down!
Imperative	Take time to enjoy it.
Declarative	Life passes by so fast.

Pragmatic Analysis

From the angle of pragmatics, two directive speech acts are observed in this piece of wisdom. At first, the speaker implicitly warns the hearer to slow the rhythm they follow in their life and to live step by step since time may steal their precious moments while they are unconscious. Then, he recommends and highlights the importance of having time to enjoy and rest from life's obstacles which seem never to end.

Table (4:8c) Pragmatic Analysis of Text (8)

Pragmatic Analysis		
Speech Acts	Warning	Slow down!
	Recommending	Life passes by so fast. Take time to enjoy it.

Stylistic Analysis

Stylistically speaking, the style of writing this piece of wisdom looks concise which means it is empty of unnecessary words. As such, the choice of words is not arbitrary. It reflects a very careful process of filtering the chosen words.

Text (9)

St. Clair Nursing Centre

Name: Rosemary

Age :85

Advice for the younger generation:

Get a good education. Stay out of trouble. Don't let the little things in life get in your way of success .Use a good common sense.

<https://www.facebook.com/121936114514395/posts/pfbid0kFukqWn41zg7BywHT31ya2nVfgmKLaRxkGF7>

[HpMv6ALcRWNsz2GBkXyjogjQiw3ol/?mibextid=yese_h4](https://www.facebook.com/HpMv6ALcRWNsz2GBkXyjogjQiw3ol/?mibextid=yese_h4)

Preliminary Note

This piece of wisdom issues an essential case in the life of humans; i.e, education. It is education which is responsible for the major part of our success in life. It bestows educators unlimited number of merits such as job's and financial stability. Opportunities in living a decent life increase in accordance with degrees of education. What is more, One should not give up till he approach his goal because success is the fruit of patience, continuity, and hard work. Additionally, common sense should not be neglected. As such, in life, sense is God's gift to human race which is the ability to trigger facts even when it is not directly said.

Hymes' Contextual Model:

Setting: The place is St. Clair Nursing Centre.

The time is 16-9-2019.

Participants: Rosemary, An eighty-five aged woman, is the addresser while the addressee is the younger generation.

End: Enhance the life of youngsters via inducing them to get a good education.

Act sequence: Rosemary writes down her words of wisdom on white board and then it is published on the official page of the St. Clair Nursing Centre.

Semantic Analysis

From a semantic view, the denotative meanings of the lexical items "good", "trouble", "success", and "common sense" have the main role in generating the intended goal of the addresser's. Those words reflects a great degree of positivity on the behalf of the addressee. The denotative meanings of the words that meets its meaning in the preceding text is stated in Table (4:9a).

Table (4:9a) Semantic Analysis of Text (9)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Good (in get a good education)	See Table (4:4a) p.79
Trouble	Noun 1-a problem, worry, difficulty ,etc. or a situation causing this . 2-difficult /violent situation a. a situation in which you can be criticized or punished. b. a situation that is difficult or dangerous. c.an angry or violent situation .
Success	Noun 1-the fact that you have achieved sth that you want and have been trying to do or to get. 2-the fact of becoming rich or famous or of getting a high social position.

	3-a person or thing that has achieved a good result and been successful.
Common Sense	Noun the ability to think about things in a practical way and make sensible decisions.

Syntactic Analysis

Looked syntactically, the imperative is the syntactic device which is utilized to generate the previous piece of wisdom as Table (4:9b) demonstrates.

Table (4:9b) Syntactic Analysis of Text (9)

Syntactic Analysis	
Imperative	Get a good education. Stay out of trouble. Don't let the little things in life get in your way of success. Use a good common sense.

Pragmatic Analysis

Pragmatically speaking, two directive speech acts are noticed in this text; recommending and warning. At first, the speaker recommends youngsters directly to study to acquire a good education. Then, she warns them implicitly not to admit the little obstacles to frustrate their hopes of being successful members in the society. Finally, she generally recommends the youngsters directly to exploit their common sense because it is mostly right. Besides, the second person deictic expression "your" is utilized.

Table (4:9c) Pragmatic Analysis of Text (9)

Pragmatic Analysis		
Speech Acts	Recommending	Get a good education. Use a good common sense.
	Warning	Stay out of trouble. Don't let the little things in life get in your way of success.
Deixis	Person: second	your

Stylistic Analysis

Stylistically, the qualifier "good" in the sentence "use a good common sense" seems needless in this context. Thus, if it is deleted, the message does not lose its essential goal which implies encouragement to use common sense in making important decisions.

Table (4:9d) Stylistic Analysis of Text (9)

Stylistic Analysis	
Wordy Sentence	Redundant Element
Use a good common sense.	good

Text (10)

St. Clair Nursing Centre

Name: Bob N.

Age :80

Advice for the younger generation:

Keep an open mind. You never know what the future has waiting for you.

<https://www.facebook.com/121936114514395/posts/pfbid0a2nnppp43RZVEXfqCBrKLxQVTf29rbHn2HgzuWPGzC6wbN4HMLxjRzKHfThDjemLL/?mibextid=yeseh4>

Preliminary Note

The world is the sum of people who differ in various things such as religion, ethnicity, education, race, mentality etc. The ultimate purpose of this piece of wisdom is to make the world a peaceful place. The addresser attempts to convince the addressee that in order to make the world a better place, we must avert struggles. It follows that peace is the opposite of war, enmity, tension, conflict, and disagreement. To achieve this, people should be open-minded and accept others as they are. Following these words, one can acquire peace of mind, peace of body, peace in family, peace in work, peace everywhere. The way to peace can be paved in the same line with the way to wisdom. The resultant of wise choices is simply peace.

Hymes' Contextual Model :

Setting: The place is St. Clair Nursing Centre.

The time is 6-9-2019.

Participants: Bob, an eighty year old man, is the addresser and the addressee is the younger generation.

End: Create an open-minded generation and end possible world struggles.

Act sequence: Bob writes his words of wisdom on white board and then it is published on the facebook page of St. Clair Nursing Center.

Semantic Analysis

From a semantic angle, the text smartly exploits the lexical items "open mind" and "future" to create a purposeful influence on the addressee. Hence, the purpose of the aforementioned piece of wisdom is achieved by means of the denotative meanings of these words as it is illustrated in the Table below:

Table (4:10a) Semantic Analysis of Text (10)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Open Mind	Idiom willing to listen, think about or accept different ideas.
Future	Noun 1-the time that will come after the present or the event that will happen then. 2- what will happen to sb/sth at later time . 3-the possibility of being successful or survival at a later time .

Syntactic Analysis

Looked at the text syntactically, this wisdom employs two syntactic devices: imperative and declarative to convey its required message.

Table (4:10b) Syntactic Analysis of Text (10)

Syntactic Analysis	
Imperative	Keep an open mind.

Declarative	You never know what the future has waiting for you .
-------------	--

Pragmatic Analysis

From a pragmatic viewpoint, the directive speech acts of recommending and warning are utilized to transmit the wisdom above. The speaker recommends indirectly youngsters to be open-minded and listen to other's opinions and ideas to create a peaceful society. Then, the speaker warns that strange ideas or opinions may appear in the future. Furthermore, people should be open-minded enough to deal with such different issues wisely to avoid possible struggles. Deictically speaking, the text employs the person deixis "you" twice.

Table (4:10c) Pragmatic Analysis of Text (10)

Pragmatic Analysis		
Speech Acts	Recommending	Keep an open mind.
	Warning	You never know what the future has waiting for you.
Deixis	Person: second	you, you

Stylistic Analysis

From a stylistic angle, the above text is formed very precisely .This implies that the phrasing is concise. As such, no needless words or phrases exist. Each word has its function in the text.

Text(11)

Words of wisdom

Name –Elsie

Age : 90

What is your secret?

Don't expect the world to fall at your feet , work hard for what you want in life .Save hard.

https://m.facebook.com/story.php?story_fbid=pfbid0WkF54ouAjYVehTwsZLNduavw6jryzZmCieWNfRvKBkLJUX61zo2iuggxuVmfPF2sl&id=100063762932178&mibextid=Nif5oz

Preliminary Note

The wisdom above urges people to work harder to achieve their wants, needs, and dreams. It invites them to stop wishing and start working. Since dreams are not achieved easily, hard work is the only means and path to fulfill them. What is more, the problem of wasting is highlighted implicitly. Since money is not achieved easily , people should save most of their earnings because it is very handy in difficult times.

