Metapragmatics and Facework of Iraqi Arabic Courtroom Discourse

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Abstract

Metapragmatics studies the language that describes and characterizes language use; facework refers to the communicative acts used to repair and restore self-face and sometimes to protect or threaten other-face. This research paper attempts to uncover the correlation between metapragmatics and facework. Metapragmatics is a relatively new field to be investigated practically. Explaining its crucial role in choosing and identifying facework strategies employed in Iraqi Arabic trials of political figures could be a challenging topic to tackle. To bridge the gap, the paper tries to answer two fundamental questions: What are the indicators of the metapragmatic expressions used in the Iraqi Arabic courtroom discourse? And what are the facework strategies fulfilled by these metapragmatic expressions? Accordingly, the objectives of this paper are 1) to identify the metapragmatic expressions in this discourse and 2) to investigate the facework strategies fulfilled by these expressions. This is done by analyzing Iraqi Arabic extracts of Aldujail case, examining metapragmatic indicators and metacommunicative awareness, as well as facework micro strategies in courts (Culpeper & Haugh, 2014; Penman, 1990). The paper concludes with metapragmatic expressions that explicate facework strategies in Iraqi Arabic legal discourse, emphasizing mutual metapragmatic awareness for effective communication.

Keywords: facework, metacommunicative awareness, metapragmatics, Penman's micro strategies (1990)

المستخلص

الميتابراغماتية (التداولية الانعكاسية أو الشارحة) هي اللغة التي تصف وتميز استخدام اللغة؛ تشير اعمال الوجه إلى أفعال التواصل المستخدمة لإصلاح واستعادة الوجه الذاتي وأحيانًا لحماية الوجه الآخر أو تهديده. يحاول هذا البحث عرض العلاقة بين ما التداولية الانعكاسية وأعمال الوجه. تعد التداولية

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الانعكاسية مجالًا جديدًا نسبيًا يجب دراسته عمليًا. علاوة على ذلك، فإن شرح دورها الحاسم في اختيار وتحديد استراتيجيات اعمال الوجه المستخدمة في المحاكمات العربية العراقية للشخصيات السياسية يمكن أن يكون موضوعًا صعبًا يجب معالجته. ولملء هذه الفجوة يحاول البحث الإجابة على سؤالين أساسيين: ما مؤشرات الألفاظ الميتابراغماتية المستخدمة في الخطاب القانوني العربي العراقي؟ وما هي استراتيجيات الوجه التي تعبر عنها هذه التعبيرات الميتابراغماتية؟ وبناء على ذلك، فإن أهداف هذا البحث هي ١) التعرف على التعبيرات الميتابراغماتية في المحاكمة العربية العراقية و ٢) التحقيق في استراتيجيات الوجه التي تعبر عنها هذه التعبيرات. ويتم ذلك من خلال تحليل بعض المقتطفات العربية العراقية من قضية الدجيل، بالاعتماد على المؤشرات الميتابراغماتية والوعي ما وراء الاتصالي لكلبيبر وهوف (٢٠١٤)، واستراتيجيات بنمان (١٩٩٠) الدقيقة في اعمال الوجه في المحاكم. وينتهي البحث بالتعرف على بعض التعبيرات الميتابراغماتية التي تساعد في توضيح الاستراتيجيات الوجهية التي يستخدمها المشاركون في الخطاب القانوني العربي العراقي، مما يعزز الدور الحيوي للوعي الميتابراغماتي المتبادل في تحقيق تفاعل تواصلي فعال.

الكلمات المفتاحية: الوجه، الوعي ما وراء التواصل، التداولية الانعكاسية، واستراتيجيات بنمان (١٩٩٠) الدقيقة

1. Introduction

Metapragmatic awareness is the heart of metapragmatics. Metapragmatics is the use of language about the use of language. Metapragmatic awareness is the knowledge of the pragmatic dimension of communication. According to Culpeper and Haugh (2014, p.240), Metapragmatic awareness can be characterized into three forms: Metacognitive, meta-representational, and metacommunicative awareness. The paper at hand focuses mainly on the third form, metacommunicative awareness. One essential aspect of metacommunicative awareness is evaluating self and others, which can be significantly demonstrated by face and facework. Face is "the positive social value a person effectively claims for himself by the line others assume s/he has taken during a particular contact"(Goffman, 1967, p. 5); it reflects the interlocutor's social identity or reputation s/he desires to uphold in a specific social setting. Goffman has considered it the essence and the structural feature of interaction, whereas facework refers to the actions and tactics done to maintain, improve, or save face.

A close connection between language and law is embodied in legal or courtroom discourse. Legal discourse displays dexterously how language is used to achieve specific communicative objectives and goals. The participants' ability to decode the meanings beyond the semantic meanings and keep communication accordingly can be attributed to their knowledge of language use, i.e., metapragmatic awareness. It facilitates their communication, expresses their attitudes, and decodes their relational distance.

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The trial of Saddam and his comrades occupied the opinion of the public and the world at its time (2005). In order to study the Iraqi Arabic legal discourse, certain portions of the trial were purposefully selected and analyzed using a developed model. This selection was made for two reasons. Firstly, the chosen extracts were deemed to be representative of the discourse. Secondly, they contained numerous reflexive comments from various participants in the court, such as the judge, prosecutor, defendant, and witness. These reflexive comments indicate their metapragmatic awareness, including their evaluations, attitudes, and interpersonal relationships.

This research paper highlights the correlation between metapragmatics and facework in Iraqi Arabic legal discourse of the twentieth-century political trials. It explains how metapragmatic utterances reflect the participants' awareness and the strategies they use to manage their public image. It contributes to linguistic and legal studies.

The structure of the remainder of the current research paper is as follows: Section two tackles basic concepts: Metapragmatics, metapragmatic and metacommunicative awareness, metapragmatic indicators, and face and facework. Section three offers the methodology followed in the analysis, including data collection, the developed model of analysis, and the analytical procedure. Section four encompasses the analysis of the chosen extracts. Section five presents the conclusions of the study.

