

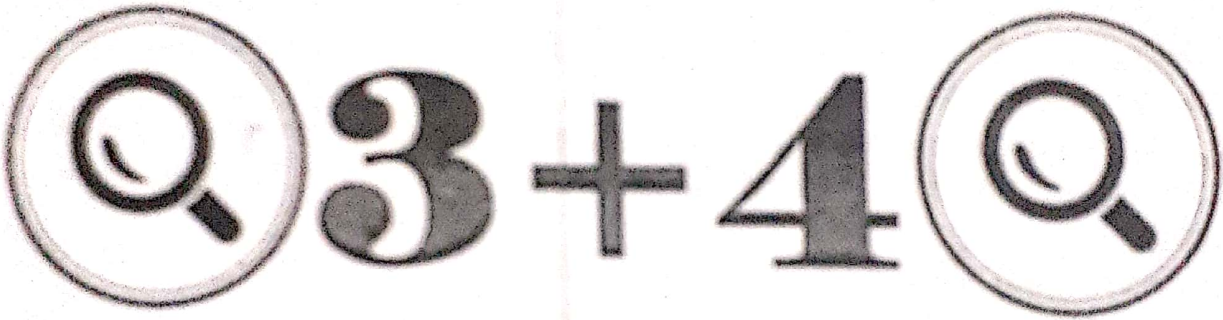
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Discourse Analysis

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HELLO EVERYONE!

Let us continue where we stopped last lecture.

(c) In **written language**, rather heavily premodified noun phrases (like that one) are quite common - it is rare in spoken language to find more than two premodifying adjectives and there is a strong tendency to structure the short chunks of speech so that only one predicate is attached to a given referent at a time (simple case-frame or one-place predicate) as in:

It's a biggish cat + tabby + with torn ears, or in: old man McArthur + he was a wee chap + oh very small + and eh a beard + and he was pretty stooped.

What do you notice about the structure of this spoken language? What features and characteristics do you find in these sentences?

The structure of the sentences is very simple (subject pronoun, verb, and object), it lacks cohesion and coherence, there are no connectors, there are many interruptions, and it does not follow the grammatical rules.

In the second sentence "old man McArthur", they mention the name of the person, and they repeated the subject pronoun (he) in "he was a wee chap".

After (and), we have a conversation filler (eh).

So, this speech is not only simple, but also fragmented.

The packaging of information related to a particular referent can, in the written language, be very concentrated, as in the following news item:

A man who turned into a human torch ten days ago after snoozing in his locked car while smoking his pipe has died in hospital.

(Evening News (Edinburgh), 22 April 1982)

What is the huge difference between written and spoken language?

In this example, the sentence is complex, and the writer relies on the subordinator and connectors, such as while, and who.

(d) Whereas **written language sentences are generally structured in subject-predicate form**, in spoken language it is quite common to find what Givdn calls topic comment structure, as in *the cats + did you let them out*.

In the **topic comment structure**, you mention the topic, and then you make a comment.

In this example, (the cats) is the topic, and (did you let them out) is the comment.

(e) In informal speech, the occurrence of passive constructions is relatively infrequent. **That use of the passive in written language which allows non-attribution of agency is typically absent from conversational speech.** Instead, active constructions with indeterminate group agents are noticeable, as in:

Oh everything they do in Edinburgh + they do it far too slowly

Here in this spoken example, we see the use of active constructions/ active voice, and the group agents are not defined, we referred to them as they. Instead of saying "it is done very slowly", they are using the active voice. Of course we understand "*Oh everything they do in Edinburgh*", it means the people who lives there.

(f) In chat about the immediate environment, the speaker may rely on (e.g.) gaze direction to supply a referent: (*looking at the rain*) *frightful isn't it.*

We can say "*How cold!*" but we do not have to mention the rain because it is clear, the people around me will understand.

(g) **The speaker may replace or refine expressions** as he goes along: *this man + this chap she was going out with got, do, thing, nice, stuff, place and things like that.*

In this example, we said (this man), then we redefine (this chap she was going out with got, do, thing, nice, stuff, place and things like that).

So, as I speak, I redefine the terms I am using. This is quite common in spoken language.

(h) The speaker typically uses a good deal of rather generalized vocabulary: *a lot of*

(i) The speaker frequently **repeats the same syntactic form several times over**, as

are available + I look at electric cables what + are they properly earthed + are they properly covered this fairground inspector does: I look at fire extinguishers + I look at fire exits + I look at what gangways

Basically, there is a lot of *Wh* repetition / clefts. There is also a repetition of (*I look at*).

(j) The speaker may produce a large number of prefabricated 'fillers': *well, e m, i think, you know, if you see what I mean, of course, and so on.*

These are the common features of the spoken language.

Sentence and utterance

It might seem reasonable to propose that the features of spoken language outlined in the preceding section should be considered as features of utterances, and those features typical of written language as characteristic of sentences. In this

convenient distinction, we can say, in a fairly non-technical way, that utterances are spoken and sentences are written.

What is the difference between the grammarians (those who produce rules of grammar) and discourse analysts? Are the both jobs different or the same? If different, how different?

The job of **grammarian** is to create specific rules, and which we use when we write or speak language. However, the **discourse analyst** looks beyond grammar, where the grammarian is not interesting, such as culture, the message, relationship between speaker and receiver, context, common knowledge.

The Grammarian vs. the Discourse Analyst

Grammarian will concentrate on a particular body of data and attempt to produce an exhaustive but economical set of rules which will account for all and only the acceptable sentences in his data.

The **Grammarian** will **not** normally seek to account for the mental processes involved in any language-user's production of those sentences, nor to describe the physical or social contexts in which those sentences occur. On each of these issues, concerning 'data', 'rules', 'processes' and 'contexts', the **discourse analyst** will take a different view.

So, the grammarian is not interesting in cognition or perception, or how we preserve the words, but in the structure and how words work together to form a sentence or paragraph.

When we talk about contexts, processes, and language use, this is the job of discourse analyst.

On 'data'

The **grammarian's 'data'** is inevitably the single sentence, or a set of single sentences illustrating a particular feature of the language being studied. It is also typically the case that the grammarian will have constructed the sentence or sentences s/he uses as examples.

The grammarian is interested in a single sentence or group of sentences.

