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HELLO EVERYONE!

LANGUAGE, THOUGHT AND REPRESENTATION

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- 2.1 Introduction
- 2.2 Saussure and language as a representational system
- 2.3 The Sapir-Whorf Hypothesis
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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.

إذن، هنا لدينا ربط بين كيف نتحدث عن الأشياء وكيفية فهمها.
هنا الصحيفة لم تبرء التهمة تجاه الركّاب، 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.

- (In the public eye) means (على مَرَأى الناس).

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.

- (Arbitrary) means (عشوائي/ اعتباطي).

أرتأ المفكر Saussure متحدثي اللغات بشكل عام متورطون بشكلٍ إرادي أو لاإرادي في قراءة عشوائية/ فهم عشوائي للواقع، وهذا سببه اللغة. برأيه أن اللغة هي عبارة عن نظام إشارات (system of signs) مرتبط مع بعضه بشملٍ 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 نسميها (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، يبلور 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 إين 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 المسلم 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 language, 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.

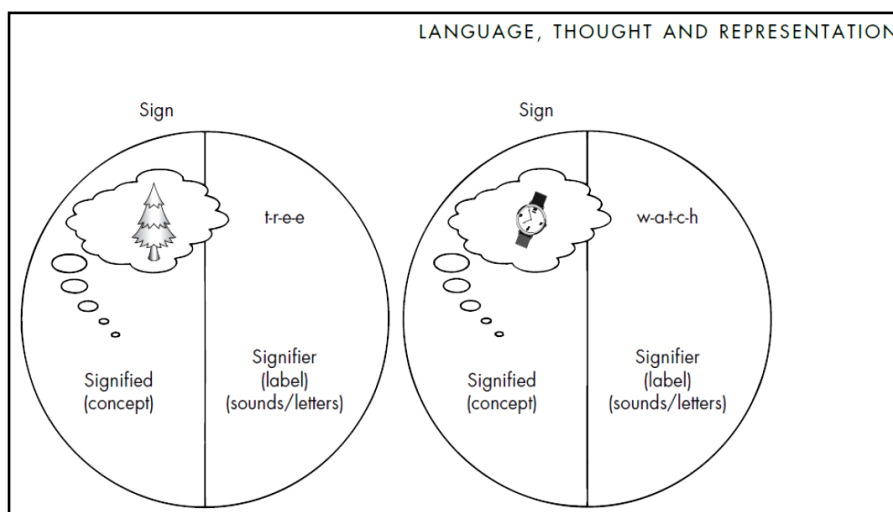
علاقة الدال والمدلول هي علاقة اعتباطية لا يمكن شرحها. وحتى في تعلم لغة جديدة، لا يوجد سبب أو طريقة تشرح لماذا هي الأمور في هذه اللغة. هذا يتضح في المثال المذكور أن اسم (شجرة) يختلف من لغة لأخرى دون سبب يشرح ذلك.

• 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 والمدلول 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 (المستذئب)، 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.

هنا 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.

• 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 وتمعنا 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 نكوّن 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 (سوسّور).

• 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.

الأفكار التي طرحها (سوسّور) ليست جديدة تماماً. المفكر (سابير) وتلميذه (وورف) 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 تقحم 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 تابعت 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**.

- (اللغة النووية) (Nukespeak) means

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.

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

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) ننظر له على أنه موضوع خطير جداً ومثير للربح. 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 المجملّة في اللغة النووية. على سبيل المثال: يطلق على بعض الأسلحة (القنابل النظيفة) وهي فعلياً تزيل وتدمّر 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) وكأن الصاروخ كأرنب 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 لألهة 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 بالمسمّى.

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 الفلترة اليومية للكلام على رؤيتنا للأمور الخارجة عن الطبيعة على أنها طبيعية؟ ذلك صحيح جداً.

Thank You

...

LECTURE NO. 6

29.01.2022

HELLO EVERYONE!

Today we will continue the last file about “*Language, thought and Representation*”.

• 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'.

- (Evacuation of passengers) means (إجلاء المسافرين).
لقد صرّحوا ببساطة "لقد قمنا بأخطاء"، علماً أنه قُتل الكثير في المترو عندما حدث الازدحام. 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 () 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 تؤكد 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 المبني للمجهول، بما أنه تم تهيميش الفاعل، أنه ليس مهم للحدث، ونحن كقارئين نصدق ونقبل ذلك.