2. Metapragmatics

Mey (1993, p.271) defines metapragmatics as "reflections on the language users' use," and he points out that a pragmatic description needs a meta-level, where the factors and the facts of the analysis are put in a comprehensive explanatory framework, and the analyst is busy beyond the current context. He claims that the speaker invokes metapragmatics to shift from the level of talking about something to that of discussing the talk itself. He describes metapragmatics as "a pragmatic discussion on pragmatics"(p. 270). Culpeper and Haugh (2014, p. 239), drawing on the work of Verschueren (2000), have explained metapragmatics from a different perspective, stating that it refers to the use of language by ordinary users or observers which reflects their awareness of the various ways that language can be used to interact and communicate with others.

Metapragmatics presents what speakers are doing, why, and how. Metapragmatic language use enables speakers to construct their own and others' language as straightforward or misleading, precise or vague, true or false, cooperative or uncooperative, to create or preserve appropriate social relationships (Hubler & Bublitz, 2007, p. 3).

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Cameron (2004, p. 314) has assured the exact scope of metapragmatics, explaining that metapragmatic language is basically when "talk about talk" proceeds as a commentary on the communicative standards or when speech describes a discussion about what language does in specific contexts, in addition to the fact that understanding metapragmatics is crucial in comprehending how linguistic behavior connects to a larger moral order.

To sum up, metapragmatics is pragmatics about pragmatics, i.e., it clarifies how the interlocutor reflexively comments and elaborates on what has been said and the unsaid, which enables him/her to communicate appropriately.

When people communicate, they usually have two goals in mind: One is the informational goal, which is studied in pragmatics, and the other is the interpersonal goal, which is related to metapragmatics. The informativeness of what one says depends on the context and what one wants to communicate. To achieve the interpersonal goal, one should consider at least two critical elements: risk management and emotional expression. It is essential to be aware of elements because they can affect how well the conversation goes and the relationship between the people involved. The appropriateness of the interactants' metacommunication depends on their metapragmatic awareness (Lee, 2007, p.122).

2.1 Metacommunicative and Metapragmatic Awareness

Metacommunication is an essential feature of interaction and is considered a key concept in communication (Andersen, 2009, p. 654). Ruesch & Bateson (1951, pp:207,209) explained that "metacommunication is an act of communication" between two or more individuals that communicates information about either the communication itself or the relationship between the interlocutors or both; it is communication about communication, including all the exchanged propositions and cues about codification and the relationships between the individuals. Thus, meaning is comprehended basically as negotiation from these two levels.

Metapragmatic awareness can be defined as "the set of beliefs and intuitions that any speaker of any language possesses about how and why speakers make choices in producing utterances." (Ruhil, 1998, p. 19). Verschueren (1995, p. 370) and Hubler (2011, p. 119) have ensured that speech community members gather knowledge about their conversation, patterns, norms, styles, etc. This knowledge is related to the pragmatic dimension of communication; therefore, it may be identified as metapragmatic knowledge or awareness that makes folk ideologies of language and pragmatics. Metapragmatics adds another layer to pragmatics by considering what is appropriate in language use from the speaker's perspective and the hearer's.

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Therefore, the shared metapragmatic awareness can be linguistic, encyclopedic, semiotic, and intertextual. It is the knowledge that concerns language as socially, historically, and culturally determined behavior; it is about our 'being in the world.' (Caffi, 1993, p. 34).

Craig & Sanusi (2000), cited in Bridges (2019, p.58), outlines two categories of metapragmatic awareness. The first is an individual's metapragmatic awareness, also known as self-referential metapragmatics. The second is a commentary on other people's language, known as other-referential metapragmatics. An example of self-referential metapragmatics is when someone says, "I don't want to be rude but..." before monitoring their speech and being aware that what follows may be inappropriate. Conversely, other referential metapragmatic acts involve assessing the contribution of another speaker, such as saying, "You are saying nonsense."

We interpret and evaluate our and others' words and actions and reflexively interpret and evaluate their meanings from others' perspectives. Watzlawick et al. emphasized that effective communication depends on the ability to metacommunicate, which is closely related to self-awareness and awareness of others. In their words, "the ability to metacommunicate appropriately is not only the condition sine qua non of successful communication but is intimately linked with the enormous problem of the awareness of self and others" (1967, p. 53).

Culpeper and Haugh (2014, p. 242) introduce three key types of reflexive awareness underpinning the ability to recognize or talk about pragmatic phenomena: metacognitive, meta-representational, and metacommunicative awareness. Metacognitive awareness refers to the reflexive presentation of the cognitive level of information for participants, whether it is new, known, or expected information. Meta-representational awareness embraces reflexive representations of the intentional states of self and others (as in their thoughts, beliefs, attitudes, desires, intentions, etc.) or pragmatic meaning representations. Finally, metacommunicative awareness expresses the reflexive evaluations and interpretations of talk, which arises from our awareness of self and others as social beings.

Throughout what is mentioned above, it is evident that we include the perspective of others in our interpretations and evaluations of pragmatic phenomena. This kind of perspective-taking underpins the two forms of metacommunicative awareness critical to social interaction: interactional and interpersonal awareness. An essential manifestation of metacommunicative interactional awareness is what is commonly termed 'recipient design,' where meanings and actions are reflexively designed with particular recipients in mind, i.e., considering a specific recipient. Metacommunicative interpersonal awareness involves reflexive evaluations of relations with and attitudes toward others. The focus is on how manifestations of reflexive awareness of interpersonal relations (such as face,

status, and so on), attitudes (such as like/dislike, disgust, and so on), and evaluations (such as politeness, impoliteness, and so on) critically depend on a reflexive awareness of self vis-à-vis other (Culpeper and Haugh (2014, p. 253) as shown in figure (1).