Hymes' Contextual Model :

Setting: The place is Orbost Regional Health .

The time is 24-5-2022.

Participants: The addresser is a ninety year old woman named Elsie and the addressee is the whole community.

End: Advise people to work hard to achieve their goals in life.

Avert wasting money.

Act sequence: Orbost Regional Health Community asks its residents a question. Elsie as a resident in this community

documents her piece of wisdom on a white cardboard and then the community posts it on their facebook page.

Semantic Analysis

Semantically, this wisdom is conveyed by favor of the denotative meanings of the words "work", "hard", "want" and "save" as it is displayed in Table (4:11a). These words are employed to help youngsters reach their dreams by adopting two principles. Thus, they should work hard and avoid financial foolishness.

Table (4:11a) Semantic Analysis of Text (11)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Work	Verb 1- do job /task :to do sth that involves physical or mental effort, especially as part of a job. 2-make effort : to make efforts to achieve sth. 3- have result/effect : to have the result or effect that you want.
Hard (in work hard)	Adverb with effort :With great effort; with difficulty.
Want	Verb 1-wish: to have a desire or a wish for sth /sb. 2-need: to need sth.

Save	Verb 1-money :to keep money instead of spending it . 2-not waste :to avoid wasting sth or using more than necessary. 3-keep for future /somebody else : to keep sth to use or enjoy in the future or for sb else to use .
Hard (in save hard)	Adverb 1-a lot :heavily for a long time . 2-carefully :carefully and completely.

Syntactic Analysis

From a syntactic view, the imperative is the syntactic device that is used to convey this piece of wisdom as Table (4:11b) demonstrates.

Table (4:11b) Syntactic Analysis of Text (11)

Syntactic Analysis	
Imperative	Don't expect the world to fall at your feet, work hard for what you want in life. Save hard.

Pragmatic Analysis

The pragmatic analysis of this piece of wisdom reveals that two directive speech acts are used: Advising and warning. At first, the speaker advises the listeners directly to work harder to approach their wants. Then, he warns them implicitly from wasting money on unworthy things. Besides, the person deictic expressions "your", "your", and "you" are utilized.

Table (4:11c) Pragmatic Analysis of Text (11)

Pragmatic Analysis		
Speech Acts	Advising	Don't expect the world to fall at your feet, work hard for what you want in life .
	Warning	Save hard.
Deixis	Person: second	your, your, you

Stylistic Analysis

If we looked at the text stylistically, the wisdom on display is written in a concise style to transfer this idea as directly as possible to the addressee. Accordingly, each word is deliberately chosen to achieve a particular effect.

Text (12)

Words of wisdom
 "Marriage"
 Name –Joan
 Age : 93
 Always respect each other and enjoy each other's company .
https://m.facebook.com/story.php?story_fbid=pfbid0iw2SUNAWmbDqNA1nra1NA11CKJUFShDrs3w29YEmW11W33osAK2raB2sDHzuZtnnl&id=1579908962312343&mibextid=yeseh4

Preliminary Note

Marriage is a sacred relation built on respect. The preceding wisdom points out the key concept to any successful marriage which is respect. Without respect, no relation of any type would continue.

Hymes' Contextual Model:

Setting: The place is Orbost Regional Health .

The time is 24-6-2020.

Participants: The addresser is Joan who is a ninety-three year old
and the addressee is the whole community.

End: Strengthen marriage relations.

Act sequence: Joan documents the previous piece of wisdom on board
and the community of Orbost Regional Health
publishes it on their facebook page.

Semantic Analysis

The preceding wisdom is carried out by means of the denotative meanings of three essential words "respect", "enjoy", and "company". Due to their shared meanings, each word is responsible for sending a unique effect on the hearer. Table (4:12a) below displays the denotative meanings of the preceding words which accords the text above.

Table (4:12a) Semantic Analysis of Text(12)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Respect	Verb to have a very good opinion of sb/sth ;to admire sb /sth.
Enjoy	See Table (4:8a) p.92
Company	Noun

	being with SB: the fact of being with somebody else and not alone.
--	--

Syntactic Analysis

In the previous wisdom, the syntactic device of imperative is used as the Table below is revealed.

Table (4:12b) Syntactic Analysis of Text (12)

Syntactic Analysis	
Imperative	Always respect each other. Enjoy each other's company.

Pragmatic Analysis

From a pragmatic viewpoint, the directive speech acts of advising and recommending are used to send the previous wisdom. The speaker expresses that marriage is something sacred and it must be built on respect. Thus, she advises the addressees directly to appreciate their unique company and then she recommends them enjoy their uncompensated moments in life. Deictically, non-specific pronouns are utilized as Table (4:12c) illustrates.

Table (4:12c) Pragmatic Analysis of Text(12)

Pragmatic Analysis		
Speech Act	Advising	Always respect each other.
	Recommending	Enjoy each other's company.
Deixis	Person: non-specific reference	each other, each other

Stylistic Analysis

If we look at the text stylistically, it is observed the words are selected very cautiously to release this message to the whole community. Therefore, it is concise. As such, the analysis finds no needless word or idea within the text. Each word has a role in conveying this piece of wisdom.

Text (13)

Dungate Manor Care Home

Name: Bernice

Age: 75

Advice For the younger generation:

"Be strong ,have confidence in yourself and be patient, everything will be just fine."

https://m.facebook.com/story.php?story_fbid=pfbid02WNHqerJJhV5RHTQWzmbbqQC5dZpviABDVyDYu25JK49mu6SJ7hJ32X6UJdXu57sil&id=2318625588403734&mibextid=Nif5oz

Preliminary Note

Three complementary characteristics of success are addressed in this piece of wisdom: strength, confidence and patience. One has to be characterized with these three features to encounter life's obstacles and reach his goals. Thus, even the impossible will come true with confidence.

Hymes' Contextual Model :

Setting: The place is Dungate Manor Care Home.

The time is 20-7-2022.

Participants: The addresser is Bernice who a seventy-five year old woman and the addressee is the younger generation.

End: Create successful generation .

Nourish youngsters with positive energy to accomplish their goals.

Act sequence: Bernice documents her piece of wisdom on a white poster and the community of Dungle Manor Care Home posts it on their facebook page.

Semantic Analysis

Looking at the text semantically, the denotative meanings of the three words "strong", "confidence", and "patient" participate greatly to convey the intended purpose of this piece of wisdom. Table (4:13a) displays the denotative meanings of these words which suit the text on display. As for the category of modality, the modal verb "will" which reflects the attitude of the writer towards the case expressed in the wisdom above is observed.

Table (4:13a) Semantic Analysis of Text (13)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Strong	<p>Adjective</p> <p>1-hard to resist /defect /attack: a-(of an argument ,evidence ,etc.) difficult to attack or criticize. b-very powerful and difficult for people to fight against or defeat.</p> <p>2- not easily broken or damaged; made well .</p> <p>3-not easily upset or frightened; not easily influenced by other people.</p> <p>4-likely to succeed or happen.</p> <p>5-good at sth; done well.</p>
Confidence	<p>Noun</p> <p>1-believe in yourself: a belief in your own ability to do things and be</p>

	successful. 2- feeling certain : the feeling that you are certain about sth.	
Patient	Adjective able to wait for a long time or accept annoying behaviour or difficulties without becoming angry.	
Modality	will	prediction

Syntactic Analysis

From a syntactic perspective, two devices are used to generate the wisdom on display: imperative and declarative: Table (4:13b) shows.

Table (4:13b) Syntactic Analysis of Text (13)

Syntactic Analysis	
Imperative	Be strong. have confidence in yourself. be patient.
Declarative	Everything will be just fine.

Pragmatic Analysis

Pragmatically, the directive speech act of recommending is observed within the above wisdom. As such, the speaker directly recommends youngsters to characterize with strength, confidence and patience till they reach their goals in life. Moreover, second person deictic expression "yourself" is utilized as Table (4:13c) demonstrates.

Table (4:13c) Pragmatic Analysis of Text (13)

Pragmatic Analysis		
Speech Acts	Recommending	Be strong, have confidence in yourself, be patient, everything will be just fine.
Deixis	Person: second	Yourself

Stylistic Analysis

From a stylistic view, the writer's intended message is accurately conveyed in a relatively limited number of words. As such, the wording is very clear and appropriate to achieve conciseness.