• Thus, the combination of structural and sign choices is integral to the creation of certain representations. A good illustration of this can be seen in newspaper headlines, which typically condense an 'angle of telling' on a particular story. For example, in January 2003, police raided a flat in Manchester, England, which contained ingredients for making the poison ricin.⁵ A policeman, Stephen Oake, was fatally stabbed. The incident was widely covered in the British press, and headlines such as the following appeared on 15 January.

كيفية وضع الخيارات لها علاقة بـ (Signifiers) وكيفية وضعها مع بعضها، تخلق (representations).

- (Angle of telling) means (زاوية الخبر).

في المثال المذكور، داهمت الشرطة إحدى الشقق في مانشستر، واكتشفوا وجود محتويات

سامة، وقد قُتل شرطي خلال ذلك. سنرى تالياً كيف عبرت عدة صحف عن الخبر نفسه.

- | | | |
|--|----------------------------|--------------------------------------|
| • Daily Mirror | | |
| • Ricin Raid Copper
<i>participant (goal)</i> | Knifed
<i>process</i> | to Death
<i>circumstance</i> |
| • The Times | | |
| • Policeman
<i>participant (goal)</i> | Murdered
<i>process</i> | in Ricin Raid
<i>circumstance</i> |
| • Northwest Evening Mail | | |
| • Butchered
<i>Process</i> | | |

هنا لم نعلم كيف وأين ومن.

Why they use (*Butchered*) not (*Murdered*) or (*Knifed*)? What is the difference between them?

Murder is to kill (a person or more) unlawfully and with premeditation, while **Butcher** is slaughter or cut up (an animal) for food. **Knifed** is the act of stabbing someone with a knife and thus killing them.

This newspaper used just “**Butchered**” in order to attract readers and dramatize the event.

سنرى الآن التعقيب على هذه العناوين الثلاثة.

• The *Daily Mirror* and *the Times* headlines both make use of passive voice, foregrounding the victim of the stabbing. In addition, neither makes explicit mention of the alleged actor of the 'knifing' or 'murdering', but it is noteworthy that later reports in various British newspapers went on to make explicit links between this incident and threat from *terrorists*: currently, a highly negative sign.

نلاحظ في أول عنوانين أنه تم التركيز على الشرطي المقتول. ولكن ولا أي منهما ذكرت من قام بالفعل، بل نسبته لعمل إرهابي.

• The *Northwest Evening Mail*, on the other hand, omits explicit mention of both actor and goal and focuses instead on the all-important process which has resulted in death. One-word headlines such as this are extremely interesting, because they highlight the fact that the signs used are chosen with some measure of deliberation.

قامت هذه الصحيفة بحذف الفاعل والهدف، وركزت على الفعل.

• Why not simply *Killed*, for example, or *Murdered* or *Knifed*? Indeed, if we were to consider the three signallers of process as being in an associative relationship (see section 2.2), as in

murdered~knifed~butchered, we might agree that while they all share certain elements of meaning, such as a sense of deliberate violence and untimely death, *butchered* is much more horrifically emotive than the other two, carrying as it does very strong connotations of cruelty and inhumanity when used in reference to a human being. The *Evening Mail's* choice of representation, therefore, is likely to skew the reader's perception towards a certain angle of telling in the narration of this episode, as indeed are the choices of the other two newspapers.

- (To skew the reader's perception) means (جذب نظرة القارئ إلى زاوية معينة). (معينة).

• Although neither headline explicitly mentions who might have been responsible for the stabbing, it is arguable that the notion of the threatening *them* is implicit in *ricin raid*, since the media have consistently been carrying numerous warnings on the potential manufacture and use of such poisons as chemical weapons by *terrorists*.

بالرغم من أنه لم يقوم أي عنوان بالتركيز على من قام بالفعل، فإن مجرد ذكر مادة كيميائية سامة أصبح الحدث عمل إرهابي.

• it is important to remember that newspapers do not write themselves but are necessarily put together by people who, by virtue of being people, necessarily have perspectives on how the world unfolds.

هناك أشخاص يكتبون الصحف، ولكل منهم أجندة وفكر خاص يظهره في هذه الصحيفة. أي أنه لا يوجد عنوان بريء.

• Such viewpoints consciously and unconsciously become linguistically encoded and readers are arguably influenced into either going along with or rejecting them. Thus, as Simpson states, we can assume that language is not a transparent, objective medium for communication but, instead, a 'projection of positions and perspectives . . . a way of communicating attitudes and assumptions'.

- (Projection) means (إسقاط).