Figure (1)

Culpeper and Haugh's(2014) Metapragmatic Awareness
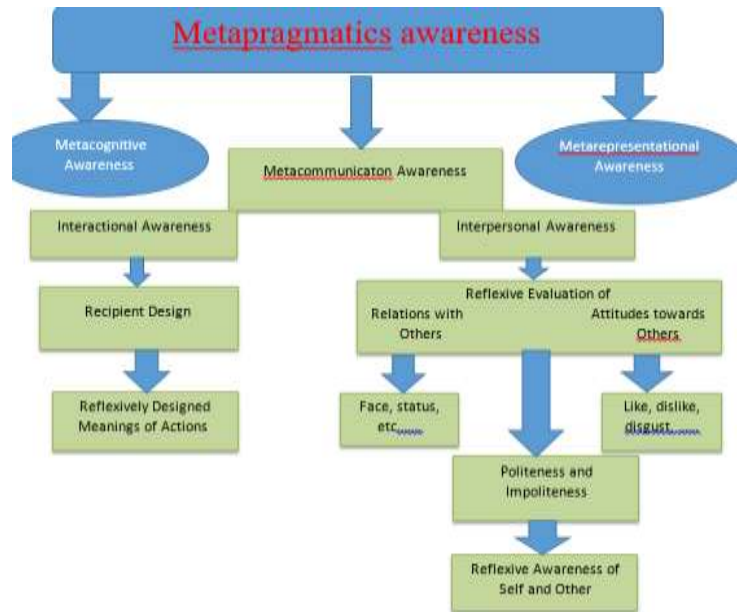
It can be deduced that there is a strong relation between metapragmatic awareness, i.e., the knowledge of the pragmatic rules that requires awareness of both linguistic and contextual knowledge, and metacommunicative awareness that expresses the reflexive evaluations, the nature of the interpersonal relations, appropriateness, and interpretations of the social speech events.

2.2 Metapragmatic Indicators

It is worth noting that one can achieve successful communicative purposes and effects by fully understanding the indicators of metapragmatic awareness. Some scholars have identified different types of metapragmatic expressions and indicators (MPEs, henceforth) from a linguistic or a discursive perspective, such as Verschueren (1999, 2000); Penz (2007); Ran (2013) as well as metadiscourse markers, which can be considered as metapragmatic indicators, by Hyland (2005, 2008). Various terms have been used to label the metapragmatic expressions and indicators, such as "linguistic traces" of metapragmatic awareness (Verschueren, 1999, 2000), metapragmatic utterances (Hübler & Bublitz, 2007; Tanskanen, 2007), and metapragmatic comments (Ciliberti & Anderson, 2007; Pizziconi, 2007; Sinkeviciute, 2017).

Generally, MPEs are linguistic expressions that explicitly demonstrate the speakers' reflexive awareness of language use to fulfill particular communicative

goals or needs(Caffi, 1994, p. 2461). Silverstein (1993, p. 39) clarifies that metapragmatic expressions refer to "linguistic signs that are about the pragmatic code, about how to interpret the extra semantic meanings encoded in speech."

Caffi (2007, p.87) points out that in smooth interactions, the interlocutors often know their position toward one another, and they may not need forms of MPEs for further explanation or clarification. However, in troubled situations, speakers spend much energy explaining their intentions (Watzlawick et al., 1967 in Verschueren, 1995, p.370). This indicates that the use of MPEs displays that the speaker has realized the problematic nature of the interaction, and s/he tries to arouse the awareness that it is better to stop messages exchanging temporarily and deal with the problem first. Liu and Ran (2016, pp. 463-79) have referred to five kinds of MPEs: commentaries, performatives, message glosses, evidential, and stance displayers for the sake of pragmatic manipulation across three dimensions: The dimension of interactive procedure, the dimension of interpersonal relationship or rapport management, and the dimension of the impact monitoring.

Culpeper and Haugh's (2014) classification of the metapragmatic indicators is adopted in the current paper. They (2014, pp. 240-41) clarify that metapragmatics includes the study of language usages that indicate the participants' reflexive awareness about interactive or communicative activities. They range MPEs from those expressed explicitly, when language use becomes the subject matter of speech, to those that arise implicitly in the production of talk, which involves anchoring non/linguistic forms to context. Accordingly, they have listed four types of explicit indicators of metapragmatic awareness: 1) Pragmatic markers, 2) Reported language use, 3) Metapragmatic commentary, and 4) Social discourse (see Figure 2).

Figure (2)

Culpeper and Haugh (2014) Metapragmatic Indicators

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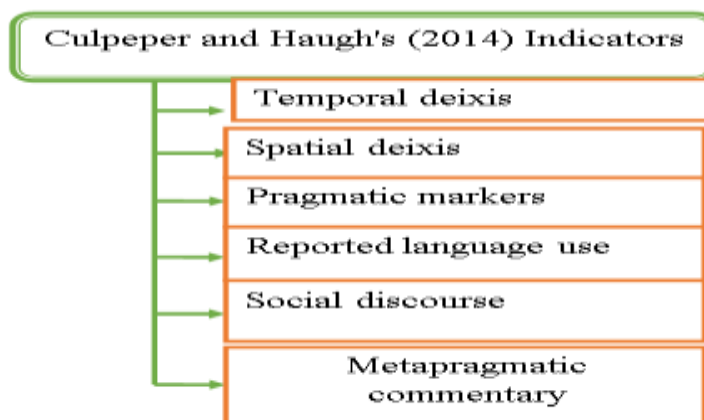
2.3 Face and Facework

Hübler & Bublitz (2007, p.17) and Hubler (2011, p.12) have clarified that metapragmatic comments are not only used to avoid or repair misunderstandings but also to manage identities, evaluations of self and others and interpersonal (dis)affiliation, i.e., metapragmatic studies play an essential role in enabling us to tap into the evaluative field by our metacommunicative awareness. Our evaluation of persons and relationships involving facework, im/politeness, relational identity, and the like is "constituted not only in but through social interaction" (Kasper, 2006, p. 282). Thus, face and facework should be considered central to our relations with others during communication.

Goffman's definition of face is echoed in Brown and Levinson's face-saving theory (1987) of politeness, and it has been the main component of theories of (im)politeness for many scholars; the goal of their theory has been the meeting of the communicators' face wants, both of the self and the other by using politeness strategies. Hence, the terms 'face' and 'facework' are traced back to Goffman (1967, p.5), who defined face as ''the positive social value a person effectively claims for himself by the line others assume s/he has taken during a particular contact"; he has considered it as the essence and the structural feature of interaction. Face is thus a public image; it is a kin to a 'stage mask' that people carefully select and 'wear' to conjure up specific images and effects" (Coupland & Jaworsk, 2004, p. 22).

