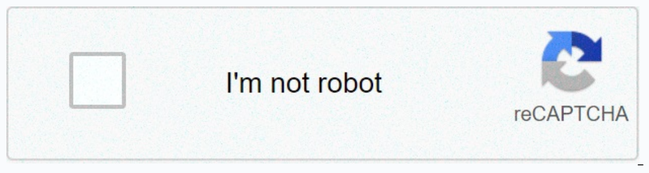

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Linguistic relativity hypothesis definition

Language and thought tend to influence each other in a dual, cyclic relationship. The characteristic of the relationship between language and thought in humans is the theory of linguistic relativity that the structure of a language affects the conceptualization of its speakers in the world. Sapir-Wef's hypothesis discusses the grammatical structure of a particular language and how it affects its speakers' perceptions of the world. Cognitive-behavioral theory claims that what people think affects what they say and do. Given the behavioral economics, people are more likely to believe an event is true if described live. It is easy to wonder when it comes first, thought or language. Does a person first think of an idea or talk, hear, or read about an idea creates a thought? Can thought exist without language? You may also ask when first came, chicken or eggs. Language and thought (or cognition) tend to interact in a dual and cyclic relationship, a theory collectively known as linguistic relativity. What it thinks becomes something that one person communicates and what one person communicates can lead to new thoughts. There are several different theories aimed at discussing the relationship between cognition and language, and each will be discussed in this chapter. Sapir-Wef hypothesis the Sapir-Wef hypothesis states that the grammatical structure of a person's language affects how he perceives the universe. This hypothesis has been largely abandoned by linguists because at best it has found very limited empirical support and has little merit in psychology. For example, studies have not shown that speakers of languages lacking sub temper (such as Chinese) are having problems with hypothetical problems. The weaker version of this theory has merits, however. For example, different words mean different things in different languages; Because of these small but important differences, using the wrong word within a particular language (because you believe it means something else) can have dire consequences. A canonical example is the study of linguistic relativity in the field of color naming. As believers in linguistic relativity, Sapir and Wof believe that people whose languages divide the color spectrum along different lines actually understand colors in a different way. However, recent research has supported the idea that human color perception is governed more by biological and physical constraints than language restrictions, regardless of how many colored words a language has. Cognitive-behavioral therapy according to the theory that cognitive-behavioral therapy is the way a person thinks it has a great impact on what they say and do. Founded by Haroon Beck, this school of thought discusses the interference between emotions, behavior, language and thought. Since internal dialogue is a kind of language, the way we talk to ourselves can affect our daily lives. Problems with our internal dialogue, known as cognitive distortions, can lead to negative behaviors or serious emotional problems. Behavioral economics in the field of behavioral economics investigates the effect of psychological and cognitive factors on people's behavior in an economic context. In this context (and others), researchers have shown that the more live an event is described, the more likely people will believe it is true. In this way, people will make different conclusions and make different choices about a situation based on the language used to describe that situation. What one thinks (thought) has a direct impact on what that person says (language), and vice versa. The linguistic hypothesis that suggests language influences how speakers think about the hypothesis of linguistic relativity, part of relativism, also known as the Sapir-Waff /səˌpɪər ˈwɔːrf/, Whorf or Whorfianism hypothesis, is a principle that suggests that the structure of a language affects the world view or recognition of its speakers, thus people's perceptions of their spoken language. The idea, however, was not created by Edward Sapir or Benjamin Lee Woff, but from German humanist thinking by various American writers. [1] Being associated with the concept of spirit or geist is a core of Völkerpsychologie and other versions of post-Hegelian philosophy and German romanticism. [3] This idea is often expressed in two forms: the strong hypothesis, now called linguistic detterminism, was held by some early linguists before World War II, while the weak hypothesis is mostly held by some modern linguists. [4] A strong version, or linguistic determinism, says that language of thought is determined and linguistic categories limit and determine cognitive categories. This version is generally agreed to be incorrect by modern linguists. [5] The poor version says that language categories and usage only affect thought and decision-making. This principle was adopted and then abandoned by linguists in the early 20th century in the wake of the change in perceptions of social acceptance for another, especially after World War II. [4] The origin of formulated arguments against the acceptance of linguistic relativity is attributed to Noam Chomsky. [4] The principle of linguistic relativity and the relationship between language and thought have also been considered in various academic fields, from philosophy to psychology and anthropology, as well as inspiring and colorful works of fiction and invention of built-in languages. Sapir–Whorf