أي عنوان أو وجهة نظر، بإمكاننا إما تبنيها أو رفضها. يقول (سيمبسون) أن اللغة ليست أداة شفافة ولا موضوعية للتواصل، وإنما هي إسقاط لمواقف ورؤى كطريقة لإيصال الآراء والمواقف.

• And in Nukespeak, or headlines, or comments made by spokespeople for safety or indeed, in whatever type of discourse we

choose to examine, 'the elusive question of the "truth" of what [is said] is not an issue; rather, it is the "angle of telling" adopted' that necessitates our scrutiny.

الحقيقة لم تعد مهمة، ولكن زاوية إيصال الخبر هي المهمة ويجب فحصها وفهمها جيداً.

Summary

In this chapter we have explored the notion that

- each language can be considered a unique and arbitrary system of representation which 'cuts up reality' in different ways.

كل لغة هي نظام فريد واعتباطي/ عشوائي للتمثيل، يصور الحقيقة بطرق مختلفة.

- The resources of each language allow for different discourses, which can reflect and reinforce the ideologies of the groups they are used by.

- Thus, 'language is not used in a context-less vacuum' but 'in a host of discourse contexts . . . which are impregnated with the ideology of social systems and institutions.'

اللغة دوماً لها سياق. ولدينا العديد من السياقات التي لها أيديولوجيات معينة صادرة عن أنظمة اجتماعية وسياسية ومؤسسات.

- Because we do not always interrogate language use, assuming it instead to be a 'natural, obvious' medium of representation, we can become normalised to the ideological perspectives that discourses encode, seeing them instead as 'common sense'.

- (Interrogate) means (question).

لأننا لا نسأل ولا نشك في اللغة واستخدامها، ونعتبرها شيء طبيعي، فتصبح اللغة عادية وطبيعية بالنسبة لنا ونعتبرها (common sense).

- Indeed, this is what Carol Cohn experienced when she stated that integration into the Nukespeaking community made it increasingly difficult to think outside of the worldview embodied in the discourse.

- Thus, since language can be used to naturalise us into accepting certain ideas about 'the way things are and the way things should be', we must learn to challenge its representations and, as Sapir once stated, fight its implications. These ideas will be explored in more detail in the following chapters.

هنا معنى (domestication) (التدجين) الذي يمكن من خلاله تحويل البشر لأداة قتل. ويأتي دور اللغويين للتشكيك في اللغة وتمثيلاتهما، ويجب البحث والتعمق في اللغة للوصول لهذه المعاني الضمنية المخبئة في العناوين والكلمات.

DISCOURSE & POWER – LANGUAGE & POLITICS

by Jason Jones and Jean Stilwell Peccei

Is there any relationship between discourse and power?

DA and CDA

(DA) refers to discourse analysis, and (CDA) refers to Critical discourse analysis.

Discourse refers to the spoken or written practices or visual representations which characterize a topic, an era, or a cultural practice.

- Language use above the sentence level.
- Language use in context.
- Real language use.

This is the definition of *Discourse*.

Critical discourse analysis (CDA) examines language as a form of cultural and social practice, focusing on the relationship between power and discourse, and between language and ideology.

This is the definition of *Critical discourse analysis*.

(CDA) seeks how discursive practices within societal structures secure and maintain power over people.

(Discursive) is the adjective from (discourse).

How language and discourse is used to maculate people.

عند دراسة تحليل الخطاب النقدي، يعلّمنا أن نرى العلاقة بين اللغة والأيدولوجيا، وبين تحليل النصوص وبين السلطة. ويعلّمنا كيف نرى البنى الاجتماعية التي لا نعرفها، وكيف أنها تلعب دوراً في السيطرة على الشعوب.

What is meant by 'politics'?

Can you give a definition for politics?

It is about our relations, who has power, how this power rules, what are the challenges of power, and how they function.

George Orwell claimed that "in our age there is no keeping out of politics. All issues are political issues".

Politics is concerned with power:

The power to make decisions, to control resources, to control other people's behaviour and often to control their values.

أصبحت الـ (politics) موجودة في كل شيء.

Even the most everyday decisions can be seen in a political light.

قراراتنا اليومية ممكن أن تُقاس وتُشاهد بطريقة ورؤية سياسية أو غير منفصلة عن السياسة.

Example:

In the supermarket, some brands of coffee are marketed on the basis of fair wages having been paid to the workers in the countries where the coffee was produced. Every time you buy coffee, you choose between these brands and brands which are often both cheaper and advertised more prominently, but which don't make this statement about fair wages. When you choose, you make a small contribution to the continued existence of either a company that claims to pay workers fairly or one that doesn't make this claim.