Facework refers to people's tactics and actions to preserve, improve, or save face, which is the social identity or reputation a person desires to uphold in a particular social setting. Facework is crucial to interpersonal communication because it enables people to efficiently manage their social relationships and maintain social harmony (Goffman, 1967, p. 16). Facework is mainly geared towards counteracting events that threaten face.

Penman, in her Multiple Goals in Courtroom Discourse (1990), has developed an interpretative approach applicable to ongoing courtroom discourse, which she considers, following Brown and Levinson (1987, p.51), as an exciting context for explaining politeness perspective because of its formal protocol that regulates potential conflict. However, she keeps calling for expanding and modifying, rather than displacing, Brown and Levinson's theory of politeness into a broader facework framework that can be applied to ongoing discourse. Her approach is "a crude model of how participants in the discourse process enact and infer their own and others' facework manoeuvers"(Penman, 1990, p. 37). Her model consists of four facework strategies. They are 1)Depreciating or Aggravating self- face or the other-face, which is created in an unambiguous, directed, and scornful manner; 2) Threatening self-face or other-face, using indirect strategies that indicate lack of respect or contempt; 3) Protecting self-face or the other-face,

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using indirect strategies expressing respect, and 4)Mitigating or enhancing self-face or the other-face that is right away caused by politeness and other strategies that express respect (Penman, 1990, p. 21). According to her, facework is understood to be simultaneously self-directed and other-directed. Penman's(1990) model seems suitable for analysis in this study since it is concerned with legal discourse (see Figure 3).

Figure (3)

Penman's(1990) micro strategies in courts

3. Methodology

The selected data are extracted from Iraqi court discourse within the trial of Saddam, and seven defendants in the alleged events in Aldujail in 1982; Saddam Hussein's motorcade was ambushed in an assassination attempt. These extracts are representative of the legal discourse. The researchers collect the data from the public domain to accomplish the paper's aim.

3.1 The Model of the Analysis

The model according to which the data is analyzed is developed as follows:

The metapragmatic indicators put forward by Culpeper and Haugh (2014) are adopted because they cover a wide range of factors and elements that very likely help determine and recognize different types of metapragmatic expressions. Additionally, it is worth noting that types of reflexive (metapragmatic) awareness: metacognitive awareness, meta-representational awareness, and metacommunicative awareness are fundamental in comprehending the metapragmatic phenomenon and its effect on communicating the intended interpretations of pragmatic acts and meanings in addition to the attitudes and

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interpersonal relations and evaluations of self and other. Evaluations of self and others are beneficial to recognize the behavior of the interactants and assign their relational distance in the interaction; this is characterized by Penman's (1990) facework micro-strategies in courtroom discourse.

3.2 Procedures of Analysis

This section aims to display the steps of identifying and analyzing the extracts selected according to the model developed. This will be as follows:

1. Detecting the metapragmatic expressions suggested by Culpeper and Haugh's (2014) indicators, which involve the temporal and spatial deixes, pragmatic markers, reported language, social discourse, and metapragmatic commentary with all its types.
2. Determining the kinds of reflexive awareness: Metacognitive awareness, Metarepresentational awareness, and Metacommunicative awareness following the forms of metapragmatic awareness (Culpeper & Haugh, 2014).
3. Elaborating on the three dimensions of the reflexive presentation of the information cognitive status in the metapragmatic expression (its epistemic, given/ new, and denotic status).
4. Identifying the reflexive representation of the utterances and the intentional states and attitudes of the interlocutors demonstrated by the meta-representational awareness.
5. Clarifying the interpretations and evaluations of the expressions by the reflexive metacommunicative awareness about self and others.
6. Defining the relational distance and the interpersonal constraints between self and others relies on Penman's facework micro strategies (1990) used in courtroom discourse.

4. Analysis

The following extracted chunks were between Raouf Abdulrahman, the judge, Jaafar Almosaway, the prosecutor, and Abd Hmood, Saddam's former presidential secretary, as a witness; the exchange is available for public service at (www.youtu.be/NTi1b-iJUgs). It was translated, thankfully, with the help of the professional sworn translator, Asst. prof Hameed Mana Daikh (hmddaikh@gmail.com).

Extract 1:

القاضي: **المحكمة تسألك سؤال على ضوء أسئلة المتهم برزان إبراهيم** .. اذا هم من اختصاص الامن **يعني الموضوع من اختصاص الامن** .. ضمن أوراق الدعوة المتهمين الي وقفوهم وقفوهم في دائرة المخابرات اذا هالشكل ليش مأخذوهم الى **دوائر الامن يعني الجهات الأمنية** . كانوا موقوفين بدائرة المخابرات؟!

Judge: **The court asks you a question in light of the defendant Barzan Ibrahim's questions** .. If they are within the security's jurisdiction, **that is to say;**

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the matter is under the security's jurisdiction ..; among the lawsuit papers, the defendants who were arrested they arrested in the Intelligence Department, so if this is the case, why didn't they take them to the security departments, **I mean the security authorities**. They were detained by the Intelligence Department?!

عبد حمود: **هم اذا في وقتها** كانوا بدائرة المخابرات اذن اكو **يجوز** الاشتباك بين المعلومات (مقاطعة القاضي: اشتباك) الى ان تصحح المعلومات مثلا كثير من المخابرات تعتقل **خل نكول** تعتقل ناس من ساحة عمل الامن العامة بس الى ان بعدين تكتشف من قبل المخابرات ان هذا من ساحة الامن وهذا من ساحة المخابرات يكون يعطون هذا دور الامن وهذا دور المخابرات... **يعني هاية معلوماتي يعني**

Abd Hmood: **If they were, at that time,** in the Intelligence Department, then **it is possible** that there may be a clash of information (the judge's interruption: a clash) until the information is corrected.., **for example**, a lot of intelligence arrest, **let us say**, it arrests people from the general security jurisdiction till it is discovered by the intelligence that this one is from the security jurisdiction and this one is from the intelligence jurisdiction, then they distinguish this is the role of security, and this is the role of the intelligence ... **I mean, this is my information, I mean.**