Text (14)

Dungate Manor Care Home
 Name: Patricia
 Age:84
 Advice For the younger generation :
 Be polite.
 Say please and thank you.
 Give up your seat to the elderly . Help them across the road.
https://m.facebook.com/story.php?story_fbid=pfbid02WNHqerJJhV5RHTQWzmbbqQC5dZpviABDVyDYu25JK49mu6SJ7hJ32X6UJdXu57sil&id=2318625588403734&mibextid=Nif5oz

Preliminary Note

The wisdom on display, which is very valuable, aims at highlighting the need for courtesy and politeness in the current time. Courtesy simply means an excellence of manners and kind behaviour. Courteous behaviour influences people an amazing

way which could help in opening the closed doors. The influence of beautiful words works as magic on its recipients.

Hymes' Contextual Model :

Setting: The place is Dungate Manor Care Home.

The time is 20-7-2022.

Participants: An eighty-four aged woman named Patricia is the addresser while the addressee is the younger generation.

End: Motivate youngster to behave in respect with people and in particular with elders.

Enhance the community.

Act sequence: Patricia documents her words of wisdom on white poster and then it is published on the official page of Dungate Manor Care Home.

Semantic Analysis

Semantically, the four words "polite", "please", "thank", "elderly", and "help" are the main words in this text because their denotative meanings help the reader to comprehend the topic of the writer. Table (4:14a) displays the denotative meanings of the previous mentioned words that suit the above text.

Table (4:14a) Semantic Analysis of Text (14)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Polite	Adjective having or showing good manners and respect for the feeling of others.
Please	Exclamation 1-used as a polite way of asking for sth or telling sb to sth. 2- used to add force to a request or statement. 3-used as a polite way of accepting sth. 4-used to ask sb to stop behaving badly. 5- used when you are replying to sb who has said sth that you think is stupid.
Thank	See Table (4:3a) p.76
Elderly	Adjective People who are old.
Help	Verb 1-make easier / better: a-to make it easier or possible for sb to do sth by doing sth for them or by giving them sth that they need. b-to improve a situation; to make it easier for sth to happen. 2-sb to move: to help sb move or do some other action by letting them lean on you, guiding them ,etc.

Syntactic Analysis

From a syntactic view, the device of directive is used to produce this piece of wisdom as Table (4:14b) reveals.

Table (4:14b) Syntactic Analysis of Text (14)

Syntactic Analysis	
Imperative	Be polite. Say please and thank you. Give up your seat to the elderly. Help them across the road.

Pragmatic Analysis

Pragmatically, the directive speech act of recommending is noticed within the aforementioned wisdom. The speaker recommends youngsters with a set of general recommendations. At the beginning, she recommends them directly to behave in polite, respectful, and courteous manners with others. Then, she asks them to help elders, particularly, in public places. To add, second and third person pronouns "you", "your", and "them" are utilized in executing this piece of wisdom.

Table (4:14c) Pragmatic Analysis of Text (14)

Pragmatic Analysis		
Speech Acts	Recommending	Be polite. Say please and thank you . Give up your seat to the elderly . Help them across the road.
Deixis	Person: second and third	you, your, them

Stylistic Analysis

Looked stylistically, the words are selected precisely to generate a vigorous piece of wisdom. The words are smartly employed by the addresser to influence the addressee. Accordingly, the style of writing is concise and accurate since it implies one unneeded item.

Text (15)

Dungate Manor Care Home
 Margret
 Aged 82
 Advice For the younger generation:
 Enjoy yourself.
 Be good.
 Follow your dreams.
https://m.facebook.com/story.php?story_fbid=pfbid02WNHqerJJhV5RHTQWzmbbqQC5dZpviABDVyDYu25JK49mu6SJ7hJ32X6UJdXu57sil&id=2318625588403734&mibextid=Nif5oz

Preliminary Note

The wisdom above issues hope to every dispirit soul. It invites people to be optimistic and keep on pursuing their dreams. Nothing could stand in the way of a hopeful person. Even the farthest dreams could become true with hope. In our life, every success starts as a dream and successful people never retreat. What is more, it is working on encouraging youngsters to conduct their lives morally.

Hymes' Contextual Model:

Setting:The place is Dungate Manor Care Home.

The time is 20-7-2022.

Participants: The addresser is an old lady named Margret aged 82 year old and the addressee is the younger generation.

End: Motivate youngsters to be good members in society .

Encourage them never to give up and continue following their dreams till they come true.

Act sequence: Margret documents her piece wisdom on white poster and the Dungate Manor Care Home's facebook page publishes it.

Semantic Analysis

Looking at the text semantically, the denotative meanings of the words "enjoy", "good", "follow", and "dream", are vital in expressing the message in this piece of wisdom as Table (4:15a) demonstrates.

Table (4:15a) Semantic Analysis of Text (15)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Enjoy	See Table (4: 8a) p. 92
Good	Adjective 1-morally right: behaving in a way that is morally right. 2-kind: willing to help; kind to other people.
Follow	Verb 1-got after: to come or go after or behind sb/sth.
Dream	Noun 1-a wish to have or be sth, especially one that seems difficult to achieve. 2-a state of mind or a situation in which things do not seem real or part of normal life. 3-a beautiful or wonderful person or thing.

Syntactic Analysis

To produce this piece wisdom, the syntactic device of imperative is utilized.

Table (4:15b) Syntactic Analysis of Text (15)

Syntactic Analysis	
Imperative	Enjoy yourself. Be good. Follow your dreams.

Pragmatic Analysis

From a pragmatic point of view, the directive speech act of recommending is used to produce this piece of wisdom. The speaker directly recommends the hearer to enjoy life, characterize with goodness and follow his dreams till achieving them. It encourages youngsters to be optimistic and keep on looking for opportunities to accomplish their dreams. Additionally, the second person deictic expressions "yourself" and "your" are used.

Table (4:15c) Pragmatic Analysis of Text (15)

Pragmatic Analysis		
Speech Acts	Recommending	Enjoy yourself. Be good. Follow your dreams.
Deixis	Person: second	yourself, your

Stylistic Analysis

In terms of style, the text above is straightforward and plain which reflect conciseness. Thus, the idea is expressed well briefly, as found no unnecessary words, phrases or ideas are observed.

Text (16)

Dungate Manor Care Home

Clive 82

Advice For the younger generation:

Understand people's needs.

Listen to our elders.

Help people across the road.

https://m.facebook.com/story.php?story_fbid=pfbid02

[WNHqerJJhV5RHTQWzmbbqQC5dZpviABDVyDYu25JK49mu6SJ7hJ32X6UJdXu57sil&id=2318625588403734&mibextid=Nif5oz](https://www.facebook.com/WNHqerJJhV5RHTQWzmbbqQC5dZpviABDVyDYu25JK49mu6SJ7hJ32X6UJdXu57sil&id=2318625588403734&mibextid=Nif5oz)

Preliminary Note

The aforementioned wisdom works on planting goodness and respect in society. As such, a good community grows by its members. It incites youngsters to be merciful and to understand others' needs by emptying their souls from the problem of selfishness. Moreover, it sheds the lights on the importance of elderly's words. Most of their words are wise as they are the product of a very long experience in life. Thus, it works on motivating youngsters to conduct morally and be beneficial to their community.

Hymes' Contextual Model:

Setting: The place is Dungate Manor Care Home.

The time is 20-7-2022.

Participants: An old woman called Clive who is the addresser 82 year old and the addressee is the younger generation.

End: Make the world a better place.

Act sequence: On a white poster, Clive writes down the previous wisdom and the facebook page of Dungate Manor Care Home publishes it.

Semantic Analysis

From a semantic perspective, the topic of the writer is expressed by means of the denotative meanings of four main

words in the text "understand", "need", "help", and "elders". The denotative meanings of the words above that suit the preceding text are displayed in Table(4:16a):

Table (4:16a) Semantic Analysis of Text (16)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Understand	Verb know sb: to know sb's character, how they fell and why they behave in the way they do.
Need	See Table (4: 6 a) p. 86
Elder	Noun people of greater age, experience and authority.
Help	See Table (4:14 a) p. 112

Syntactic Analysis

From a syntactic point of view, the previous wisdom utilizes the imperative construction to reach its purpose as it is shown in Table(4:16b).