In contrast, **the analysis of discourse**, as undertaken and exemplified in this book, is typically based on the linguistic output of someone other than the analyst.

We are interested in the message being delivered, how it is delivered, the medium of delivery, and the relationship between the speaker and the addressee, the writer and audience. So, it is not more than a group of fixed rules.

More typically, the discourse analyst's 'data' is taken from written texts or tape-recordings. It is rarely in the form of a single sentence. This type of linguistic material is sometimes described as '**performance data**' and may contain features such as hesitations, slips, and non-standard forms which a linguist like Chomsky believed that should not have to be accounted for in the grammar of a language.

Written texts in the case of written language. **Tape-recordings** in case of spoken language.

When Chomsky studied language, he ignored nonstandard forms of language, but for the discourse analyst it is quite important, and it is going to be ignored.

Rules versus regularities

What is the difference between Rules and Regularities?

Rules are fixed, while Regularities are changeable.

A corollary to the restricted data approach found in much of Chomskyan linguistics is the importance placed on writing rules of grammar which are fixed and true 100% of the time. Just as the grammarian's 'data' cannot contain any variable phenomena, so the grammar must have categorial rules, and not 'rules' which are true only some of the time.

- (Variable) means voice quality, contexts, relationship between the speaker and addressee. The grammarians are not interested in these elements.

For the grammarian, this rule is just for all time. They give you exceptions to the rule but even the exceptions are fixed. For example, think of singular and plural English, we have a fixed rule that we add (s) to the singular nouns to make it plural. The exceptions, such as man – men, child – children, woman – women.

In this sense, **the 'rules' of grammar** appear to be treated in the same way as '**laws**' in the physical sciences. This restricts the applicability of such rules since it renders them unavailable to any linguist interested in diachronic change or synchronic variation in a language.

- (Synchronic) means concerned with something, especially a language, as it exists at one point in time.

- (Diachronic) means concerned with the way in which something, especially a language, has developed and evolved through time.

In other words, since we have rules of grammar, since they are laws and 100% true for most of the time, the grammarian is not really interested in the process of development of the features of language, as if he was a discourse analyst.

S/he may wish to discuss, not 'rules' but regularities, simply because his data constantly exemplifies noncategorical phenomena. The regularities which the analyst describes are based on the frequency with which a particular linguistic feature occurs under certain conditions in his discourse data.

The (regularities) are changeable.

So, the difference between rules and regularities, is the fact that rules are fixed, while regularities are changeable and noncategorical.

How is this linguistic feature use? In what purpose? How often? This is what a discourse analyst is interesting in.

The discourse analyst, like the experimental psychologist, is mainly interested in the level of frequency which reaches significance in perceptual terms. Thus, a regularity in discourse is a linguistic feature which occurs in a definable environment with a significant frequency.

This is the definition of **Regularity**. It is a linguistic feature, which occurs in a definable specific environment with a significant repetition of frequency.

The discourse analyst will typically adopt the traditional methodology of descriptive linguistics. He will attempt to describe the linguistic forms which occur in his/her data, relative to the environments in which they occur. In this sense, discourse analysis is, like descriptive linguistics, a way of studying language.

Product versus process

What is the difference between Product and Process?

The Product the final result, while Process is the whole journey.

The regularities which the discourse analyst describes will normally be expressed in **dynamic, not static, terms**. Since the data investigated is the result of 'ordinary language behaviour', it is likely to contain evidence of the 'behaviour' element.

- (Dynamic) means that they are the relationships that involves different factors environment, society and people.

The rules of the grammarians are static, whereas the regularities dynamic and changeable. So, discourse analyst is interested in the regularities being dynamic, not static.

The sentence-grammarian does not in general take account of this, since his/ her data is **not** connected to behaviour. His/her data consists of a set of objects called '**the well-formed sentences of a language**', which can exist independently of any individual speaker of that language.

So, the grammarian is not interesting in behaviour recognitions, mental processes, or the psychological processes. A grammarian is interesting in

the structure and function of the sentence.

The speaker is excluded from the context of grammar.

We shall characterise such a view as the sentence-as-object view, and note that such sentence-objects have no producers and no receivers. Moreover, they need not be considered in terms of function, as evidenced in this statement by Chomsky:

In the sentence-as-object view, as it is called, the focus on the sentence, the object is the sentence.

The grammarian is not interested in the producers and receivers.

If we hope to understand human language and the psychological capacities on which it rests, we must first ask what it is, not how or for what purposes it is used.

Here we can see a clear distinguishing between the job of the grammarian, such as Chomsky, and the job of the discourse analyst. So, he may be not interesting in *what it is the language? What is the sentence?*

A less extreme, but certainly related, view of natural language sentences can also be found elsewhere in the literature which relates to **discourse analysis**. In this view, there are producers and receivers of sentences, or extended texts, but the analysis concentrates solely on the product, that is, the words-on-the-page. Much of the analytic work undertaken in 'Textlinguistics' is of this type.

This is the difference between **discourse analysis** and **grammar**. Grammar is interesting in words-on-the-page, and that is why we use sentence as sentence-as-object view. Whereas the discourse analysts they look beyond the sentence.

Typical of such an approach is the 'cohesion' view of the relationships between sentences in a printed text. In this view, cohesive ties exist between elements in connected sentences of a text in such a way that one word or phrase is linked to other words or phrases. Thus, an anaphoric element such as a pronoun is treated as a word which substitutes for, or refers back to, another word or words.

Here we are talking about how sentences work together to deliver something.

Each pronoun and each word used might refer to something else previously.

The analysis of the 'product', i.e. the printed text itself, does not involve any consideration of how the product is produced or how it is received. We shall describe such an approach as deriving from a **text-as-product** view.

In contrast to these two broadly defined approaches, the view taken in this book is best characterised as a **discourse-as-process** view.

The distinction between treating discourse as 'product' or 'process' has already been made by Widdowson.

We shall consider words, phrases and sentences which appear in the textual

record of a discourse to be evidence of an attempt by a producer (speaker / writer) to communicate his message to a recipient (hearer / reader).

Here, again we talk about the job of discourse analysts.

We shall be particularly interested in discussing how a recipient might come to comprehend the producer's intended message on a particular occasion, and how the requirements of the particular recipient (s), in definable circumstances, influence the organisation of the producer's discourse.