In this extract, a metalinguistic descriptor is detected, represented by the use of the linguistic verb of action 'ask,' i.e., a metapragmatic indicator is utilized by the speaker (judge) to monitor and plan the subsequent interaction between him and the witness' **The court asks you a question in light of the defendant Barazan Ibraheem's questions** ..'. Reflexive awareness with its three kinds are salient among the participants; the judge reflexively presents the cognitive status of the pieces of information as known for the witness (epistemic status) in his reference to 'the Intelligence Directorate and the Security Directorate.' Using 'they' to refer to "the detainees" and the temporal deixis ' at that time ' to refer to the time of the assassination attempt in Aldujail helps to establish the common ground for both. Moreover, he tries to clarify his speech by the metapragmatic utterance, 'If they are under the security's jurisdiction, **that is to say, the matter is under the security's jurisdiction**.' Depending on the metacognitive awareness, the judge tries to direct the witness' attention to how he should process the upcoming information. 'if this is the case, why were not they taking them to the Security Directorate, **I mean the security authorities?** ' There is also the reflexive representation of the questions given to the previous defendant, Barazan, when the judge says (The court **asks** you a question **in light of the defendant Barazan Ibraheem's questions**... If they are under… '. The speaker (judge) echoes the questions submitted previously, indicating the interpretative resemblance (metarepresentation awareness). Concerning the third kind of reflexive awareness (metacommunicative awareness), the speaker (judge) reflects his institutional status, power, and the relation type between him and the addressee as an authoritative actor by representing himself as "the court" to control the exchange.

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By asking an open, direct question, the judge attempts to protect the other's face wants by giving him some space to answer and clarify related issues. The witness tries to protect his negative face by using hedge commitments 'if, could be, let us say, for example'; moreover, he tries to avoid answering the judge's question by suggesting evidential uncertainty about his information. By the metapragmatic utterance' **I mean**, **this is my information**,' the witness summarizes his previous speech. The facework strategies used by the witness are self-directed.

Extract 2:

القاضي : **جاوب على أسئلة السيد المدعي العام**

The judge: **Answer the prosecutor's questions**

المدعي العام: ذكرت باقوالك بأن كانوا ثلاث مرافقين عندما ذهبت الى الدجيل. من كان المرافق الاقدم؟

The Prosecutor: You mentioned in your sayings that they were three escorts when you went to Aldujail. Who was the senior escort?

عبد:الاقدم صباح مرزا وحسين كامل..والمرحوم حسين كامل واني

Abd: The senior is Sabah Mirza, Hussein Kamel, the late Hussein Kamel, and me.

المدعي: نعم يعني الاقدم (مقاطعة)

Prosecutor: Yes, that means the senior… **(interruption)**

عبد: **الاقدم صباح مرزا لان الاقدم شنو الاقدم رتبتا** فهو رئيس دائرة المرافق الاقدم وانا والمرحوم حسين كامل كنا ملازمين أوائل انا مرافق وهو مرافق بس هو حسين أيضا هو اقدم منعندي ثلاثة كنا موجودين

Abd: **The senior is Sabah Mirza because what is a senior! The senior means the highest rank,** so he is the head of the senior escort office me and the late Hussein Kamel were first lieutenants. I am an escort, and he is an escort, but Hussein is more senior than me. Three of us were present.

المدعي :نعم عدد السيارات تتذكرهة؟

Prosecutor: Yes, do you remember how many cars were there?

عبد: السيارات تقريبا اكدر انطيك عدد اكثر من ٣٠ سيارة كلها مرسيدس ابيض ورصاصي

Abd: The cars are almost 30 cars, all of them Mercedes white and grey

عبد: السيارات اقصد مال موكب السيد الرئيس اما فصيل الحماية سيارات شوفرليت بيك ابات وجيمسي **يعني مختلفة**

Abd: **The cars, I mean those of the President's motorcade**; as for the protection Platoon's cars, they are Chevrolets, pickups, and GMCs; I **mean, they are different**

المدعي : المتهم صدام باي سيارة كان بأي سيارة ,لونها كان ؟

Prosecutor: The defendant Saddam, in which car was he? In which car its color was?

عبد: يعني لونها ماكدر انطيكياه بالضبط بس انطيك تسلسلها. تسلسل السيد الرئيس كان السيارة الخامسة تقريبا او السادسة لان كدامهة كانن ٣ سيارات …

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Abd: Its colour, I can't tell you its exact colour, but I will give you its sequence. The President's sequence was the fifth or sixth car because three cars were in front of it…

المدعي: يعني متتذكر لون السيارة؟

Prosecutor: **So, you do not remember the car's colour**?

عبد: يعني هي لو ابيض لو رصاصي حقيقة لان هن اذا الملطخة بالدماء ابيض فهي رصاصي واذا هاي رصاصي فالملطخة بالدماء ابيض يعني اللون **تدري صار ٢٠ سنة كلون حقيقة** مااتذكر اللون بس هنة عدنا هاللونين احنا دائما نستخدمهن

Abd: In fact, it could be either white or grey because if the bloodstained car is white, then it is gray, and if this is gray, then the bloodstained is white. **You know, it was 20 years, actually,** I do not remember the colour, but we always use these two colours.

المدعي: الي..

The prosecutor: Which is...

(مقاطعة)عبد: هو اللون موذا قيمة (مقاطعة المدعي: نعم؟) اقصد كلون السيارة مو ذا قيمة حضرة المدعي العام بس ذا الحدث (باستهزاء)

(Interruption) Abd: The color is not that important? (interrupted by the prosecutor: yes?) **I mean, as a color of the car is not that valuable,** Mr. Prosecutor, like the event (mockingly)

المدعي: **انا اقصد بسؤالي.**

Prosecutor**: I mean by my question**

عبد: لا لا لا اني اعرف ...**يعني براحتك.**

Abd: **Yeh, yeh, I know ... I mean, it is up to you.**

From the very beginning, the judge identifies his role identity as the authoritative side, which controls the organization of the turn-taking in the court by ordering the witness to answer the prosecutors' questions ' **Answer the prosecutor's questions'** The elements of information in the question 'the escorts, the senior escort ' seem to be clear and known for the witness. This refers to the reflexive presentation of the given information's cognitive status (epistemic status). Its denotic status expected by the witness is clearly shown in the clarification of his answer, 'The senior is Sabah Mirza, **because what is a senior! The senior is the highest rank',** by deciding on the best code. Reinforcing the communicative norms of turn-taking in the court (question-answer form) guarantees the smooth operation of the interaction inside the courtroom.