Table (4:16b) Syntactic Analysis of Text(16)

Syntactic Analysis	
Imperative	Understand people's needs. Listen to our elders. Help people across the road.

Pragmatic Analysis

From a pragmatic angle, the directive speech act of recommending is observed in the wisdom on display to achieve its aim. Directly, the speaker bestows the hearers three essential recommendations to make a peaceful society. At first, she recommends them to comprehend others' need. Then, she asks them to listen to the elders in our life like grandma, grandpa, teachers, or even neighbors since they live a long time in this life and possess something youngsters lack, it is experience. Finally, she recommends to help elders in public places due to their age and health. What is more, the deictic expression inclusive pronoun "our" is employed within this text as it is revealed in Table (4:16c).

Table (4:16c) Pragmatic Analysis of Text (16)

Pragmatic Analysis		
Speech Acts	Recommending	Understand people's needs. Listen to our elders. Help people across the road.
Deixis	Person: first	our

Stylistic Analysis

Stylistically, the paraphrasing of the text is concise since no unnecessary or repeated word or phrase exists in this text. The aforementioned wisdom is generated with a very limited number of words that reflect a cautious process of selection.

Text (17)

Garden View Assisted Living

My name: Helen

Age : 87

Class of: 1949

Advice for students today:

Get as much out of school as you can. It will be very handy later.

https://m.facebook.com/story.php?story_fbid=pfbid0Dnzua5eAFQjJ6Zjm25P6fKnA6VH599QduyXKzMrx21GixYXebAzUMXgZJVXwJx2Pl&id=571466106619426&mibextid=yeseh4

Preliminary Note

Within this peace of wisdom, the value of education in everyone's life is addressed. Education is central in living a good and decent life since its upshots are gained in the near future. Our minds grow rightly when education is considered. It works as a light that illuminates our paths. Education is never compensated.

Hymes' Contextual Model

Setting: The place is Garden View Assisted Living.

The time is 23-8-2019.

Participants: An eighty-seven aged woman named Helen is the addresser and the addressee is every student.

End: Create an educated community.

Act sequence: On a white board, Helen documents her words of wisdom and the facebook page of Garden View Assisted Living publishes it.

Semantic Analysis

The ultimate purpose of this wisdom is encouraging learning and this purpose is achieved by means of the denotative meanings of the words "school" and "handy". Table (4:17a) shows the denotative meanings that meet their meaning in the text on display. By means of modality, the writer uses the modal verbs "can" and "will" to express her attitude towards the truth expressed in the proposition.

Table (4:17a) Semantic Analysis of Text (17)

Semantic Analysis		
Lexical Item	The Dictionary Meaning	
Handy	Adjective Easy to use or to do.	
School	Noun 1-Where children learn : a place where children go to be educated. 2-The process of learning in school; the time during your life when you go to a school.	
Modality	will	prediction
	can	ability

Syntactic Analysis

To generate the preceding wisdom, the imperative and declarative constructions are exploited as Table (4:17b) displays.

Table (4:17b) Syntactic Analysis of Text (17)

Syntactic Analysis	
Imperative	Get as much out of school as you can.
Declarative	It will be very handy later!

Pragmatic Analysis

From a pragmatic point of view, this wisdom is transmitted by means of the directive speech act of recommending. The speaker directly recommends students to work seriously and complete their education due to its central role in living a comfortable life. In addition, the second person deictic expression "you" is used.

Table (4:17c) Pragmatic Analysis of Text (17)

Pragmatic Analysis		
Speech Act	Recommending	Get as much out of school as you can. It will be very handy later!
Deixis	Person: second	you

Stylistic Analysis

To convey the vital consequences of being educated, each word is chosen precisely to make youngsters comprehend the upshots of education in their future. Thus, the text is framed concisely so as to transfer the writer's point of view as direct as possible.

Text (18)

College View Nursing Home

Name: Kitty Smith

Age :21!

Advice for the younger generation:

- Always listen to your parents.
- Always treat people with respect .
- Never do harm to anybody .

https://m.facebook.com/story.php?story_fbid=pfbid02TTs3GE7nnFrgk2oRuBfBY4oc36AbuEbxhFVch1Ptc6231juKPP2Gt7npQZYbFfhxl&id=102647088424181&mibextid=yeseh4

Preliminary Note

To live morally and make the best of one's life, the ongoing piece of wisdom is introduced. It works on planting three main virtues in the race of human being: parents' righteousness, respect, and kindness. At first, it pinpoints the importance of parents' advice, opinions, and controls. God's gift to parents is a foresight about their sons' life. Then, it sheds the light on the need for respect and for averting harm to others as whatever you do to others will back to you.

Hymes' Contextual Model

Setting: The place is College View Nursing Home.

The time is 14 -6-2021.

Participants: The addresser is an aged woman called Kitty Smith. The addressee is the younger generation.

End: Treasure parents.

Create a peaceful society.

Act sequence: Kitty Smith writes the wisdom on display on a white board, and then the facebook page of the community of College View Nursing Home publishes it.

Semantic Analysis

The noble aim of the wisdom on display is obviously imparted to audience by favor of the denotative meanings of three central words "listen", "respect", and "harm" as Table (4:18a) clarifies. Thus, the issues of parent righteousness as well as the need for respect and kindness are recalled simultaneously.

Table (4:18a) Semantic Analysis of Text (18)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Listen	Verb to take notice of what sb says to you so that you follow their advice or believe them
Respect	Noun polite behaviour towards or care for sb/sth that you thing is important.
Harm	Noun damage or injury that is caused by a person or an event.

Syntactic Analysis

The above wisdom employs the imperative construction to acquire its goal as Table (4:18b) demonstrates.

Table (4:18b) Syntactic Analysis of Text (18)

Syntactic Analysis	
Imperative	Always listen to your parents. Always treat people with respect. Never do harm to anybody.

Pragmatic Analysis

The pragmatic analysis of the previous wisdom identifies two directive speech acts: advising and warning. The speaker first offers youngsters direct advice. She advises them to follow their parents' words and behave politely with others since everyone deserves to be treated in a respected manner. Then, she implicitly warns them from avoiding treating people in a harmful way. Deictically, second person pronoun and indefinite pronoun are utilized as it is revealed in Table (4:18c).

Table (4:18c) Pragmatic Analysis of Text (18)

Pragmatic Analysis		
Speech Acts	Advising	Always listen to your parents. Always treat people with respect.
	Warning	Never do harm to anybody.
Deixis	Person: second and non-specific reference	your, anybody

Stylistic Analysis

If we look at the text stylistically, it is observed that the style of this piece of wisdom is concise. This is done by inserting only the words that convey the exact required meaning.

Text (19)

College View Nursing Home

Name: Doreen Cullen

Age :21!

Advice for the younger generation:

- Keep out of trouble.
- Surround yourself with good company.
- Enjoy life, it passes so fast.

https://m.facebook.com/story.php?story_fbid=pfbid02TTs3GE7nnFrgk2oRuBfBY4oc36AbuEbxBFVch1Ptc6231juKPP2Gt7npQZYbFfhxl&id=102647088424181&mibextid=yeseh4

Preliminary Note

The preceding text introduces the audience with very valuable pieces of wisdom. At first, it clarifies that troubles are the source of lots of difficulties and worries, so it is better to stay away from them. Then, it points out the crucial importance of good company which means people who surround someone. It is this company that mostly influences one's life progress and future. So, it is a must to filter the people who one chooses to be in his life in a cautious manner. Finally, it highlights the fact that life does not last long so it reminds people to enjoy their life moments, which are more precious than diamonds.

Hymes' Contextual Model:

Setting: The place is College View Nursing Home.

The time is 14-6-2021 .

Participants: The writer is an aged woman named Doreen Cullen and the addressee is the younger generation.

End: Create peaceful life.

Have worthy friends.

Prompt youngsters to enjoy their life.

Act sequence: Doreen Cullen writes the previous piece of wisdom on white board and then the community of College View Nursing Home posts it on their facebook page.

Semantic Analysis

From a semantic view point, the aforementioned wisdom is conveyed to its audience with the aid of the denotative meanings of five central words "trouble", "good", "company", "enjoy", "fast" as Table (4:19a) shows.