Here we are talking about discourse as a process.

This is clearly an approach which takes the communicative function of language as its primary area of investigation and consequently seeks to describe linguistic form, not as a static object, but as a dynamic means of expressing intended meaning. There are several arguments against the static concept of language to be found in both the '**sentence-as-object**' and '**text- as product**' approaches.

In the course of describing how a **sentence-as-object approach**, based exclusively on syntactic descriptions, fails to account for a variety of sentential structures.

- (Sentential) means it is relating to the structure and nature of the sentence.

The discourse analyst, then, is interested in the function or purpose of a piece of linguistic data and also in how that data is processed, both by the producer and by the receiver.

What is the purpose of this linguistic data? And how it is processed both by the producer and receiver?

It also follows that the work of those sociolinguists and ethnographers who attempt to discuss language in terms of user's purposes will also be of interest.

- (Ethnographers) is the branch of anthropology that scientifically describes specific human culture and society.

On 'context'

We have constantly referred to the '**environment**', '**circumstances**' or **context** in which language is used.

The idea that a linguistic string (a sentence) can be fully analysed without taking 'context' into account has been seriously questioned.

It is been questioned by of course by discourse analysts.

If the sentence grammarian wishes to make claims about the 'acceptability' of a sentence in determining whether the strings produced by his/her grammar are correct sentences of the language, s/he is implicitly appealing to contextual considerations.

We are going beyond the level of grammar into the level of discourse analysis. When they start to question whether the strings produced by his/her grammar are correct sentences of the language, they are moving beyond the sentence into the context or context consideration.

Therefore, the grammarian's approach is incomplete.

Naturally, we set about constructing some circumstances (i.e. a 'context') in which the sentence could be acceptably used?

Any analytic approach in linguistics which involves contextual considerations, necessarily belongs to that area of language study called **pragmatics**.

'Doing discourse analysis' certainly involves 'doing syntax and semantics', but it primarily consists of 'doing pragmatics'.

So, they are not only interested in the meaning, sentence, or language use, but they are also interested in how sentence is inseparable from the context.

Morris's definition of pragmatics as 'the relations of signs to interpreters', the connection becomes quite clear. In discourse analysis, as in pragmatics, we are concerned with what people using language are doing, and accounting for the linguistic features in the discourse as the means employed in what they are doing.

In summary, the discourse analyst treats his/her data as **the record (text) of a dynamic process** in which language was used as an instrument of communication in a context by a speaker / writer to express meanings and achieve intentions (discourse).

This is the definition of *Discourse*.

The discourse analyst is interested in language as a dynamic process that involves the relationship between a group of people inseparable from context or a situation; inseparable from delivering meanings and intentions.

Working from this data, the analyst seeks to describe regularities in the linguistic realizations used by people to communicate those meanings and intentions.

Now, we will read from the file titled:

LANGUAGE, THOUGHT AND REPRESENTATION

by Ishtla Singh

2.1 Introduction

2.2 Saussure and language as a representational system

2.3 The Sapir-Whorf Hypothesis

2.4 One language, many worlds

2.5 Summary

Introduction: What does this text imply?

On 2 July 2001, three underground trains on the London Victoria line were halted in a tunnel, where they remained for over an hour. Passengers had to be evacuated, and over six hundred treated for heat exhaustion — a consequence, it seemed, of too little ventilation and too many people. An investigation was subsequently launched into what was termed 'overcrowding' on underground trains. On 23 January 2003, however, London Underground officially stated that there was 'no such thing as an overcrowded Tube train', since the term meant 'excess over a defined limit', and no restriction on passenger numbers had ever been set (*London Metro*, 24 January 2003: 11).

- (Ventilation) means (تهوية).
- (Tube) means (مترو الأنفاق).

So, as we saw, the "London Underground" journal denied that there is no overcrowd in the tube train; they were able to deny because there was no limit on the number of passengers there.

What is your opinion about the question was asked "What does this text imply?" and about what they said "there was 'no such thing as an overcrowded Tube train'"?

They simple try to defend and clear themselves, in order not to be legally convicted.

• Indeed, many of us are very aware of similar types of 'trickery' in advertising, news reporting and even (or especially?) political speeches.

- (Trickery) means (الخداع).

Here, we ask the question "*What is the relation between Language, thought and Representation?*".

• The fact that it is so common implies a perceived link between how we talk about things and how we construe them: London Underground, for example, chose to represent conditions on the train in a way that not only mitigates their responsibility to passengers but also potentially alleviates fears about commuter safety.

- (Construe) means (يفسّر).
- (Alleviate) means to reduce the pain or trouble of something: to make something less painful, difficult, or severe.
- (Commuter) means a passenger, person who travels some distance to

work on a regular basis.

إن، هنا لدينا ربط بين كيف نتحدث عن الأشياء وكيفية فهمها.
هنا الصحيفة لم تبرء التهمة تجاه الركاب، وإنما تخفيف المخاوف المتعلقة بصحة الركاب
وأمانهم.

• It's not just people in the public eye who exploit the links between language use and perception.

- (على مَرَأى الناس) means (In the public eye).
أي أنه ليس فقط من يعمل في مجال الإعلام والسياسية يستغل هذا الرابط بين اللغة ورؤيتنا
لشيء ما أو للحقيقة.

How we talk about things and how we understand it.

• It has even been argued that such alternative angles on reality exist not only within the resources of individual languages but also between languages themselves. The following sections explore both of these ideas, and we begin by looking at a well-known theory of language as a representational system devised by Ferdinand de Saussure.

توجد عدة زوايا لرؤية الحقيقة، وهذا التعدد في الرؤية لا يوجد فقط في اللغة نفسها وإنما في
علاقة اللغة مع اللغة الأخرى.

• Section 2.3 then looks at the premises of the Sapir—Whorf Hypothesis, which posits a relationship between experience, perception and language, and section 2.4 discusses examples of 'angles of telling' within one language.

هذه هي المحاور التي سوف نناقشها في المحاضرة.

2.2 Saussure and language as a representational system

تسمى نظرية المفكر Saussure أيضاً بـ (sign theory) لغة الإشارة، وليس بها علاقة
بإشارة الجسد.

It is a kind of theories that views language as representational system.