hypothesis naming background is considered a misguident by For a number of reasons: Sapir and Hof never collaborated on writing any work, never expressing their ideas in terms of a hypothesis. The distinction between a weak and strong version of this hypothesis is also a subsequent invention; [6] [7] The origins of this idea were first expressed clearly by 19th-century ideas such as Wilhelm von Humboldt and Johann Gottfried Herder, who saw language as an expression of the spirit of a nation. Early members of the American School of Anthropology, headed by Franz Boas and Edward Sapier, also embraced the forms of the idea somewhat, including at a meeting of the American Linguistic Society in 1928,[8] but Sapir, in particular, wrote more against anything like linguistic detrminism. Sapir's student, Benjamin Lee-Weoff, is seen as an early proponent as a result of his published observations of how to understand linguistic differences for consequences in human cognition and behavior. Harry Carrot, another Sapir student, introduced the term Sapir-Woff hypothesis,[9] even though the two scientists would never formally make such a hypothesis. [10] A strong version of relativistic theory was developed by German linguist Leo Weisgerber in the late 1920s. Whorf's principle of linguistic relativity was re-shaped as an testable hypothesis by Roger Brown and Eric Lenberg, who conducted experiments to find out whether color perception differs between speakers of languages that classified colors differently. While studying the universal nature of language and human cognition was concentrated in the 1960s, the idea of linguistic relativity among linguists fell out of favor. Re-examining from the late 1980s, a new school of linguistic relativity researchers examined the effects of differences in linguistic classification on cognition, finding widespread support for non-determining versions of the hypothesis in experimental contexts. [11] [12] Some effects of linguistic relativity have been shown in several semantic domains, although they are generally weak. Currently, a balanced view of linguistic relativity is suggested by most linguists who hold that language affects certain types of cognitive processes in non-trivial ways, but other processes are better seen as caused by binding factors. Research focuses on exploring ways and how language affects thought. [11] Determinism forms a language, the main article: Linguistic detrminism is the strongest form of theory, the language determinism that fully determines the spectrum of cognitive processes. The hypothesis of linguistic determinism is now generally agreed to be incorrect. [5] This is linguistic influence The weaker form suggests that language provides limitations in some areas of cognition, but by no means decisive. Research on weaker forms has produced positive empirical evidence for a relationship. [5] The history of the idea that language and thought are intertwined is ancient. Plato argued against soophist ideas such as Gorgias Leontini, who argued that the physical world could not be experienced except through language, which led to questions of truth dependent on aesthetic preferences or functional consequences. Plato was held instead that the world is composed of eternal ideas, and that language should reflect these ideas as accurately as possible. [13] Following Plato, St. Augustine, for example, held the view that language is merely labels that apply to currently existing concepts. This view was prevalent throughout the Middle Ages. Roger Bacon made the comment that language is but a cover that covers eternal truths and hides them from human experience. For Imanuel Kant, language was one of several tools humans used to experience the world. German romantic philosophers in the late 18th and early 19th centuries were the idea of the existence of various national personalities, or Volgsgister, of different ethnic groups, the moving force behind the School of German Romantics and the early ideologies of ethnic nalism. Although he himself was a Swede, Emmanuel Swedburgh inspired several German romantics. In early 1749, he pointed to something along the lines of linguistic relativity in commenting on a passage in the Table of Nations in Genesis: Every given his language, according to their families, about their nations. [Genesis 5:10] This shows that these were due to the genius of each; In its inner sense, language represents opinion, and thus principles and persuasions are persuased. This is because there is correspondence of language with the intellectual part of the human being, or with his thought, such as the effect with its cause. [15] In 1771, he spelled this more explicitly: among those who are subject to a king, a common genius prevails and thus is subject to a constitutional law. Germany is divided into more governments than neighboring kingdoms.... However, a common genius prevails everywhere among people who speak the same language. Wilhelm von Humboldt Johann Georg Haman is often suggested to be the first among true German romantics to speak of the concept of genius of a language. [17] In his essay on an academic question, Haman suggests that a people's language affects their worldly worlds: so their language queues will match the direction of their mentality. In 1820 Wilhelm von Humboldt connected the study of language to the national romanticist By suggesting the view that language is the texture of thought. Thoughts are produced as a kind of inner dialogue using the same native grammar of thought. [20] This view was part of a