Table (4:19a) Semantic Analysis of Text (19)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Trouble	See Table (4: 9a) p.95
Good	Adjective 1.morally right: behaving in a way that is morally right . 2.kind: willing to help ;kind to other people . 3. helpful /useful: having a useful or helpful effect on sb/sth .
Company	See Table (4:12a) p.105

Enjoy	See Table (4:8a) p.92
Fast	Adverb. quickly: a-quickly b-in a short time without delay.

Syntactic Analysis

Syntactically speaking, two syntactic constructions are used to release the preceding wisdom as the Table show below.

Table (4:19b) Syntactic Analysis of Text (19)

Syntactic Analysis	
Imperative	Keep out of trouble. Surround yourself with good company. Enjoy life.
Declarative	It passes so fast.

Pragmatic Analysis

Pragmatically, two directive speech acts are used to convey the preceding wisdom: warning and recommending. At first, the speaker implicitly warns the hearer from being involved in troubles of any type and to live in peace and tranquility. Then, she directly recommends them to be surrounded by a good company due to their role on the betterments of their lives. Finally, she adds that they should live their life in a pleasant way because neither youth nor life will last long. As for the use of deictic

expressions, the speaker utilizes the second person deixis "yourself" as Table (4:19c) reveals.

Table (4:19c) Pragmatic Analysis of Text (19)

Pragmatic Analysis		
Speech Acts	Warning	Keep out of trouble.
	Recommending	Surround yourself with good company. Enjoy life, it passes so fast.
Deixis	Person: second	yourself

Stylistic Analysis

From a stylistic view, the text includes one wordy sentence . The adverb "so" in the sentence "it passes so fast" is a filler word. As such, in professional writing, such words are omitted since they are considered unnecessary and add nothing new to the main topic.

Table (4:19d) Stylistic Analysis of Text (19)

Stylistic Analysis	
Wordy Sentence	Redundant Element
It passes so fast.	So

Text (20)

<p>College View Nursing Home Name: Peter Keogh Age :21! Advice for the younger generation: Be straight and honest !</p>
--

Study hard .

Enjoy life .

https://m.facebook.com/story.php?story_fbid=pfbid02k92ZwpQnadTDXDaV5e4ZHCKBtjWAERCesfoLc8fDoHyyJJ5pyfG2qHbAw2FVtDHrl&id=102647088424181&mibextid=yeseh4

Preliminary Note

The wisdom above focuses on the need for the virtue of honesty in society. To live morally, honesty is a main condition . Taking off breaches as cheating, lying, stealing, etc. is the only way to live honestly. Moreover, the need for education is highlighted. Finally, it recommends people to enjoy their lives while they are working. To conclude, being honest does not preclude enjoying life or living happily, as it helps to bring a state of tranquility to the mind.

Hymes' Contextual Model:

Setting: The place is College View Nursing Home

The time is 11-6-2021.

Participants: The writer is an aged man called Peter Keogh and the addressee is the younger generation.

End: Encourage youngster to be virtuous members in the society.

Advise them to pay great attention to their education.

Entertain their life.

Act sequence: Peter Keogh documents the aforementioned piece of wisdom on white and the community College View

Nursing Home posts it on their facebook page.

Semantic Analysis

Semantically speaking, the above wisdom is delivered successfully to achieve its aim by means of the denotative meanings of four essential words in the text "straight", "honest", "hard", and "enjoy".

Table (4:20a) Semantic Analysis of Text (20)

Semantic Analysis	
Lexical Item	The Dictionary Meaning
Straight	Adjective honest: honest and direct
Honest	Adjective 1.always telling the truth, and never stealing or cheating. 2-not hiding the truth about sth. 3-showing an honest mind or attitude. 4-(of work or wages) earned or resulting from hard work.
Hard	See Table (4:11a) p.102
Enjoy	See Table (4:8 a) p.92

Syntactic Analysis

From a syntactic perspective, the imperative construction is employed to create this piece of wisdom as it is shown in Table (4:20b).

Table (4:20b) Syntactic Analysis of Text (20)

Syntactic Analysis	
Imperative	Be straight and honest! Study hard. Enjoy life.

Pragmatic Analysis

Looked Pragmatically, the directive speech act of recommending and advising are observed in the preceding wisdom. At first, the speaker directly recommends people to characterized with honesty and live morally. Then, he advises them to concentrate on their education and work seriously to have an illuminated future. Finally, he recommends them to have pleasure in life as much as they can.

Table (4:20c) Pragmatic Analysis of Text (20)

Pragmatic Analysis		
Speech Acts	Recommending	Be straight and honest! Enjoy life.
	Advising	Study hard.

Stylistic Analysis

Stylistically speaking, the text is concise, which indicates a cautious process of words selection to create a powerful impact on the part of the audience. No redundancy is observed in it. This

is so in order not to confuse the reader with unnecessary words or ideas and help him realize the intended goal easily.

Chapter Five

Results and Discussion

5.1 Introductory Note

This chapter is dedicated to display the results and findings of the linguistic analysis of elderly residents' wisdoms which are stated in the previous chapter. For this aim, a quantitative analysis is going to be proceeded. Accordingly, an appeal is made towards statistical methods to calculate the frequencies and percentages of all the elements presented in the eclectic model of the study.

5.2 Result of Semantic Analysis

Table (5:1) and Figure (5:1) illustrate the frequencies and percentages of the semantic means employed in generating wisdoms by the residents in elderly care institutions.

Table (5:1) Frequencies and Percentages of the Semantic Analysis

No. of text	Denotative Meaning	Modality
Text(1)	2	1
Text(2)	4	0
Text(3)	3	0
Text(4)	3	0
Text(5)	2	0
Text(6)	3	0
Text(7)	2	0
Text(8)	3	0
Text(9)	4	0
Text(10)	2	0
Text(11)	5	0
Text(12)	3	0
Text(13)	3	1
Text(14)	5	0
Text(15)	4	0
Text(16)	4	0
Text(17)	2	2
Text(18)	3	0
Text(19)	5	0
Text(20)	4	0
Total	66	4
Percentage	%94.28	%5.71

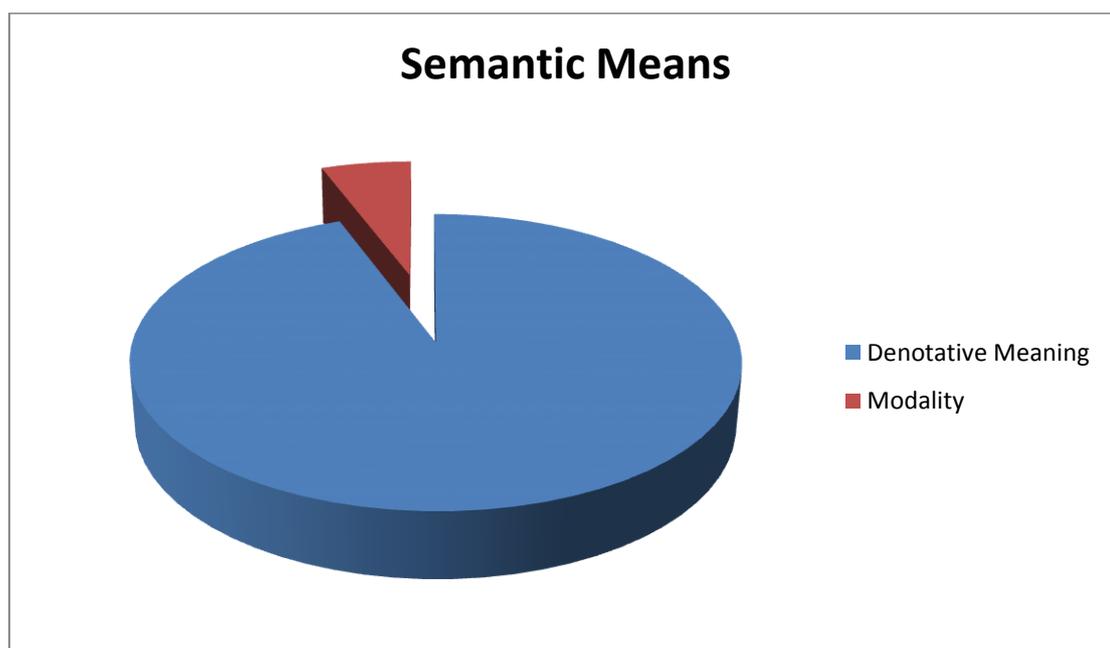


Figure (5:1) The Rate of the Semantic Means

With the aid of statistical analysis(calculation), Table (5:1)and Figure (5:1) above identify two semantic criteria utilized in generating elderly residents' wisdoms: denotative meaning and modality. As for the former, it is observed within certain lexical items that are employed by elderly residents to produce their pieces of wisdom with the aim of achieving certain effects for the interest of the addressees. The analysis shows that the denotative meaning of the lexical items scores (94.28%) in comparison with modality which scores (5.71%). This analysis proves the vital role of the denotative meaning in transmitting a particular aim in each piece of elderly residents' wisdoms. The denotative meaning is the formal meaning that is shared by all people whether native or non-native so that the messages of the elderly residents would be understood easily and the aim could be easily achieved. As shown in the above discussion, the primary semantic tools which help to transmit elderly's words are the denotative meaning and modality. Thus, the chosen lexical items as well as the modal verb enrich their messages greatly.