• Saussure theorised that speakers of different languages engage in an arbitrary division of reality.

- (عشوائي/ اعتباطي) means (Arbitrary).

أرنا المفكر Saussure متحدثي اللغات بشكل عام متورطون بشكل إرادي أو لا إرادي في
قراءة عشوائية/ فهم عشوائي للواقع، وهذا سببه اللغة. برأيه أن اللغة هي عبارة عن نظام إشارات
(system of signs) مرتبط مع بعضه يشمل عشوائي.

• Thus, every language can be said to be a particular system of representation that mirrors, and indeed so reinforces, the 'world' of its speakers.

كل لغة تمثل نظام تمثيل معين أو نظام لمجموعة تمثيلات وتجليات. وهذه المنظومة التي

تسميها (لغة) تعكس الوضع الذي نعيشه وواقع متكلمي هذه اللغة.

• The mental links that speakers make between concepts or perceptions and the labels used to 'name' them, is made at the level of *langue*, which is 'our [innate] knowledge of the systematic correspondences between sound and meaning which make up our language.

- (*Langue*) in French.

الروابط الذهنية التي يخلقها المتكلمون بين المفاهيم والرؤى والمسميات التي نستخدمها لتسميتها، يطور على المستوى اللغوي والمسمى "the level of langue". وهذه المعرفة توصف بأنها معرفة ضمني وأصبحت جزء من تفكيرنا.

Examples

• think of words such as *tree*, or *tomorrow*, or *summer* or *elephant*.

When we say (*tree*, or *elephant*), we already have a prior knowledge about their shape and color. Also for (*tomorrow* or *summer*), we have a mental think about them.

• Think of new words such as *gleek* or *xng*.

When we face new words, we do not have any idea about them.

• I hope to see an elephant standing under that tree tomorrow.

• hope standing an to elephant see under that I tomorrow.

The second sentence is not understandable; we just know that there is an elephant, and there is something called "tomorrow".

إذا هي ليست فقط مجرد علاقة تسمية أو كلمة مع مفهوم ذهني، وإنما اين أضع هذه الكلمة (موقعها) وعلاقتها بالكلمات الأخرى لتشكل معنى بإمكانني فهمه.

• In essence, *langue* comprises an 'abstract system of units and rules' (McMahon 1994: 25) that members of a speech community subconsciously share.

هنا يشرح معنى كلمة (*langue*) التي ابتكرها هذا المفكر. هو نظام تجريدي متعارف عليه من الوحدات والقواعد، اكتسبناه من البيئة حتى أصبح في اللاوعي، مثل (الشجرة لونها أخضر).

• This innateness of *langue* means that it is very difficult, if not impossible, ever to come to a true and accurate description of how it is actually constructed in each language (though Saussure felt that this should be the ultimate concern of linguistics).

- (*Innateness*) means (فطري)، (داخل تركيبنا).

من الصعب أن نفهم فطرية اللغة، لا أحد يعلم لماذا هي الأمور هكذا، وإنما هي فقط مسلمات. مثال: كون (الشمس) اسم مذكر في لغة ومؤنث في لغة أخرى، هذه من الأمور المسلّم بها.

• The only glimpses into the workings of *langue* that we are

afforded are through analysis of *parole*, the actual use of language in both speech and writing. Whereas the 'hardwiring' of *langue* is shared by a speech community, *parole* encompasses the *individual* use of language.

من المهم معرفة الفرق بين (*langue*) و(*parole*)، وكلاهما من ابتكار نفس المفكر.

(*Langue*) is related to the community of speakers; it could be a speech or writing. While (*Parole*) is an abstract system of units and rules shared by community; the actual use of language in both speech and writing.

Sign (Signifier/ Signified)

• Saussure terms the sound sequence which makes up a label a signifier, and the meaning or concept associated with it the signified.

Saussure said that sign is signifier and signified. (Signifier) means (الدال), and (signified) means (المدلول).

(Signifier) is the sound sequence; for example, the sound of a tree. (Signified) is the meaning or concept associated with it; for example, the picture and imagining of a tree.

• The correspondence between the two constitutes the linguistic sign. Saussure was careful to stress, that the actual sign is not one or the other of its component parts but instead the association that binds them together.

العلاقة بين (*signifier*) و(*signified*) هي التي تشكل الـ (*sign*).

• Saussure stated that, once the correspondence between the signifier and the signified has been established in a *langue*, it tends to appear 'natural' and indivisible to speakers.

طالما اتفقنا مثلاً، كمجتمع متكلمي اللغة العربية، على أن (الشجرة) هي بشكلٍ ولونٍ محددين، فلم يعد مهماً معرفة كيف تم ذلك. فقد أصبح هذا الشيء متعارف عليه ومن المسلّمات، وأصبح أمر طبيعي.

• However, Saussure did maintain that the link between the signifier and the signified is arbitrary. In other words, there is no pressing reason why the concept of a tree, for example, *has* to be symbolised by the exact sequence of sounds or letters in *t-r-e-e*. This is underlined by the fact that different languages label the same concept with different signifiers: *arbre* in French, for example, or *Baum* in German.

علاقة الدال والمدلول هي علاقة اعتباطية لا يمكن شرحها. وحتى في تعلم لغة جديدة، لا يوجد سبب أو طريقة تشرح لماذا هي الأمور في هذه اللغة. هذا يتضح في المثال المذكور أن اسم

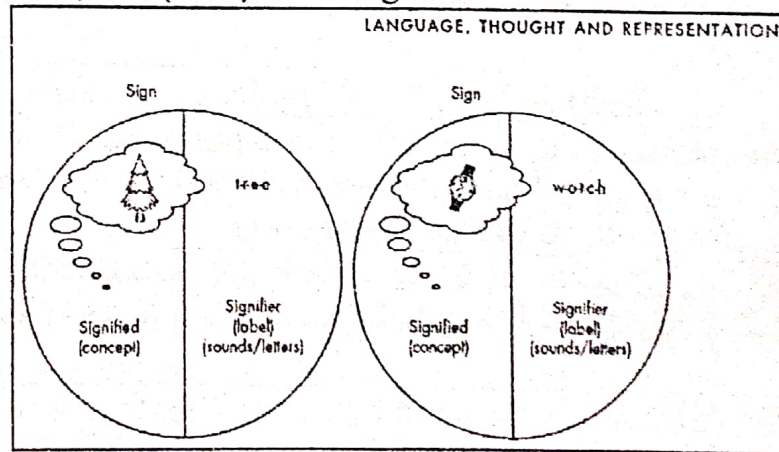
(شجرة) يختلف من لغة لأخرى دون سبب يشرح ذلك.