The witness's reflection on his speech, 'Yes, the cars, **I mean those of President's motorcade**; as for the protection faction's cars, they are Chevrolets, pickups, and GMCs, **I mean they are different'** helps to clarify his answer by giving feedback on his speech; these metapragmatic utterances are detected by the emotive-cognitive process descriptor (mean). The prosecutor's commentary, **'So,** you do not remember the car's colour?' is a metapragmatic expression detected by the pragmatic indicator '**So**'; it expresses what the prosecutor concludes. The use of

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the temporal deixis 'You know, it was **20 years**, **actually**, I do not **remember** the colour' involves a consideration of the cognitive status of the referent, which is the time of Aldujail events. The metapragmatic exchange between the prosecutor and the witness indicates the metacognitive awareness in their interaction. The use of "actually" reflects a particular cognitive stance on the part of the speaker (witness) vis-à-vis the recipient (prosecutor); its use indicates that what is coming is against the prosecutor's expectations, as clarified by Watts (1988).

The prosecutor's use of the statement as an indirect question in his meta utterance ' **So** you do not remember the car's colour?' restricts the recipient's freedom (the witness), so it threatens his negative face; it is other-directed facework strategy. Nevertheless, the witness keeps protecting his negative face by answering with extensions. In his interruption of the prosecutor's speech, 'The colour is not that important? (interrupted by the prosecutor: yes?) **I mean, as a colour of the car is not that valuable, Mr. Prosecutor,** like the event', the witness has attempted to provide feedback and negotiate his preceding information in the discourse. Moreover, he endeavors to protect his positive face, explaining the reasons for not remembering 'the color,' which illustrates the evaluative use of quotation. Simultaneously, he threatens the negative face of the other (prosecutor) by interrupting him. It is worth mentioning that the allocution used by the witness ' Mr. Prosecutor' seems to index respect and deference in theory, but he uses it ironically. The prosecutor, in his turn, has noticed that, and he uses an explicit metapragmatic utterance, '**I mean by my question**' which reflects conflictual attention. The witness directly aggravates his negative face by submitting to the prosecutor's imposition, 'No, no, I know…I mean, it is up to you'. The metapragmatic utterance 'Answer Mr. prosecutor's questions' is a direct order; it depreciates the negative face of the other, according to Penman (1990). By saying 'Yes,' the witness aggravates his negative face because he submits to the judge's imposition.

Extract 3:

المدعي : دخلت انت في البساتين ؟

Prosecutor: You entered the orchards?

عبد: لا مدخلت ولا نزلت من السيارة الى ان ترجل السيد الرئيس من السيارة وترجلنا معاه.(المدعي: نعم) احنا فتحنا النار.. اقصد سيارات الحماية فتحت النار

Abd: I did not enter and did not get out of the car until Mr. President got out of the car, and we got out with him. (Prosecutor: Yes) We opened fire … I mean, the protection cars opened fire.

المدعي: انت بالذات فتحت النار؟

Prosecutor: You, in particular, opened fire?

عبد : لا اني كنت ..هسة اكولك ليش مفتحت النار انا لان واجب سيارتي اليسار تقدمت بسرعة لتحمي من اليسار سيارة الرئيس اذا اجتها النيران حتى تصدها …

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Abd: No, I was ... let me tell you why I did not open fire? Because my car was on the left, its duty was to protect the president's car from the left; if it was caught by fire, it could stop it…

المدعي: ذكرت بان تحدث الك احد العسكريين او الحرس بانه عند عودته من الدجيل (مقاطعة عبد : اقصد أمر فصيل الحماية الي هم الحرس الخاص) بأن ذكر الك انه كانت هناك كانت أسلحة وجهاز راكال من هالامور

Prosecutor: You mentioned that one of the soldiers or guards told you that upon his return from Aldujail (interrupted by Abd: **I mean the commander of the protection Platoon**, who are the Special Guards) told you that there were weapons and a Racal radio, etc.

عبد: نعم

Abd: Yes

المدعي: زين باعتبارك أيضا كنت يعني عندك إدارة وانت أيضا تخصص في القانون شنو تفسيرك بانه في قرار الحكم ممضبوطة هاذي الأجهزة او الأسلحة؟

Prosecutor: All right, given that you were.., I mean, you had an administration, and you also specialize in law. What is your interpretation that, in the judgment, these devices or weapons were not seized?

(مقاطعة)المدعي العام : لا لا في الوقت الحاضر انت مارست اعمال إدارية ومسؤوليات فلابد وان عندك فكرة بان هذي أسلحة ان كان هناك أسلحة كما ذكرت (مقاطعة عبد: موجودة) لماذا لم تضبط في وقتها ولماذا لم تذكر في قرار الحكم الصادر من محكمة الثورة حسب علمك ,تفسيرك ؟

Interrupted by the Prosecutor: No, no, at present, you have exercised administrative work and responsibilities, then you must have an idea that these are weapons. If there are weapons, as you have mentioned. (Interrupted by Abd: there were), why were they not seized at that time, and why were they not mentioned in the Revolution Court's judgment; what is your interpretation, **as far as you know**?

عبد: **حسب علمي** حضرتك تكدر تسأل المعنيين لان مواختصاصي اني اختصاصي حماية الرئيس …

Abd: **As far as I know**, you can ask the concerned people because it is not my specialization; I am responsible for protecting the president...

المدعي : **اني اقصد** بين الترجل وبين مغادرة الدجيل نهائياً؟

Prosecutor: **I mean, between getting off and leaving Aldujail completely**?