أن الهدف يكون للتسويق للبلد ومن ثم للشركة المصنّعة. وهناك أشخاص أيضاً يتفحصون المنتج قبل شرائه ليحكموا على الشركة ويخمنوا طريقة تعاملها مع العمال.

You make a consciousness decisions or political decision every time you buy products. There are everyday decisions inseparable from politics.

Environment friendly?

You make political decisions when you decide whether or not to buy recycled paper goods, organically grown vegetables or genetically modified food.

- (Genetically modified food) means (الطعام المعدّل وراثياً).

When food is imported from countries with political regimes or particular policies opposed by people in your country, you will be lobbied not to buy goods from those countries, as was the case with the boycott on South African produce during the apartheid era.

There is no avoiding political decisions, even in the most domestic, everyday areas.

- (Boycott) means (مقاطعة).

- (Apartheid) means (تمييز عنصري).

مقاطعة البضائع مرتبطة بخطة البلد السياسية.

Activity 1

Consider the uses of the word 'politics' in the expressions below. If you had to explain what these expressions meant, perhaps to a speaker from another culture, how would you rephrase them? Avoid using the word 'politics' in your rephrasing.

1 They made careers for themselves in politics.

What do you understand? Can you explain it to me?

They established unions, and by having these unions, they have power over other people. So, they create the whole thing.

2 Sexual politics.

It could be seen as discrimination based on gender, it also related to gender quality, or the power relations between genders.

3 Don't get involved in office politics.

There are rules in that office, and we are here just to work not to change them. We should accept them, and be part of the system. These rules are run by the company or establishment.

4 The personal is political.

When you are at the supermarket, you make a decision which products to buy. I want to eat, so it is a personal decision. So, I won't buy products from Turkey or Israel, so, I make a political decision about personal life.

When I consider not eating animal products, I make a political decision about what is entering my body.

It also means the way people negotiate rules in their private life, and refers to gender.

5 Philosophy, Politics and Economics.

Here I have to use the (political).

It means the history of political systems.

6 Environmental politics.

Are there environment politics?

It means a whole range of activities to do with transportation, housing, and consumption.

For example, nowadays, there are environment friendly cars and refrigerator.

Politics and Ideology

Politics is inevitably connected to power. The acquisition of power, and the enforcement of your own political beliefs, can be achieved in a number of ways; one of the obvious methods is through physical coercion.

(Coercion) means you enforce another party to do something they are unwilling to do.

Many vents regarded as significant in history involve the imposition, by force, of the rule of one group of people on to another group. This is what, in essence, most wars are about.

Under dictatorial regimes, and military rule, those in power often control people by using force.

In democracies, physical force is still used legally, for example to restrain people accused of criminal activity.

Other kinds of coercion are implemented in a democracy through the legal system.

For example, there are laws about where you can park your car,

about not destroying other people's mail, about where and when you can drink alcohol.

If you break these laws, you can be fined, or even arrested and imprisoned. These are all examples of political ends achieved by coercion.

However, it is often much more effective to persuade people to act voluntarily in the way you want, that is, to 'exercise power through the manufacture of consent... or at least acquiescence towards it', instead of continually having to arrest them for wrongdoing. To secure power, it makes sense to persuade everyone else that what you want is also what they want.

(Consent) means permission, natural agreement to exercise power.

إن أفضل طريقة وأكثرها تأثيراً هي إقناع الناس أن يتصرفوا بطواعية وفق ما تريده أنت.

To achieve this, an ideology needs to be established: one which makes the beliefs which you want people to hold appear to be 'common sense', thus making it difficult for them to question that dominant **ideology**.

Ideology has the power to make you believe that this is what you want, but it is what others want from you.

The concept of ideology

The concept of ideology was first introduced by followers of *Karl Marx*, notably *Louis Althusser*.

Louis Althusser is a French philosopher and linguist.

Althusser wondered how the vast majority of people had been persuaded to act against their own best interests, since they worked long hours at laborious tasks and lived in poverty, while a very small number of people made enormous amounts of money from their labour, and enjoyed lives of luxury.

A very good example is poor children working in shops, street. They work for other people who have power. Think of the workers work in factories, those who make shoes, for example, some of these workers cannot even buy the products they make but they have to work in order to survive.