• In addition, because the link is ultimately arbitrary, there is also no reason why either might not change over time, and a new 'natural' link established.

لأن العلاقة بين الدال والدلول علاقة عشوائية، فمن الممكن أن تتغير هذه العلاقة بعد فترة من الزمن، ويمكن أن تتغير القواعد.

An example of Political Correctness: saying people with disabilities instead of handicapped, or backward (متخلف) which are very offensive, disrespectful, impolite, and by using them you are excluding, and marginalizing these people from the society, from being active members in the society.

An example of Political Correctness: the titles Mrs. vs. Miss vs. Mr. (Mr.) is for a married or single man. While for woman we have many options because the patriarchal ideology /Patriarchal is a system that dominated by males to control females/. (Mrs.) is for a married woman, and (Miss) is for a single woman. However, with (Ms.) is for a married or single woman, it is more inclusive and not judgmental. There is a social stigma with both, that differentiate between the married woman from the single, but with men is not the case. In addition, there is (Mx), which means either male or female. It is the same in Arabic, we use (السيد) for a married or single man, while for woman we have two titles (السيدة) for a married woman, and (الآنسة) for a single woman.



• The second major point in Saussure's theory of the sign relates to the idea that we mentioned earlier, namely that **signs partially derive meaning from their relationship with other associated signs.**

تأخذ الإشارات معناها بشكل جزئي من علاقتها بإشارة مختلفة.

• Thus, to paraphrase a famous movie title, we're more likely to

anticipate being scared when we see *An American Werewolf in London*, and to look forward to a few laughs with *An American Wolfman in London*.

What is the difference between the two headlines (An American Werewolf in London) and (An American Wolfman in London)?

كلمة (Werewolf) تعني (المستذنب)، وهو الإنسان الذي يمتلك المقدرة على التحول لذئب. بينما (Wolfman) ممكن أن يكون يشبه الذئب أو أن يكون صياداً.

• Part of our understanding of *wolfman* is predicated on the fact that it does not refer to the traditional *werewolf*. Thus, at the level of *langue*, signs do not exist in isolation, but in systems of associative relationships.

نحن لم نعرف ما تعني كلمة (Wolfman)، ولكن نحن نعلم في ذهننا أنه ليس نفسه الـ (Werewolf) لذلك لا يوجد خوف منه.

على مستوى الـ (langue)، الإشارات لا تتواجد بمعزل عن بعضها البعض، ولكنها متواجدة بعلاقات وتربطها علاقات مع بعضها. وهذا يظهر عندما ندرس اللغة الإنكليزية، أن كلمة ما لها عائلة مرتبطة من الكلمات.

• Furthermore, as our example indicates, these associative relationships can shift to make room for new signs. We could therefore argue that an older system of *wolf~werewolf~man* has altered somewhat to accommodate *wolfman* so that, now, *werewolf* embodies an increasingly ominous element as compared with the friendlier newcomer.

هذا وضعوا لنا جميع الكلمات المشتقة مع بعضها (wolf) و (werewolf) و (man)، وكيف تكورت وأصبح لدينا كلمة (wolfman). فهي انتقلت من الحيوان إلى شخص متحول، وصولاً إلى شخص قادر على العيش والتأقلم مع الحيوانات.

• The idea that language users partly derive their understanding of signs from the latter's associative relationships ties into Saussure's theory that **we can truly get at the essence of a sign only by contextualising it in its current system of use.**

فكرة أن مستخدمي اللغة بشكل جزئي قادرين أن يحصلوا على معنى هذه الإشارات عبر علاقتها ببعضها البعض، هذا متأصل في نظرية المفكر (سوسور)، التي تقول "إننا نفهم جوهر الإشارة فقط بوضعها ضمن سياقها، والذي هو مجموعة عائلة الكلمات المرتبطة ببعضها، وكيف نستخدم هذه الكلمات". لا توجد كلمة أو مجموعة أصوات تكون موجودة بنفسها أو بمعزل عن مجموعة كلمات أو أصوات مختلفة أخرى.

Thank you

...

.

LECTURE NO. 4

17.06.2022

HELLO EVERYONE!

Last time, we talked about Sign (Signifier/ Signified).

Let us continue:

• For example, even though Anglo-Saxon texts have been able to tell us that the signifier *wer* was tied to signified 'man', we can't confidently say that we fully understand how it was used in everyday Anglo-Saxon life. What were the associative relationships of *wer*? Could it be used as a general term for 'male', or, more specifically, for a particular type of man? Did *wer* have favourable connotations in speech (that is, did it refer to a male who possessed qualities valued in that society)?

عدنا هنا إلى الأصول الإنكلوساكسونية لكلمة (wolfman) لنعرف من أين جاءت. نحن لا نعلم كيف استخدمتها شعوب الإنكلوساكسون.
منذ ألفي سنة أو أكثر، هل كانت (werewolf) هي نفسها (wolfman)؟

• To better understand the subtle layering of meaning a sign accrues through its use; consider a modern English sign such as *paki*, a term of racist abuse in the UK denoting someone who appears to have ethnic affiliations with the Indian subcontinent. If we had to separate it into its component parts, we could say that the signifier *paki* is tied to the signified or concept 'person ethnically linked to the Indian subcontinent'.

- (Paki) refers to a Pakistani person.
- (Subtle) means hidden.

حتى نفهم الطبقات الخفية لمعنى أي إشارة، من خلال استخدامها. على سبيل المثال: كلمة (Paki) وهي اصطلاح عنصري يُستخدم للعنصرية في بريطانيا، وهو يدل على أشخاص من أقليات عرقية.

إذا قمنا بفصل هذا المصطلح وتمعنًا بأجزائه بشكل جيد، نستطيع القول بأن الدالة (paki) مرتبطة بمدلول، وهذا المدلول الذهني ارتبط بالعنصرية في بريطانيا.