larger picture in which the world between an ethnic nation called Voltansong was seen as faithfully reflected in their grammar. Von Humboldt argued that languages with an aggressive rheology type such as German, English and other European Heindavaro languages were the most complete, explaining their speakers' proficiency over speakers of less complete languages. Wilhelm von Humboldt declared in 1820: The diversity of languages is not the diversity of signs and voices, but the diversity of the world's views. [20] In Humboldt's humanistic understanding of linguistics, each language creates a person's world view in its own way through its lexical and grammatical categories, conceptual organization, and synthetic models. Herder worked alongside Haman to establish the idea of whether the language had a human/intellectual or the divine origin [21] Herder added the emotional component of the hypothesis, and Humboldt then took this information and applied it in different languages to spread on the hypothesis. Boas and Sapir Franz Hewas Edward Sapir entered the German concept of the spirit of the nation by William Dwight Whitney, who was associated with neo-Gramerian into American linguistics. The psychology of the Wilhelm Wendt nation was brought into American anthropology by Franz Boas, who taught Sapir, who in turn became a werf teacher; Due to the rise of the anti-German mentality after the WWI it was necessary to hide this excessive German influence behind American names and idioms. [2] Like Europe, the concept of genius was developed in different ways in American textbooks. The idea that some languages were superior to others and that fewer languages kept their speakers in intellectual poverty was widespread in the early 20th century. [22] American linguist William Dwight Whitney, for example, actively works to eradicate Native American languages, arguing that their speakers are wild and that they would be better off learning English and adopting a civilized way of life. [23] The first anthropologist and linguist to challenge this view was Franz Boas. [24] While conducting geographical research in northern Canada, he became fascinated by the Inuit people and decided to become an ingnographer. Boas emphasized the equal value of all cultures and languages, that there is no such thing as a primitive language, and that not all languages are able to express the same content, athough by very different means. Boas saw language as an integral part of culture, and he was among the first to need umunctunists. Learn native speakers from the studied culture and document verbal cultures such as myths and legends in the original language. Boas: There doesn't seem to be a direct link between the culture of a tribe and the language they speak, except as far as the shape of the language will be molded by the state of culture, but not as far as a certain state of culture is conditioned with the rifological traits of the language. [25] Hebas student Edward Sapir re-came up with humboldtian idea that languages contained the key to understanding people's world views. He took the view that no two languages are similar enough to allow full cross-translation because of differences in grammar systems. Sapir also thought that because language represents reality differently, he sought that speakers of different languages would understand reality differently. Sapir: No two languages are ever similar enough to be regarded as representing a social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached. Sapir, on the other hand, explicitly rejected strong linguistic detrminism by stating that it would be naive to assume that any analysis of experience depends on the pattern expressed in the language. Sapir was explicit that the connections between language and culture are neither perfect nor particularly profound, if at all: it is easy to show that language and culture are not inherently connected. Completely irrelevant languages share in a culture; There are many great examples in native America. Atabaskan's languages are clearly unified, as structurally specialized, group-shaped as anyone I know of. Spokesmen of these languages belong to four areas of distinct culture... The cultural adaptability of the Atabaskan peoples of language is in the strangest contrast to access to the external influences of the languages themselves. Sapir made similar observations about speakers of so-called world or modern languages, noting: Possession of a common language is still and will continue to be smoother through mutual understanding between the UK and america, but it is very clear that other factors, some of which work rapidly cumulatively, with the power to counter this leveling influence. A common language cannot place a seal indefinitely on a common culture where other geographical, physical and economic determinants of culture are the same throughout the region. [29] While Sapir never made a point of studying directly how languages influence thought, some imagined (possibly poorly) covering his basic linguistic relativity From the language, and is taken by Whorf. Drawing influences such as Humboldt and Friedrich Nietzsche, some Martian European think-ons developed ideas similar to the ideas of Sapir and Hof, who generally worked in isolation from each other. Prominent in Germany from the late 1920s to the 1960s were Leo Weissgerber's highly relativistic theories and his key concept of an inter-global linguistic that mediated between external reality and the forms of a given language in that strange way. Russian psychologist