5.3 Results of Syntactic Analysis

The results of the syntactic analysis of elderly residents' wisdoms are presented in Table (5:2) and Figure (5:2).

Table (5:2) Frequencies and Percentages of the Syntactic Analysis

No. of text	Declarative	Imperative
Text(1)	1	0
Text(2)	0	1
Text(3)	0	3
Text(4)	1	4
Text(5)	1	1
Text(6)	0	2
Text(7)	0	2
Text(8)	1	2
Text(9)	0	4
Text(10)	1	1
Text(11)	0	2
Text(12)	0	2
Text(13)	1	3
Text(14)	0	4
Text(15)	0	3
Text(16)	0	3
Text(17)	1	1
Text(18)	0	3
Text(19)	1	3
Text(20)	0	3
Total	8	47
Percentage	14.54%	85.45%

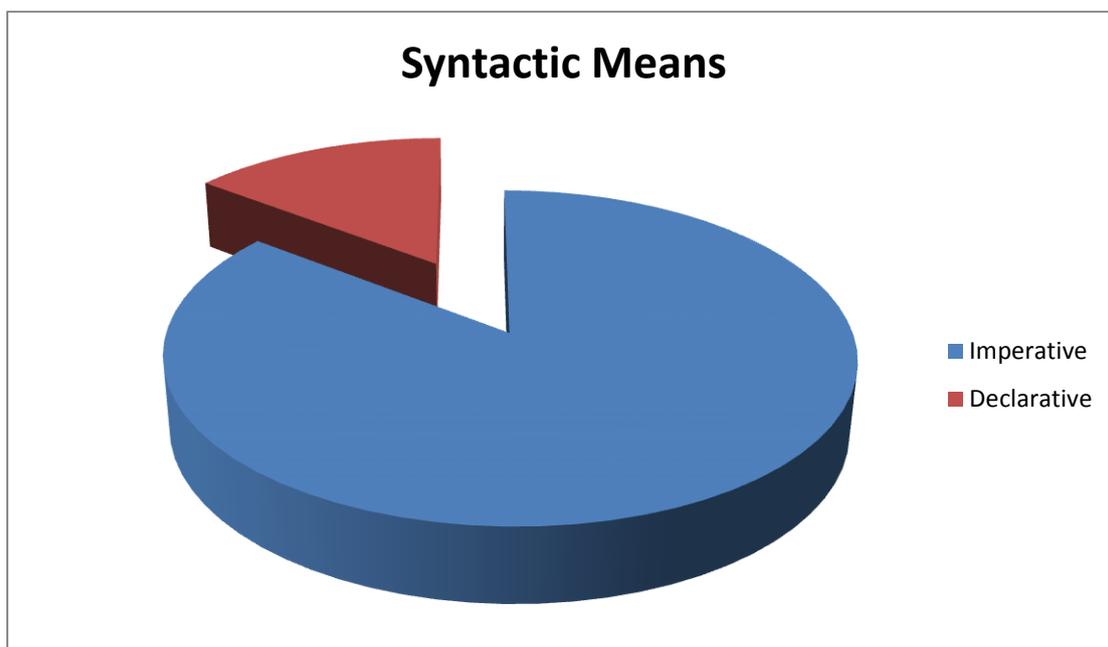


Figure (5:2) The Rate of The Syntactic Means

Regarding syntactic devices, Table (5:2) and Figure (5:2) above show that elderly residents employ two syntactic devices to transmit their wisdoms: imperative and declarative . The imperative syntactic device is the dominant syntactic device with a very high percentage which amounts (85.45 %). This indicates that they deliver their words in a direct manner without any decoration or manipulation in order to be understood easily by anyone since their aim is growing goodness, morality, charity, faith, and the like in society. Another syntactic device used in elderly residents' wisdoms with a lesser percentage amount to (14.54%) is the declarative construction. As a result, imperative and declarative constructions represent the basic syntactic devices that are used to impart elderly residents' wisdom.

5.4 Results of Pragmatic Analysis

Frequencies and percentages of the speech acts utilized in elderly residents' wisdoms are displayed in Table (5:3a) and Figure(5:3a)below.

Table (5:3a) Frequencies and Percentages of the Speech Acts

No. of Item	Speech Acts		
	Advising	Recommending	Warning
Text(1)	0	0	1
Text(2)	0	1	1
Text(3)	0	3	0
Text(4)	0	4	0
Text(5)	1	1	0
Text(6)	0	2	0
Text(7)	1	1	0
Text(8)	0	2	1
Text(9)	0	2	2
Text(10)	0	1	1
Text(11)	1	0	1
Text(12)	1	1	0
Text(13)	0	3	0
Text(14)	0	4	0
Text(15)	0	3	0
Text(16)	0	3	0
Text(17)	0	1	0
Text(18)	2	0	1
Text(19)	0	2	1
Text(20)	1	2	0
Total	7	36	9
Percentage	13.46%	69.32%	17.30%

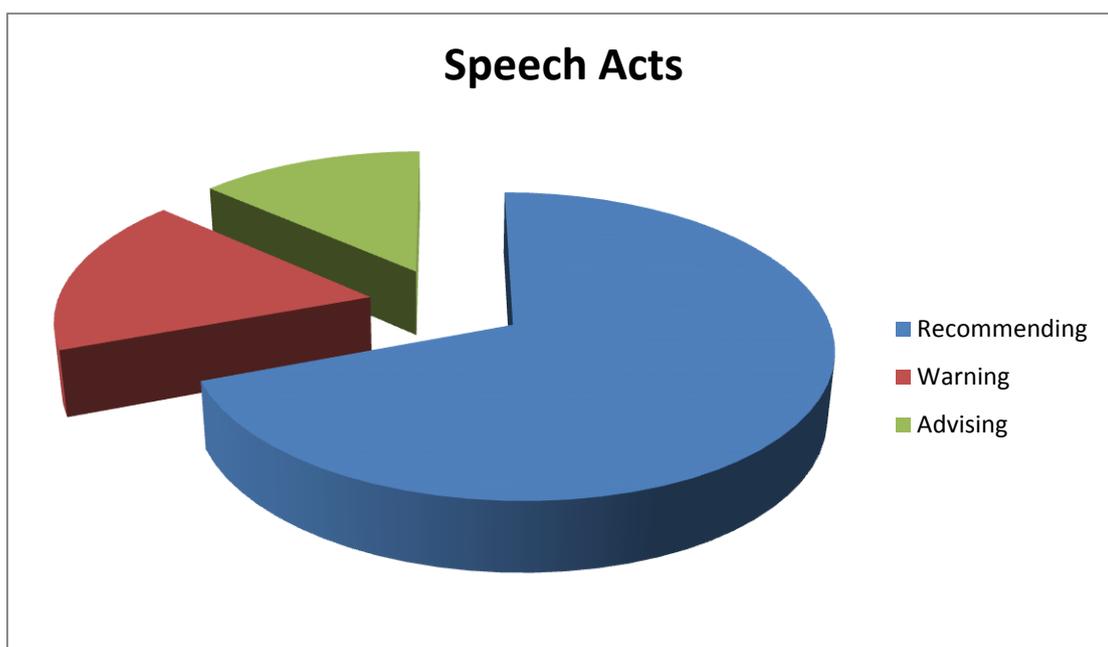


Figure (5:3a) The Rate of Speech Acts

The results in Table (5:3a) and Figure (5:3a) show that elderly residents' pieces of wisdom are transmitted by the use of three speech acts: recommending, warning, and advising. It is noticed that the most common speech act exploited in elderly residents' wisdoms is recommending with (69.32%) percentage. This implies that elderly residents transfer their wisdoms as lightly as possible to lessen the possible threats on the part of the hearer. This reflects how wise they are to choose a light act in delivering their words. With a lower percentage amount to (17.30%), the speech act of warning comes second. Elderly residents utilize this act to warn people from taking specific courses of action. Finally, the speech act of advising is noticed with a percentage amount (13.46%). Advising acts are employed to deliver stronger pieces of wisdom than those that are delivered with recommending acts. As such, the advisor wants to convey that the hearer should commit specific course of actions in particular cases which are on his behalf with the aim of conducting their lives morally and wisely. With the aid of the above results, the speech acts that are used in elderly residents' wisdoms are identified as follows: recommending, warning, and advising.