• However, to leave it at that would be to ignore the fact that socially negative perspectives have become encoded into the signified component. They may be difficult to deconstruct and objectify, but the fact that this sign is used in racist *parole* testifies that they are nevertheless present and potent. In the UK, *paki* exists in a system of associative relationships with signs which negatively label other ethnic groups.

لا يمكننا إنكار وجود رؤى سلبية ساهمت بجعل كلمة (paki) تحمل دلالات عنصرية. من الصعب علينا فهم كيف تكونت هذه الطاقة السلبية أو العنصرية لاستخدام هذه الكلمة، ولكن لا يمكن إنكار وجودها.

هذه الكلمة موجودة في بريطانيا ضمن نظام من علاقات مترابطة من الإشارات لها دلالات سلبية تدل على مجموعة من الناس من الأقليات العرقية.

• It is noteworthy that individual languages are made up not just of linguistic signs: as we have seen, we also have knowledge, at the level of *langue*, of the structural principles which allow us to create utterances that are meaningful in our native languages. We can refer to our 'native knowledge' of these structural rules as our **grammar**, and the systems of each also vary from language to language.

كل لغة بحد ذاتها هي ليست فقط مصنوعة/ مكونة من إشارات لغوية مرتبطة ببعضها البعض، ولكن توجد معرفة إضافية لهذه الإشارات. المعرفة التي تجعلنا نكون بنى معينة لكيفية استخدام هذه الدلالات، والتي نسميها (قواعد) تختلف من لغة لأخرى.

Activity 1

• You will need other people for this activity. Take two familiar objects and agree that you will reverse their names (for example, you will call dogs *tulips*, and you will refer to tulips as *dogs*). Now ask each other questions, including the reassigned names, which the other person must answer. For example,

- QUESTION: Have you ever been bitten by a tulip?
- ANSWER: Yes, but not badly. I didn't need a tetanus injection.

إن الهدف من هذا النشاط هو إزالة الترابط بين الكلمة بحد ذاتها والصورة المحفوظة لها في ذاكرتنا، ولكن هذا التغيير في طريقة التفكير يلزمه وقت طويل لتحقيقه.

It is not easy to untie the bond between the label and the mental concept.

2.3 The Sapir-Whorf Hypothesis

• The notion of an arbitrary but significant link between perceptions of 'reality' and linguistic representation is neither new nor particular only to Saussure.

إن فكرة الربط العشوائي لكن الهام بين رؤيتنا للحقيقة والتجليات اللغوية التي نناقشها الآن، ليس بالأمر الجديد أو بالنسبة للمفكر (سوسور).

• The work of Edward Sapir, and that of his student Benjamin Lee Whorf, gave impetus to the theory that 'culturally based "ways of speaking"' exist: a concept that would form the basis of what is known today as the Sapir-Whorf Hypothesis.

- (Impetus) means power, energy.

أفكار التي طرحها (سوسنور) ليست جديدة تماماً. المفكر (ساير) وتلميذه (ورف) أعطوا قيمة وأهمية وزخم للنظرية التي تفيد بوجود طرق للكلام والتحدث مرتبطة بالثقافة.

• The hypothesis comprises two parts, **linguistic relativity** and **linguistic determinism**. Linguistic relativity theorises that the languages of different cultures comprise distinct systems of representation which are not necessarily equivalent. Linguistic determinism proposes that a language not only encodes certain 'angles on reality' but also affects the thought processes of its speakers.

تتألف هذه النظرية من جزأين: النسبية اللغوية والحتمية اللغوية. تقول النسبية اللغوية بأن اللغات من ثقافات مختلفة تتكون من أنظمة واضحة من التمثيلات، ليست بالضرورة متساوية أو متشابهة. بينما تقترح الحتمية اللغوية بأن اللغة ليست فقط تقم زوايا وشيفرات تتحكم في رؤيتنا للواقع، وإنما أيضاً تؤثر على طرق التفكير.

• Whorf's position seems to have been that language is linked to 'unconscious habitual thought' and that there is 'at least some causal influence from language categories to non-verbal cognition' (Gumperz and Levinson 1996: 22). Users of a language are generally unaware both of the relative nature of their linguistic system and of its impact on how they think.

اللغة مرتبطة باللاوعي، أي أننا نقول شيء بدون معرفة دلالاته. غير مدركين للطبيعة النسبية للنظام اللغوية المستخدم، وتأثيره على التفكير. وهنا يأتي دور الإدراك ودور التوعية.

One language, many worlds

• In one episode of the sitcom *Friends* (Episode 175254, Series 9), the character Rachel tells the group that Ross, the father of her baby, still consults his childhood paediatrician. In order to stall their teasing, Ross protests that the doctor 'is a great diagnostician'. His brother-in-law, Chandler, retorts: 'diagnostician, or boo-boo fixer?'

• As in our earlier example of *overcrowded* versus *crowded*, the crux of the matter lies in the labelling: how you name it links to how you perceive it. While this version of Ross's 'reality' generated a healthy giggle from the audience, there are many who would argue that some real-life choices of representation are no laughing matter.

كيفية تسمية الأشياء لها دلالات على كيفية رؤيتنا وفهمنا لهذا الشيء. بالرغم من ضحكات الجمهور على المشهد السابق من مسلسل (Friends)، إذا دققنا بالأمثلة المطروحة فهي ليست للضحك والاستهزاء فقط. حتى في الصحف، إذا تابعتم الخبر ذاته في عدة صحف تجدون أن كل صحيفة تناولت هذا الخبر بطريقة مختلفة عن الأخرى، حتى ضمن اللغة الواحدة.

• One of these is Carol Cohn (1987), who wrote of her first-hand

experiences of the technostrategic language used in the US nuclear industry.

هذه الباحثة اللغوية اخترعت لغة اسمها (technostrategic) تتحدث عن الصناعة النووية في الولايات المتحدة.

• One of her significant conclusions was that the language used by this Nukespeak community reflected and reinforced a particular perspective; namely that nuclear weapons are safe. We can refer to this perspective as the group's **ideology**.

- (Nukespeak) means (اللغة النووية).