Lu Vigutsky read Sapir's work and empirically studied ways in which the development of concepts in children was influenced by the structures given in language. His 1934 work of Thought and Language was compared to Hof's and was taken as mutual supporting evidence of the impact of language on cognition. [32] Drawing Nietzsche's ideas about Alfred Kurzibsky's perspective developed a theory of general meaning, compared to Wef's imagination of linguistic relativity. [33] Although it has been influential in its own right, it has not been influential in the discussion of linguistic relativity, which tends to center on the American paradigm of the Example of Sapir and Wof. Benjamin Lee-Hof Main Article: Benjamin Lee-Wef has been linked more than any linguist, Benjamin Lee-Hof, with what he called the principle of linguistic relativity. [34] Studying Native American languages, he attempted to account for ways in which grammatical systems and language use differences affect perception. Whorf also explored how a scientific account of the world differs from a religious account, which led him to study the original languages of the religious Bible and write several anti-evolutionary pamphlets. [35] Wef's views on the nature of the relationship between language and thought remain disputed. Critics such as Lenberg, Black and Pinker attributed Werf a strong linguistic detterminism, while Lucy, Silverstein and Levinson point to Werf's outspoken rejection of detrminism, where he claims translation and alignment are possible. Although Hof lacked advanced degree in linguistics, his fame reflects his acquired competence. His peers at Yale University regarded 'amateur' Whorf as the best man available to take over Sapir's graduate seminar on Native American linguistics while Sapir was sabbatical in 1937-38. [36] He was highly regarded by officials such as Boas, Sapir, Bloomfield and Tozer. In fact, Lucy wrote, despite her 'amateur' status, Whorf's work was in linguistics and is still known as the extraordinary professional quality by linguists. [37] Dextors such as Lenberg, Chomsky and Pinker criticized him for not being clear enough to describe how language influenced thought, and for failing to prove his imagination. More Him It was in the form of anecdotals and speculation that served as an attempt to show how 'bizarre' grammatical traits were connected to what appeared to be as much as the odd-minded worlds. In Weof's words: We are unraveling nature along the lines laid down by our native language. The categories and types that we isolate from the world of phenomena do not find there because they stare at every observer in the face; We cut nature, organize it into concepts, and attribut it to the importance that we do, largely because we are on the side of an agreement to organize it in this way—an agreement that is held throughout our spoken community and formulated in our language patterns [...] not all observers are led by the same physical evidence to the same image of the world unless linguistic contexts They are similar, or can somehow be calibrated. [38] Whorf's image of the difference between the English and Shawnee gestalt construction of gun cleaning with ramrod. From the article Science and Linguistics, originally published in the MIT Technology Review, 1940. Among the most well-known examples of Whorf's linguistic relativity are examples in which a native language has several terms for a concept described in European languages with only one word (Whorf uses the acronym SAE Standard Average European to refer to the relatively similar grammatical structures of well-studied European languages versus the greater diversity of less studied languages). One example of Whorf was the number of words apparently too many for 'snow' in the Inuit language, an example that was later competed as a misreporter. [39] Another is hopi language words for water, one represents drinking water in one container and the other represents the natural body of water. These poly hearing samples served the double purpose of showing that native languages sometimes made smaller grainy semantic distinctions than European languages, and direct translation between the two languages, even from seemingly basic concepts such as snow or water, is not always possible. Another example of Whorf's experience as a chemical engineer is working for an insurance company as a fire inspector. [39] While inspecting a chemical plant, he observed that the plant had two storage rooms for gasoline barrels, one for full barrels and one for empty barrels. He went on to find that while no employee smoked cigarettes in the room for whole barrels, he thought of smoking in the room with empty barrels, although this was potentially much more dangerous because of the highly flammable vapors still in the barrels. He concluded that the use of the empty word associated with the barrels caused Unconsciously considers them harmless, although consciously they were probably aware of the risk of explosion. This example was later criticized by Lenberg because it was not actually a show of reason between the use of the empty word and the act of smoking, but instead an example of circular reasoning. In language instinct, Pinker ridiculed this example, claiming it was a failure of human insight while language. Whorf's most elaborate argument for linguistic relativity took into account what he believed was a fundamental difference in understanding time as a conceptual category among hopi. [35] He argued that in contrast to English and other SAE languages, Hopi