Table (5:3b) and Figure(5:3b) show the frequencies and percentages of deictic expressions which are found in elderly residents' wisdoms.

Table (5: 3b) Frequencies and Percentages of Person Deixis

No. of text	Second person	Third person	Non Specific reference	Inclusive "our"
Text(1)	0	0	0	0
Text(2)	1	0	0	0
Text(3)	2	1	1	0
Text(4)	3	0	1	0
Text(5)	1	0	0	0
Text(6)	0	0	1	0
Text(7)	3	0	0	0
Text(8)	0	0	0	0
Text(9)	1	0	0	0
Text(10)	2	0	0	0
Text(11)	2	0	0	0
Text(12)	0	0	2	0
Text(13)	1	0	0	0
Text(14)	2	1	0	0
Text(15)	2	0	0	0
Text(16)	0	0	0	1
Text(17)	1	0	0	0
Text(18)	1	0	1	0
Text(19)	1	0	0	0
Text(20)	0	0	0	0
Total	23	2	6	1
Percentage	71.875%	6.25%	18.75%	3.125%

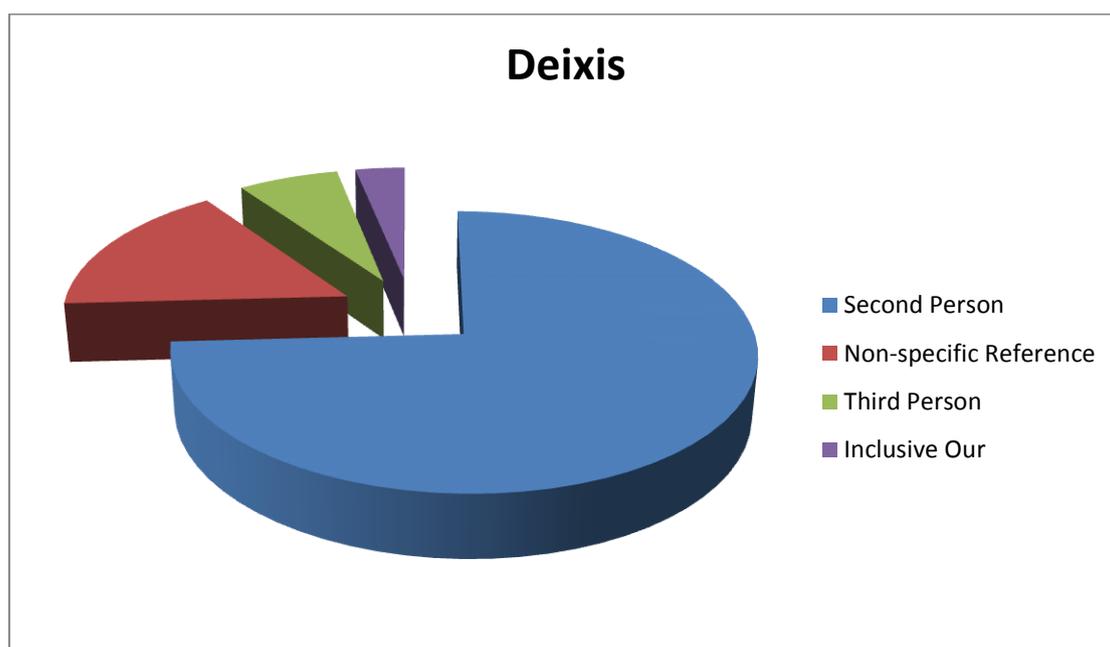


Figure (5:3b) The Rate of Person Deixis

Table (5:3b) and Figure (5:3b) show ,approximately, that each piece of wisdom consists of one or two of person deictic expressions to achieve certain purposes. With dominant percentage amounts (71.875%), the second person pronoun appears, which implies that the residents attempt to catch the addressees' attention that these messages are delivered to them. They rarely use the first person pronoun, which indicates that their words are empty of any personal benefit. Their words are sent entirely to youngsters with the aim of betterment of the entire society. As for non-specific reference, it scores (18.75%) percentage which indicates that elderly residents convey their pieces of wisdom, generally, to every reader. Moreover, other types of person deictic expressions are observed in elderly residents' pieces of wisdom such as third person pronoun and inclusive "our" with the percentage (6.25%), (3.125%) respectively. The inclusive is employed to create a type of rapport and shared goals as well as a sense of commonality between the addresser and the addressee. This has proved that elderly residents exploit the criterion of person deictic expressions to deliver their pieces of wisdom accurately.

5.5 Results of Stylistic Analysis

Coming to the stylistic analysis, Table (5:4)and Figure (5:4) below show the frequencies and percentages of the stylistic analysis of elderly residents' wisdoms.

Table (5:4) Frequencies and Percentages of the Stylistic Analysis

No. of text	Concise Sentence	Wordy Sentence
Text(1)	1	0
Text(2)	1	0
Text(3)	3	0
Text(4)	4	1
Text(5)	2	0
Text(6)	2	0
Text(7)	2	0
Text(8)	3	0
Text(9)	3	1
Text(10)	2	0
Text(11)	2	0
Text(12)	2	0
Text(13)	1	0
Text(14)	4	0
Text(15)	3	0
Text(16)	3	0
Text(17)	2	0
Text(18)	3	0
Text(19)	2	1
Text(20)	3	0
Total	48	3
Percentage	94.11%	5.88%

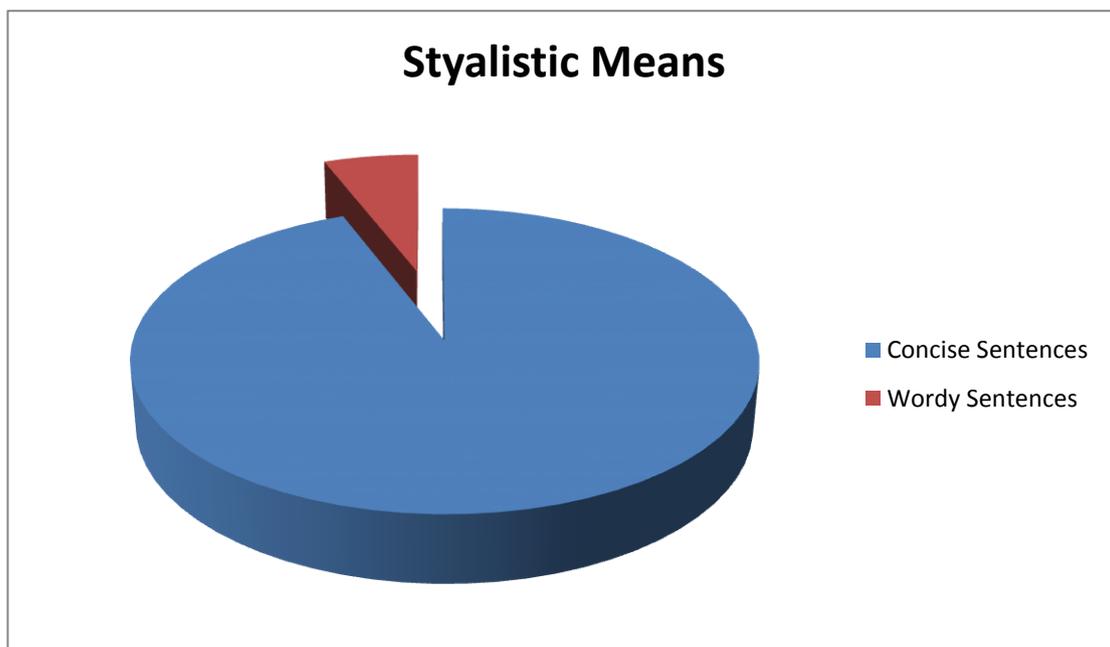


Figure (5:4) The Rate of Concise Sentences

As for the stylistic analysis, Table (5:4) and Figure(5:4) above show that elderly residents mainly employ concise sentences with (94.11%) percentage to deliver their pieces of wisdom. Thus, conciseness is a mark of elderly speech . They utter few to give very valuable words of wisdom. The percentage of unneeded words amounts (5.88%) which proves that elderly residents rarely add unnecessary or unneeded words in generating their wisdoms. Therefore, conciseness is achieved which demonstrate that elderly residents use concise speech as far as possible. They convey their messages in direct, short manner and with few words and phrases.