برأي هذه الباحثة، بعد أن درست اللغة النووية والصناعة النووية، وجدت أن اللغة المستخدمة في المجتمع النووي لها دلالات معنية واستخدامات معينة. وجدت أنه وبحسب رأي المصنّعين أن السلاح النووي هو سلاح آمن. ويمكن تسمي هذا الأمر بـ "أيديولوجيا الجماعة".
إذاً الأجنحة التي يحاولون نشرها أن الأسلحة النووية هي آمنة، ونحن بدورنا مرتاحون وسعيدون. فهم يحاولون من خلال اللغة إمرار الرسائل التي يريدونها، ويوجد أشخاص يشترون هذه الأسلحة.

• Simpson (1993: 3) defines ideology as 'the taken-for-granted assumptions, beliefs and value-systems which are shared collectively by social groups'. Thus, the people whom Cohn met appear to have subconsciously participated in a particular, positive 'reality' about nuclear power, as natural and as obvious to them as is the horror-filled alternative to many of the rest of us.

- (Taken-for-granted assumptions) means (تحصيل حاصل).

يعرّف هذا المفكر (الأيديولوجيا) بأنها مجموعة الادعاءات والافتراضات التي لا نغيرها أهمية وليست للمساءلة. هي مجموعة افتراضات واعتقادات وقيم أجمع عليها مجموعة من الناس، هذه هي الأيديولوجيا، وهي بذلك "تحصيل حاصل".
بالنسبة لمجموعة مصنّعي الطاقة النووية هم يرون أنه أمر طبيعي، بما في ذلك الأسلحة النووية. بينما في الوسط الخارجي (الأشخاص العاديين) تنظر له على أنه موضوع خطير جداً ومثير للرعب. الذي يعرف ويفهم الإيديولوجيا يشاهد الأمور وكأنها فيلم رعب، ولكن من لا يفهمها سوى يرى الأمور بسخرية وبشكل طبيعي.

• Cohn identified a high use of 'abstraction and **euphemism**' in technostrategic language. For example, certain nuclear devices are labelled as *clean bombs*, directing perception away from the dreadful results of their highenergy blasts. *Counter value attacks* obscure the destruction of cities, and *collateral damage* neatly hides the resultant human corpses. **She notes too that there is an explicit element of sanitisation in some aspects of representation:**

- (Euphemism) means, as we said earlier this semester, to sound polite.

- (Collateral damage) means (أضرار جانبية).
 - (Sanitisation) means (التعقيم).
- لاحظت هذه الباحثة استخدام للتعبيرات المجتملة في اللغة النووية. على سبيل المثال: يطلق على بعض الأسلحة (القنابل النظيفة) وهي فعلياً تزيل وتدمر كل شيء في مدى تأثيرها، وعمدوا إلى استخدام هذا الاسم لتحقيق مزيد من المبيعات والأرباح. هم أيضاً استخدموا اصطلاح (الأضرار الجانبية) ولكنها ليست جانبية على الإطلاق، وكان الهدف من استخدام هذا المصطلح لإخفاء جثث القتلى. كما لاحظت أيضاً من خلال دراستها للاصطلاحات النووية وجود شيء متعلق بالتعقيم، حيث أنهم استخدموا كلمات لها علاقة بالتعقيم والتنظيف، وذلك لإخفاء الحقيقة وبيع المزيد من الأسلحة.

• *clean bombs* are employed in *surgically clean strikes* where an opponent's weapons or command centres can be *taken out*, meaning that they are accurately destroyed without significant damage to anything else.

- (Surgically clean strikes) means (ضربات نظيفة).
- أي أن هذه الضربات تصيب المكان المستهدف فقط، دون أي مكان آخر.

• Among the other categories that Cohn identified as being important in Nukespeak were sexual metaphors, domestic imagery and religious terminology. Lecturers in the industry talked of *penetration aids*, advisers of 'releasing 70 to 80 percent of our megatonnage in one orgasmic whump', and of the fact that nuclear weapons were 'irresistible, because you get more bang for the buck'.

- (Buck) means one dollar.
- يتم تضمين اللغة النووية استعارات جنسية وصور داخلية واصطلاحات دينية، وذلك ليتم توظيفها في الصناعة النووية. في (penetration aids) توجد استعارة جنسية. هم يقصدون أسلحة، ولكنهم يسمونها بأدوات الاختراق. وهم بذلك يجذبون الزبائن للشراء.

(Bang) refers to sexual intercourse.

(You get more bang for the buck) means (for the money you pay to get weapons, you get more pleasure).

• According to Cohn, *patting* denotes intimacy and sexual possession; here, transposed to the appropriation of what she terms 'phallic power'. However, as she also points out, *patting* can also embody an element of domestication. Thus, *patting* the missile also means rendering it familiar and harmless.

- (Patting) ، والذي يعني (التربيت)، له دلالات حميمية.
 - (Patting the missile) means (التربيت على الصاروخ).
- They use all of these terms in order to distract our attention from the

damage and distraction.

مفهوم (domestication) يعني (التدجين) أي تحويل شيء لشيء أليف، وهم باستخدام (Patting the missile) وكان الصاروخ كارتنب أو دجاجة.

• Finally, Cohn identified a significant use of religious terminology. The first atomic bomb test was named the *Trinity*, and famously, Oppenheimer (the lead scientist on the project) thought of the Hindu avatar Krishna's words on a battlefield in the *Bhagavad Gita*: 'I am become death, destroyer of worlds'.

(Trinity) means the unity of Father, Son, and Holy Spirit as three persons in one Godhead.

كما قلنا إنه في اللغة النووية يتم توظيف الاصطلاحات الدينية أيضاً. لقد تم تسمية اختبار أول قنبلة نووية بـ (الثالوث)، مع العلم أنه هذا المصطلح يشير إلى الله في الديانة المسيحية. حتى أنه تم استخدام عبارة لآلهة الهندوس (كريشنا) في إحدى المعارك.

• Certain members of this Nukespeak world also refer to themselves as the *nuclear priesthood*, making, as Cohn points out, an 'extraordinary implicit statement about who, or rather what, has become God'.

(Priesthood) means (كهنوت).

أعضاء الصناعة النووية يشيرون على أنفسهم بالكهنوت النووية.

• Overall, Cohn believes that the 'angle of telling' embodied in such modes of representation makes it easier to ignore the human cost of nuclear war.