In order to explain why the impoverished majority didn't just refuse to work in this system and overthrow the rich minority, *Althusser* reasoned that the poor had been persuaded that this state of affairs was 'natural', and nothing could be done to change it.

يوجد وراء الفقر أيديولوجيا توجب على الأشخاص اتباعها. يقول (التوزر) إنه حتى نفهم لماذا الأقلية هم من الأغنياء والأغلبية هم من الفقراء، أن الفقراء تم إقناعهم بأن حالة الفقر هي حالة طبيعية.

Can we question & eventually resist ideologies?

Today, 'ideology' tends to be used in a wider context, to refer to any set of beliefs which, to the people who hold them, appear to be logical and 'natural'.

Try to question someone's ideology; they will be very defensive and aggressive because they believe that this ideology is their identity. They had brainwashed and manipulated by those who have power to believe so.

People can question the ideologies of their culture, but it is often difficult. Not only can it be a challenging intellectual task, but it can also result in social stigma. People who question the dominant ideology often appear not to make sense.

(Stigma) means (وصمة اجتماعية). For example, those who have Aids, if one of them comes out and declare to people that he has Aids, the people reaction will be to reject him and maybe say that he deserved, etc. So, Aids or Cancer in our society is stigmatized.

To question a certain ideology, it takes a lot of efforts. It is very difficult intellectual task, but *Is resistance possible? Can you resist a certain ideology? Would you encourage a friend who has Aids to come out of the box and tell everybody that he has Aids? Do you think this step is healthful for him or for the society?*

Yes, we can resist a certain ideology. Actually coming out of the box of stigmatizing something is very healthful for us because if you know somebody has Aids, for example, this will protect you. So, if we protect them, their families support them, and their friend do not reject them, in that situation the society will protect them. So, we are protecting the society, and protecting these people from taking revenges against other people. By doing so, you are clearing away that stigma. By doing so, we question the dominant ideology.

In extreme cases, people who ask such questions may even appear to be insane. So, while it is possible to question the dominant ideology, there is often a price to be paid for doing so.

It is possible to regard our understanding of reality as entirely mediated by the language and the system of signs available to us. That system of signs, according to this argument, is in fact not an unbiased reflection of the world but a product of the ideologies of

our culture.

How do they define language? It is biased because the language is the product of the society and culture and history. So, it is inseparable from politics. When we think, we are also under the influence of the language that we speak, so basically our perception of the world is not inseparable from the language that we speak. So, it effects how we think, that is why we define language as a biased reflection of the world.

In the next section, we will see two examples (one fictional, the other real) of the powerful role of language in establishing and maintaining ideologies.

How does language maintain ideologies?

To persuade or to control?

Politicians throughout the ages have owed much of their success to their skilful use of rhetoric, whereby they attempt to persuade their audience of the validity of their views by their subtle use of elegant and persuasive language.

نجح السياسيون عبر العصور باستخدام مهارات الإلقاء والخطابة لغرض الإقناع.

Language can be used not only to *steer* people's thoughts and beliefs but also to *control* their thoughts and beliefs.

تعني (to steer) توجيه الأفكار. الفكرة هنا أن القضية ليست فقط لتوجيه الأفكار، وإنما السيطرة عليها.

If we accept that the kind of language we use to **represent** something can alter the way in which it is perceived, then you might wonder whether, by controlling the discourse, one can control how another person thinks.

This is the premise explored by George Orwell's novel *Nineteen Eighty-Four* (first published in 1949). A totalitarian society of the future has Ingsoc (English Socialism) as the dominant political system. The system is enforced by the mandatory requirement for all citizens to use a language called **Newspeak**, a radically revised version of the English language from which many meanings available to us today have been removed.

(Totalitarian) is the adjective of the noun (Totalitarianism), which means (الأنظمة الشمولية); it refers to countries are governed by dictatorship, such as Korea.

In this society that controlled by English Socialism as the dominant political system, they speak one language, it is called *Newspeak*, and it is a fictional language.

'The principle of Newspeak'

In an appendix to *Nineteen Eighty-Four* entitled 'The principle of Newspeak', Orwell explains that 'the purpose of Newspeak was not only to provide a medium of expression for the worldview and mental habits proper to the devotees of Ingsoc, but to make all other modes of thought impossible'.

What is the purpose of this fictional language in that specific society?

They limit people to think in one way or direction because the society is dominated, in the novel, by one party, and that one party invented a special language for people to speak. By means of this language, they want people to think in one way that serves the political interest.