does not treat time streams as a sequence of distinctive and countable examples, such as three days or five years, but as a single process, and thus does not have names that refer to time units because SAE speakers understand them. He suggested that this view of time is fundamental to Hopi's culture and explained certain hopi memes. Malotaki later claimed to have found no evidence of Wof's claims in 1980-era speakers and not in historical documents relating to the arrival of Europeans. Malotaki used evidence of archaeological data, calendars, historical documents, modern speech, and concluded that there was no evidence that Hopi conceptualized time the way Wof suggested. Universalist researchers like Pinker often see the Malotsky study as the ultimate rejection of Werff's claims about Hopi, while relativistic researchers such as Lucy and Penny Lee criticized the Malotsky study for dishonestizing Werf's claims and forcing Hopi grammar into a model of analysis that doesn't fit the data. [41] Whorf died in 1941 at the age of 44 and left several un published articles. His line of thinking was continued by linguists and anthropologists such as Carrot and Lee, who both continue their research on the impact of language on habitual thought, and Trager, who prepared a number of Werf papers for post-death publication. The most important event for publishing Werf's ideas to the greater public was his 1956 publication of his major writings on the subject of linguistic relativity in a single volume titled Language, Thought and Reality. In 1953, Eric Lenberg criticized Wof's examples from an objective point of view of language holding that languages mainly mean to represent events in the real world, and although languages express these ideas in different ways, the meanings of such phrases and therefore the speaker's thoughts are equivalent. He argued that Hof's English descriptions of time from a Hopi speaker's point of view were actually translations of the Hopi concept into English, and therefore rejected linguistic relativity. However Whorf was concerned about how habitual use of language affects habituality Instead of translatability. Waff's point was that while English speakers might be able to figure out how a Hopi speaker thinks, they don't think so. [42] Lenberg's main criticism of Wof's work was that he never showed a link between a linguistic phenomenon and a mental phenomenon. With Brown, Lenberg suggested that proving such a connection requires direct adaptation of linguistic phenomena to behavior. They evaluated linguistic relativity experimentally and published their findings in 1954. Since neither Sapir nor Woff had ever announced an official hypothesis, Brown and Lenberg formulated themselves. Their two (i) the world is experienced and conceived differently in different linguistic societies and (2) Language causes a certain cognitive structure. [43] Brown later developed them into so-called weak and robust formulations: structural differences between linguistic systems, in general, will be parallel to nonlingual cognitive differences, from an uncertain sorting, in the native language of the language. The structure of everyone's native language severely affects the world of the worldnology they will achieve or fully determines that he or she learns the language. [44] Brown's formulations were widely known and attributed to Verf and Sapir's foregone view, although the second formula, Verging on linguistic detriminism, was never advanced by any of them. Because Brown and Lenberg believed that the objective fact referred to by language was the same for speakers of all languages, they decided to test how different languages formulated the same message differently and whether the difference in editing could prove to affect behavior. They designed experiments that included color editing. In their first experiment, they examined whether it was easier to remember the shades of color for which they had a specific name than to remember colors that could not be easily defined by words. This allowed them to compare language categorization directly to a non-linguistic work. In a subsequent experiment, speakers of two languages that categorize colors differently (English and Zuni) were asked to recognize the colors. In this way, it is possible to determine whether different color categories of two speakers will determine their ability to detect subtleies within color categories. Brown and Lenberg found that Zweini speakers who classifed green and blue together as a single color had difficulty detecting and recalling subtleies within the green/blue category. [45] Brown and Lenberg's study began the tradition of examining linguistic relativity through color terms. The main articles of the Universalism era: Universalism and Universalism and relativism of Lenberg's color terms were also one of the first cognitive scientists to begin the development of universalist theory. Formulated by Chomsky in universal grammar form, he effectively argued that all languages share the same underlying structure. The Chomskyan School also has the belief that language structures are largely purification, and that what is perceived as differences between specific languages are superficial phenomena that do not affect the brain's global cognitive processes. This theory became the dominant paradigm in American linguistics from the 1960s to the 1980s, while linguistic relativity became an object of ridicule. [46] Examples of globalist influence in the 1960s are studies in Berlin and Kay that continued Lenberg's color