تقول الباحثة أن زاوية رؤية الحقيقة المتجسدة في هذا النوع من التمثيلات تجعل من السهل علينا تجاهل التكلفة البشرية للحرب النووية.

• Nukespeak is relative to the perspective of the creators and controllers of nuclear weapons: the worldview it encodes is not that of the victim.

بعد دراسة عدة أمثلة للصناعة النووية نلاحظ أن صنّاع هذه الأسلحة غير مهتمين بالضحية، وإنما بالمسمى.

Activity 2

• Jon Hooten suggests that many English-speaking communities have increasingly included 'war terminology' into everyday usage, normalising it and de-sensitising speakers to the actual horrors of such conflict. Thus, headlines such as *Farmers battle Summer Drought*, *Mayor defends Budget* and utterances such as *Your new car is da bomb* or *Did you see that comedian bomb last night?* demonstrate how 'the extra-ordinary metaphor of war has infiltrated the everyday'. Can you think of similar instances of normalisation

from warspeak or from any other specialist domain? Do you think that such 'infiltration of the everyday' can in fact influence our perceptions of the 'extra-ordinary' as ordinary?

في يومنا هذا، أصبحت المجتمعات التي تتكلم اللغة الإنكليزية تتضمن مصطلحات خاصة بالحرب، ويستخدمها البشر بشكل يومي وطبيعي واعتيادي. وهذا ما جعل موضوع الحرب بسيط وغير مهم، وأصبح البشر بذلك أقل حساسية للحروب وضحاياها. تضمنت هذه الفقرة أمثلة لعناوين في بعض الصحف تحتوي على كلمات لها علاقة بالحروب، مثل (battle, defends, bomb).

- "Your new car is da bomb" it is slang, and means (your new car is amazing).

أصبحت الاستعارة التي تدل على الحرب شيء طبيعي ضمن لغتنا اليومية. هل تؤثر الفترة اليومية للكلام على رؤيتنا للأمور الخارجة عن الطبيعة على أنها طبيعية؟ ذلك صحيح جداً.

Let us continue:

• In section 2.3, we saw that the differences in representation encoded in individual languages are a result not just of their distinct systems of signs but also of particular features in their discrete grammars. The same principle holds for the structural choices available within one language: the ways in which users construct utterances are also significant in the representations they make.

• For example, the *London Metro* article mentioned at the beginning of this chapter also printed a comment made on BBC Radio 4 by London Underground's safety director, Mike Strzelecki, about the evacuation of passengers from the three halted trains. He had said, as part of his statement to the press, 'mistakes were made'. This is an interesting choice: note that he *didn't* say 'we made mistakes', or even 'London Underground made mistakes'.

- (إجلاء المسافرين) means (Evacuation of passengers).
لقد صرّحوا ببساطة "لقد قمنا بأخطاء"، علماً أنه قُتل الكثير في المترو عندما حدثت الأزمات. وهو لم يذكر من المخطئ، فقط أنه حدثت أخطاء.

He used passive voice instead of active voice, just because he did not want to charge anyone.

The latter two alternatives give a clear sense of who might have been responsible for those errors, but in Mr Strzelecki's comment such information is imperceptible and, as such, the reader or listener is not 'directed' to look for it. The differences in perception that the real and fictional examples engender is due to the use of two voices: Mr Strzelecki's comment makes use of passive voice

and my alternatives of **active voice**.

لذلك من المهم جداً، ونحن نقرأ الخبر ضمن عدة صحف، أن ننتبه لما يتم استخدامه من لغة وقواعد، وما المقصود منه. هنا استخدموا صيغة المجهول لتبرئة أنفسهم من الحادثة وبدون تحديد الفاعل.

• The following illustration makes use of a simplified model detailed in Simpson. This is the **transitivity model**, used in the analysis of utterances to show 'how speakers encode in language their mental picture of reality and how they account for their experience of the world'. Utterances potentially comprise three components: (1) *process*, which is typically expressed by a verb; (2) *participants* in the process: the participant who is the 'doer' of the process represented by the verb is known as the *actor*; the *goal* is the entity or person affected by the process; (3) *circumstances* associated with the process: in utterances such as *she cried loudly* or *he jumped from the cliff*, the underlined components provide extra information about the process, and can in fact be omitted.

تعني جملة (of reality) أنه توجد عملية تشفير في اللغة للصور الذهنية، أي وجود أفكار متناقلة أصبحت جزء من هذه الكلمة بذاتها، سواء كانت هذه الكلمة مكتوبة أم محكية.

We as linguists, our job is to decode.

• In active voice, utterances typically follow the structure *actor + process + goal*. Thus, our earlier fictional examples would be structured as:

(Actor) means (الفاعل), (process) means (العملية), and (goal) means (الهدف / الغاية).

• We/London Underground made mistakes
actor process goal

• Here, the foregrounding of the actor makes their involvement perceptually important. In passive voice, on the other hand, it is the goal which becomes foregrounded, and the actor is moved to the end of the utterance:

هنا يوجد لدينا تأكيد على الفاعل الذي قام بالفعل، في حين في المبني للمجهول لا نؤكد على الفاعل لأنه غير معروف.

In the passive voice, the most important thing is ignored. This happened a lot in the news.

• mistakes were made (by us/London Underground)
goal process actor

• I've bracketed the actor in the above example to signal that it

can be either retained or omitted, making agency less or not at all visible. The marginalisation or exclusion of the actor in such constructions can contribute to a perception that it is relatively unimportant. Consequently, a reader or listener may be more likely to concentrate on the foregrounded information and spend less, if any, time thinking about the actor.

هنا الفاعل موجود.

(Agency) refers to the subject.

- (Marginalisation) means (التهميش).

يتم إعطاء رسالة من خلال المبنى للمجهول، بما أنه تم تهميش الفاعل، أنه ليس مهم للحدث، ونحن كقارئ نصدق ونقبل ذلك.

Thank you

...

أحذر المحاضرات المسروقة

[مكتبة العائدي لا تنشر محاضراتها على الإنترنت ونحن لا نتحمل مسؤولية أي نقص أو تشويه أو تزوير تجده في تلك المحاضرات. فالمرجع الرئيسي للمحاضرات هو المحاضرات الورقية فقط والتي يمكنك الحصول عليها من مقر مكتبة العائدي في المرة - نفق الآداب]



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