Chapter Six

Conclusions, Recommendations, and Suggestions

6.1 Conclusions

After pursuing the phenomenon of wisdom in elderly care institutions linguistically, this study comes up with the following conclusions:

1. The contextual analysis proves that the context of speech event in which wisdoms are uttered has greatly impacted the value of the delivered wisdom.

At first, this study reveals that all these pieces of wisdom are delivered from elderly care institutions which reflect that the addressers are aged, serious, and experienced people. This indicates that these pieces of wisdom are not sent carelessly. The messages are delivered to the whole society, more particularly, to the younger generation. As for the end, it is noble: the enhancement of the younger's life as well as the society.

The channel from which the data were collected is written which is the optimal form for delivering wisdom in order to be easily and speedily imparted from one generation to the other. Concerning norms which refer to the sociocultural traditions, elderly residents are people of high social status. Thus, they form experience and rationality in its full form. Accordingly, it is acceptable by people to listen to elderly words, opinions, advice, recommendations, and warnings. The genre is advisories which aim at the benefit of the addressee. Consequently, all the above mentioned factors reveal that these pieces of wisdom are

delivered seriously, formally, without manipulation. This leads to the verification of the first hypothesis which states "Certain contextual factors have to be clarified due to their vital role in determining the right interpretation of each piece of elderly residents' wisdoms".

2. With respect to the semantic categories, the analysis has shown that there are two semantic areas which mostly serve the process of issuing wisdoms by elderly residents: denotative meaning and modality. As for the denotative meaning, it is found out that its role is central in the process of transmitting each piece of elderly residents' wisdoms. In the same line, modality contributes significantly in the semantic build-up in the process of issuing wisdom to youngsters. This shows that the second hypothesis which reads "Semantically, the denotative meaning and modality constitute the major devices in generating wisdoms by elderly residents" is validated.

3. Regarding the sentence type, it is revealed that the two main syntactic devices which participate greatly in producing elderly residents' pieces of wisdom are: imperative and declarative. Results show that imperative exists in elderly residents' wisdom with a percentage amount to "85.45%" and declarative with "14.54%". Hence, the third hypothesis which writes "Imperative and declarative constructions represent the basic syntactic structures in expressing such wisdoms" is conformed.

4. The pragmatic analysis of speech acts reveals that three main speech acts contribute greatly to the process of generating wisdom in elderly care institutions: recommending, warning and advising with percentages amount to "69.32%", "17.30%", "13.46%" respectively. Consequently, the sixth hypotheses which states "The directive speech acts of

recommending, warning , and advising represent the main categories of speech acts which are utilized in generating wisdoms by elderly residents" is verified.

5. With respect to the criterion of deixis, it is observed that second, third person pronoun, inclusive "our", and non-specific reference are the types of deictic expressions which are exploited by elderly residents in transmitting their pieces of wisdom. The second person pronoun deictic expression is the most prevalent deictic expression employed in elderly residents' wisdoms with the percentage of "71.875%". Accordingly, the fifth hypothesis which reads "The second person deictic expression is supposed to be the prevalent utilized type of deictic expressions in the formulation of such wisdoms" is proved.

6. From a stylistic standpoint, the findings of the data analysis reveal that the style of writing such elderly residents' wisdoms is for the most part concise, with a percentage amounts to "94.11%". Thus, they deliver their pieces of wisdoms in a direct manner. The more concise a piece of wisdom is , the more influential it is. This has led to the verification of the sixth hypotheses which reads "The style of writing in such wisdoms is concise which is essential to produce vigorous pieces of wisdoms".

6.2 Recommendations

With respect to the results and conclusions of this study, the following recommendations are introduced:

It is recommended that :

1. As a trait that seeks a common good, the phenomenon of wisdom should be included in the curriculum of universities and

schools. It needs to be taught to students in different levels of their learning.

2. Due to its religious, moral, and social importance, it is recommended that wisdom should be emphasized and highlighted by social awareness campaigns.

3. Teachers of linguistics should teach their students the role of the delivered speech acts in releasing worthy pieces of wisdom.

4. In delivering any message, the process of selecting the right words is vital. Accordingly, teachers of English should highlight the role of the chosen words in extracting valuable pieces of wisdom or influential messages.

5. Teachers are recommended to inform their students that conciseness is a property of vigorous speech.

6.3 Suggestions for further Studies

To delve more in the concept of wisdom, the following studies are suggested:

1. A Cognitive Semantic Study of Wisdom in Selected English Speeches.

2. A Contrastive Linguistic Study of Wisdom in English and Arabic Elderly Care Institutions.

3. A Linguistic Analysis of Wisdom in Selected Biblical and Quranic Verses.

4. A Pragmatic Study of Wisdom in Selected Religious Sermons .

5. A Sociolinguistic Study of Wisdom in Selected English and Arabic Novels .

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Web Resources

(Web Resource 1)

<https://ahdictionary.com/word/search.html?q=wisdom>

(Web Resource 2)

<https://www.scribbr.com/nouns-and-pronouns/indefinite-pronouns>

المستخلص

الحكمة هي فضيلة تهدف إلى الخير بشكلٍ عام. تقدم الدراسة الحالية تحليلاً لغوياً للحكمة في مؤسسات رعاية المسنين. تتضمن الدراسة جوانب لغوية مختلفة: الدلالية والنحوية و التداولية والاسلوبية للكشف عن البنية اللغوية المستخدمة في حكم المسنين. تهدف هذه الدراسة الى: ايضاح مكونات نموذج هايمز في حكم كبار السن المقيمين في دور رعاية المسنين؛ تقصي المكونات الدلالية التي وُصِفَتْ لاستخراج هذه الحكم؛ تحديد المكونات النحوية الأكثر استعمالاً؛ تحديد أفعال الكلام المستعملة في إطلاقها؛ اكتشاف أنواع التعبيرات الإشارية التي استعملت بكثرة في الحكم المذكورة؛ تحديد أسلوب الكتابة في هذه الحكم إذا كان موجزاً أم لا. تفترض الدراسة: ان للعوامل السياقية دور مهم في الوصول للتفسير الصحيح لكلِّ حكمةٍ من حكم كبار السن؛ للمعنى الدلالي و الأوجهية (Modality) أثر مهم في استخراج هذه الحكم؛ الجمل الأمرية والجمل الخبرية تمثل المكونات النحوية الأساس في التعبير عنها؛ التوصية والتحذير و النصح هي الأفعال الكلامية المستخدمة في إطلاقها؛ ضمير المخاطب هو التعبير الإشاري الأكثر شيوعاً في صياغة الحكم المذكورة؛ أسلوب الكتابة هو أسلوب موجز ويمثل عنصراً جوهرياً في إنتاج حكم مؤثرة. اختير عشرون نصاً في مؤسسات رعاية المسنين لتحقيق أهداف و اختبار فرضيات الرسالة باستعمال النموذج الانتقائي لهذه الدراسة. اظهرت نتائج التحليل اللغوي صحة جميع الفرضيات اعلاه.

جمهورية العراق

وزارة التعليم العالي والبحث العلمي

جامعة بابل / كلية التربية للعلوم الإنسانية

قسم اللغة الانكليزية



تحليل لغوي للحكمة في مؤسسات رعاية المسنين

رسالة تقدّمت بها إلى

مجلس كلية التربية للعلوم الانسانية / جامعة بابل جزءا من متطلبات نيل

شهادة الماجستير في التربية/ اللغة الانكليزية/ اللغة

الطالبة

حنين عبد الكريم خضير العزاوي

بإشراف

الاستاذ الدكتور رياض طارق كاظم العميدي

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