كان الهدف من اختراع اللغة، برأي الكاتب، أنه ليس فقط توفير طريقة أو أسلوب للتعبير تخص هذا المجتمع الذي خلقه في الرواية، ولكن وجود اللغة وتقبلها من الناس يعني أن أي لغة أخرى أصبحت ممنوعة.

The principles of Newspeak are therefore grounded in the Sapir-Whorf Hypothesis: that language determines our perception of the world.

This Hypothesis is not as the Hypothesis of linguistic relativity, it suggests that the structure of a language affects its speakers, and thus people perceptions are relative to the spoken language.

Now, we will be reading a passage from the novel by *Orwell*.

مبدأ هذه اللغة (Newspeak) متجذر في الفرضية التي تحدثنا عنها سابقاً، والتي تقول إن اللغة تحدد طريقة تفكيرنا ورؤيتنا للعالم.

Orwell wrote:

It was intended that when Newspeak had been adopted once and for all and Oldspeak forgotten, a heretical thought – that is, a thought diverging from the principles of Ingsoc – should be literally unthinkable, at least so far as thought is dependent on words. Its vocabulary was so constructed as to give exact and often very subtle expression to every meaning that a Party member could properly wish to express, while excluding all other meanings and also the possibility of arriving at them by indirect methods.

So, that fictional language invented in the novel, the principle of Newspeak, was meant to force people to think in one way. In order to be easy to manipulated by the party.

بنشرهم لهذه اللغة في هذا المجتمع الافتراضي، كان الهدف منه تقليص معاني الكلمات ويصبح لها معنى واحد. ويجعلون الناس مع الوقت ينسون المعاني الأخرى للكلمة الواحدة.

This was done partly by the invention of new words, but chiefly by

eliminating undesirable words and stripping such words as remained of unorthodox meanings, and so far as possible of all secondary meanings whatever. To give a single example. The word *free* still existed in Newspeak, but it could only be used in such statements as 'This dog is free from lice' or 'This field is free from weeds'.

- (Lice) means (القمل).

تم اختراع كلمات جديدة ولكن بشكلٍ رئيسي من خلال حذف الكلمات غير المرغوبة بالنسبة لهذا النظام، وجرّدوا المفردات من معناها الأصلي.

The word (*free*) can never mean sexual freedom, religious freedom, or political freedom. So, they limited this word to mean one dimension.

It could not be used in its old sense of 'politically free' or 'intellectually free', since political and intellectual freedom no longer existed even as concepts, and were therefore of necessity nameless... A person growing up with Newspeak as his sole language would no more know that equal had once had the secondary meaning of 'politically equal', or that free had once meant 'intellectually free', for instance, than a person who had never heard of chess would be aware of the secondary meanings attached to queen and rook.

This paragraph is from the novel by *Orwell*.

لقد قاموا بتجريد كلمة (free) من معناها الأصلي ولم يعد معناها (politically free) أو (intellectually free).

Now, we have some discussion questions about this paragraph.

Discussion Questions

- Is thought dependent on words?
- Can we think for ourselves outside language?

Are our thoughts shackled and moulded by our words or language we speak? Can you think without language?

For example, if you grow up with a family that told you that the word (*free*) means "the dog is free, the field is free, or the house is free", but they never told you about the intellectual freedom or political freedom, *would you know that the word (freedom) has other meanings apart from the dog, the field, or house? How would you know if you not taught these things?*

We can use gestures, pictures, or body language. So, yes, we can think about anything without the language.

- Can Newspeak prevent people from thinking of certain concepts

simply by removing the words that encode those concepts?

There are many concepts that are non-existent in our Arabic language.

Are concepts different from words? Are concepts bigger than words?

Concepts can change from a country to another, such as (*freedom*). If you have never been told about (*religious freedom*), would you be aware of the concept?

(*Religious freedom*) means you are free to choose your religion without being persecuted by others.

In this country, we do not learn about the concept of (*religious freedom*). We have groups, one group worships this religion, and the other groups worship the other religions. We are never told that we can choose our religion because this is not the case in our country.

The question is: *Would you be aware of the concepts (religious freedom) or (Sexual orientation) without the words? Would you be aware of them if you not told about it?*

No.

Do you think that there are certain concepts that are instinctive, like natural that we can think and feel of them without being taught about them?

Do we feel of them by our human instinct and conscious that we know this is good not evil, even if we taught that it is evil?

It is complicated idea.

Of course, we cannot think of any concept without language.

Thank You

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Page:

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