عبد: نعم السيد الرئيس كان يلقي الخطبة واحنا نسمع الرمي المتبادل بين فصيل الحماية وبين (تردد) المعتدين يعني الي اعتدوا على الموكب

Abd: Yes, Mr. President was delivering the speech, and we heard the mutual shooting between the protection platoon and the (hesitation) of the aggressors, **meaning those who attacked the convoy**

The frequent endeavors of the witness to avoid misunderstanding are evident in his following metapragmatic utterances: 'I did not enter or any one of the protection, **I mean** the personal protection faction…', 'We opened the fire … **I mean** the protection cars opened the fire', **'I mean** the head of the protection faction who are the special guards,' and 'between the protection fraction and the(hesitation) aggressors; **meaning those** who attacked the convoy.' This

emanates from his metacommunicative and metacognitive awareness in clarifying information so as not to be misunderstood. Simultaneously, he tries to establish common ground in displaying new accurate information, which he knows is essential for his innocence.

The witness attempts to avoid answering some questions to weaken his volitional connection with the event. The metapragmatic utterances are instrumentalized for constructing identity as a person, not in charge of the reactions made during the accident.

The prosecutor's reflection on what was mentioned by the witness, 'You **mentioned** that one of the military or guard member **had told you** upon his return from Aldujail…that he told that there were weapons…' can be considered as metapragmatic since he elaborates on the quoted speech of the previous claims of the witness to monitor the interrogation. In using the explicit metapragmatic utterance **'I mean** between getting off and leaving Aldujail completely,' the prosecutor tries to give feedback on and make a modification of his previous speech. In the above extract, the prosecutor is the one who controls the arranged turn-taking procedure in the court by directing a sequence of questions that the witness should answer. However, the witness avoids answering some questions by quoting the prosecutor's utterance,' **As far as I know**, you can ask the concerned people because it is not my specialization; my specialization is protecting the president…'. He tries to protect his positive face, clarifying that his job is protecting the former president, and simultaneously threatens the prosecutor's negative face because of the correction he made.

Extract: 4

المدعي العام: تحدثت بانه هناك خطة خمسية ؟

Prosecutor: **You talked that** there was a five-year plan?

عبد : نعم.. انا سمعت سمع ماعندي تفاصيل عنها

Abd: Yes, it comes to my ears; **I had no details about it**

المدعي: تحدثت سواء سمعت او ما عندك تفاصيل عنها

Prosecutor: **You talked whether you heard it or did not have details about it**

عبد: نعم

Abd: Yes

المدعي: شنو التطوير الذي حدث خلال هاي الخطة الخمسية في الدجيل بالذات بعد التجريف شنو بنوا عمارات سووا مشاريع يعني حسب معلوماتك؟

The Prosecutor: What was the development that took place during the five-year plan in Aldujail, specifically after the dredging? **According to your information,** what did they do, construct buildings and projects?

عبد: انت حضرتك تدري حسب معلوماتي انو بالاقضية والنواحي ميبنون عمارات يقدمولهم الخدمات خدمات صحية تطوير مدارس

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Abd: **Your honor, you know, according to my information**, in districts and sub-districts, there are no buildings; they provide services, health services, and school development

عبد: اني دا احجيلك بشكل عام مدا احجي عن الدجيل

Abd: **I am speaking in general**; I do not speak about Aldujail.

المدعي العام : لا لا لا تتحدث بشكل عام اني اتحدث عن الدجيل

The Prosecutor: No, no, **do not speak in general; I am talking about Aldujail**.

المدعي : حسب علمك اكو مستشفى بالدجيل ؟

Prosecutor: **As far as you know**, is there a hospital in Aldujail?

عبد: والله ماعندي معلومات تكدر تسال المواطنين تسالهم شنو التطوير الي حصل بالدجيل شلون كانت الدجيل وشلون صارت الان

Abd: **Actually, I don't have information.** You can ask the citizens about the development that has happened in Aldujail. How was Aldujail, and how is it now?

المدعي :.طبعا من صارت حادثة اطلاق النارفي الدجيل اجتي جهة امنية ماريد اسميها بالذات وأجرت تحقيق ومن خلال المستندات المبرزة للمحكمة بانه كان هناك تحقيق … لم يذكروا بأن شخص أصيب او سيارة تمت اصابتها نتيجة اطلاق النار ..ماهو تفسيرك وانت تقول بانهم جهة امنية مختصة … وان هناك جرحى وسيارات قد أصيبت ولم يذكروا ذلك في المستندات وانت تذكر الان بان هناك إصابات بالاشخاص والسيارات؟

The Prosecutor: Of course, when the shooting incident had happened in Aldujail, a security system came, I did not want to name it, conducted an investigation. Through the documents presented to the court, there was an investigation…this security system did not mention that there was an injured person and a car was hit as a result of the shooting .. **What is your interpretation? And you are saying that** they are specialized security … and there are injured, and cars have been hit, and they did not mention that in the documents, **and you mention now that** there are casualties in people and cars?

عبد :هسة اجاوبك على السيارات والأشخاص اول شي السيارات ميحق لاي جهة امنية ان تدقق بسيارات الي مالت رئيس الجمهورية لان من اختصاص الحماية والمرافقين …

Abd: **Now, I will answer you about cars and people.** First of all, for the cars, any security system has no right to inspect the President of the Republic cars because they are within the competence of protection and escorts…

المدعي : موهاي جهة امنية وجاي تحقق …!

Prosecutor: But this is a security authority, and it is investigating ...!

(مقاطعة)عبد: اسمحلي احنا من رحنا لبغداد الجهة الأخرى مالها علاقة بهذا لان الجهة الأخرى مع الفصيل والاصابات الي صارت بفصيل الحماية …

Abd (interruption): Excuse me, when we went to Baghdad, the other side had nothing to do with this because the other side was with the platoon, and the casualties in the protection platoon...

المدعي: مجاوبتني على السؤال لم يذكروا في التحقيق عن الإصابات …؟!

Prosecutor: You did not answer my question; they did not mention the injuries in the investigation...?!

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عبد :حقيقة تدري اني في وقتها كنت مرافق فمن رحنا مع السيد الرئيس لمكانا فانقطعنا...

Abd: **In fact, you know, at that time,** I was an escort, so when we went with Mr. President to our place, we were cut off...

المدعي : سؤال أخير : باعتبارك كنت مرافق ومسؤول عن حماية المتهم صدام وذكرت انه انتوا بقيتوا ساعة بعد حادثة الاغتيال مكان عندكم تخوف تحدث أمور أخرى بالدجيل...؟

Prosecutor: Last question: As you were an escort and responsible for protecting the defendant Saddam, and **you mentioned that you stayed for an hour after the assassination accident**, are you not afraid that other things might happen in Aldujail ...?

المدعي : قد يكون برأيك مثلا بانه هي مو بمستوى يخوف من هالقبيل وبقيتوا ساعة ؟

Prosecutor: **In your opinion, for example, it may be** that the event was not so risky that you stayed for an hour?

In the above extract, the quotative use of the witness' speech, 'You **talked that** there had been a five-year plan…' can be regarded as a metapragmatic expression since it indexes the prosecutor's reflection on the witness' previous talk about the five-year plan; intending to get specific information from the witness. 'It comes to my ears**;** I had no details about it' is a metapragmatic comment, usually utilized in the Iraqi social discourse'سمعت سمع'; it has a concurrent interpretation that the speaker (witness) just heard about the matter at stake, i.e., ' five-year plan of development,' clarifying that he had no details about it. It helps him minimize his involvement or connection to this issue.

The metalinguistic descriptor, represented by the verb of action 'speak' in 'I am **speaking** in general; I do not **speak** about Aldujail' by the witness, facilitates detecting the metapragmatic expression. Trying to avoid answering directly, the witness generalizes his metacomment on the prosecutor's question,' Did they build hospitals?'. It can be noted that the prosecutor and the witness are aware of the indexical use of '**they**' referring to the government members, i.e., they share common ground related to metacognitive awareness. The metapragmatic expression 'No, no, do not **talk** in general, I am **talking** about Aldujail' modifies and clarifies what has been said by the prosecutor; nevertheless, the prosecutor aggravates the witness' negative face when he demands him to speak specifically about Aldujail.

Moreover, the temporal deictic expression '**now**' and the active verb ' **will answer**,' which show the illocutionary force in ' **Now I will answer you** about the cars and the people….', reflect the witness' intention to give feedback on the ongoing interaction, i.e., it is considered a metapragmatic expression. The pragmatic markers ' may, for example, represent the metapragmatic indicator for ' **In your opinion, for example, it may be** that it was not so risky that you stayed for an hour?' by the prosecutor; they seem to be an attempt or a trap to get accurate information. Accordingly, the prosecutor tries to threaten the witness' negative

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face by the use of the statement as a question and simultaneously protect the positive face of the witness by suggesting reasons. These metapragmatic utterances are clues to the interlocutors' metapragmatic awareness: Metacognitive awareness is reflected in considering the given information, its epistemic and denotic status by the use of the pragmatic markers, one type of Culpeper and Haugh's metapragmatic indicators (2014). They are used in this extract to signal how the given information should be understood. **'according to'** indicates the evidential status, **'you know'** indicates the epistemic status, ' **as far as I know'** indicates the precision of what is said, whereas **'actually'** indexes that the coming information is not accordance with the listener's(prosecutor) expectations; in addition to ' **in your opinion'** and **'according to your information'** which indicate the evidential status of what is meant. The metacognitive awareness of both the prosecutor and the witness is manifested in their everyday use of ' the other side' instead of the explicit name referring to 'the security agency.'

The meta-representational awareness indexes the reflexive representation of both the prosecutor and the witness' utterances through the metapragmatic expressions ' You **talked that** there had been…' and 'Your honor, **you know**…'. The interlocutors' metacommunicative awareness is evident in instrumentalizing the metapragmatic expression' **You talked whether you heard or you did not have details'** to reinforce the communicative norm in the court discourse, asking the witness to explain his previous speech; furthermore, it reflects the ability of the prosecutor in monitoring and organizing the discourse. It is worth mentioning that the prosecutor's meta utterance,' You **have not answered** my question…**they** did not mention the injuries in the investigation….?' is related to the violation of the maxim of quantity, indicating the insufficient information the witness has given. The witness' metapragmatic expression,' **In fact, you know, at that time,** I was an escort …' helps handle the situation and reformulate his reply, which is instrumentalized for constructing identity. All the questions set by the prosecutor threaten the negative face of the witness, who often tries to protect his negative face by explaining reasons for the actions and defending their appropriateness

5. Conclusion

A model has been developed in this paper to analyze specific extracts from a session on Saddam's trial, based on Culpeper and Haugh's (2014) metapragmatic awareness and indicators, as well as Penman's (1990) micro-strategies in courts. The model links metacommunicative awareness and facework, indicating the importance of mutual metapragmatic awareness for effective communication in the courtroom. During the analysis, it was discovered that the judge, prosecutor, and witness all possess metapragmatic awareness - the ability to think about and discuss language itself - when using language in their questions or answers. These metapragmatic utterances can be identified by specific indicators, such as metalinguistic verbs (e.g., ask, mention, mean, remember, interpret, talked,

speak), temporal deixis, reported language use, pragmatic markers (e.g., actually, as far as I know, in your opinion, according to, you know), and social discourse. Thus, the first question has been answered, and the first objective has been accomplished.

The analysis revealed that the facework strategies employed in these extracts were conveyed through metapragmatic utterances. The direct questions the judge and the prosecutor asked were seen as threatening and aggravating to the witness's negative face, as they limited his freedom of action. Meanwhile, the witness attempted to preserve his negative face. Sometimes, the prosecutor attempted to threaten the positive face of the witness by questioning his recalling, whereas he was trying to protect his positive face by defending his answers. The analysis manifested the self–directed and other-directed facework strategies. The witness has performed the former strategies to protect his negative face and sometimes his positive face. At the same time, the judge and the prosecutor have employed the latter strategies to threaten or aggravate the other face, i.e., the witness's face. Accordingly, the second question and objective have been accomplished.

The identified metapragmatic expressions in the Iraqi Arabic legal discourse illustrate its facework strategies. During the session, negative facework strategies were more obvious than positive. Additionally, the self-directed facework strategies appear positive, i.e., they are oriented to save and maintain self-face. In contrast, the other-directed facework strategies are very likely negative, i.e., they are directed to threaten or aggravate the other's face.

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