research. They studied the formation of color terms and showed clear global trends in color nomenclature. For example, they found that although languages have different color terms, they generally know certain colors more canonic than others. They showed that in languages with few color terms, the number of terms that colors are chosen as focal colors is predictable, for example languages with only three color terms always have focal colors black, white and red. [47] The fact that what was believed to be random differences between color naming in different languages can be shown to follow global patterns was seen as a powerful argument against linguistic relativity. [48] Research by Berlin and Kay has since been criticized by relativists such as Lucy, who argued that Berlin and Kay's conclusions were skewered by their insistence that color terms be coded only in color information. [49] This, Lucy argues, blinds them to instances where color terms provide other information that may be considered examples of linguistic relativity. Other Universalist researchers devoted themselves to dispelling other aspects of linguistic relativity that often attacked specific Woff points and samples. For example, the Malotaki Memorial study of time phrases in Hopi provided many examples that challenged Hopi's timeless interpretation of Hopi's language and culture, but seemingly failed to address the relativistic linguistic argument actually proposed by Werf (for example). That perception of time by Hopi's native languages differs from European languages according to differences in the organization and the construction of their respective languages; Whorf never

claimed that Hopi speakers lacked any concept of time). [51] Malotki himself admits that conceptualization is different, but because he ignores Whorf's use of fear quotes around the word time and the primaries of what we call, it takes Whorf to argue that Hopi has no concept of time at all. [52] [54] Today, many followers of the GlobalIst School of Thought still oppose linguistic relativity. For example Pinker argues in language instinct that thought is independent of language, which It is in no fundamental way meaningless to human thought, and man does not even think of the natural language, i.e., whatever language we communicate in, but in a meta-language that is normal before any language called subjective. Pinker attacks what he calls the radical position of the wof, declaring, The more you examine Woff's arguments, the less sense they make, Pinker and other worldists have been accused by relativists of improperly showing Woff's views and arguing against the plots. [56] [49] [42] Joshua Fishman Whorfianism of the third type Joshua Fishman argued that Whorf's real position was largely overlooked. In 1978, he suggested that Hof was a neo-Hero of the Herdrians,[57] and in 1982, in an attempt to re-focus the attention of linguists to what he claimed was the true interest of the weof, the inherent value of small people and small languages. [58] The English whorf had criticized Ogden's base in this way: but to limit thinking to purely English patterns [...] is to lose a power of thought that, once lost, can never be achieved. This is the 'easiest' English that contains the largest number of unconscious assumptions about nature. [...] We handle even our plain English with much greater effect if we steer it from the point of excellence of multilingual consciousness. [59] Where Brown's poor version of the linguistic relativity hypothesis suggests that language influences thought, and the strong version that determines the language of thought, Fishman's Wolfianism of the Third Type suggests that language is the key to culture. Cognitive linguistics in the late 1980s and early 1990s renewed progress in cognitive psychology and cognitive linguistics renewed interest in the Sapir-Hof hypothesis. [60] One of those more Whorfian approaches was adopting George Lakoff. Language is often used metaphorically, he argued, and languages use different cultural metaphors that reveal something about how speakers think of that language. English, for example, uses conceptual metaphors of time simulation with money, to save time and spend and invest, while other languages don't talk about time that way. Other such metaphors are common to many languages because they are based on general human experience, for example metaphors associated with good and evil with the bottom. Lakov also argued that metaphor plays an important role in political debates such as right to life or right to choose; Parameters in women's own book, Fire and Dangerous Things: What Categories Are Revealed about the Mind,[42] Lakov re-examined linguistic relativity, and especially Varouf's views on how linguistic categories are reflected and/or influenced by subjective categories. He concluded that the debate was confused. He described four. According to which researchers differed in their opinions on what constitutes linguistic relativity: the degree and depth of linguistic relativity. Perhaps a few examples of superficial differences in language and its related behavior are sufficient to indicate the existence of linguistic relativity. Alternatively, perhaps the only profound differences that fall into the linguistic and cultural system are sufficient. Whether conceptual systems are absolute or whether they can evolve whether the criterion is translatability or the use of linguistic expressions, whether it is the concentration of linguistic relativity in the language or in Lakov's brain, many of Varouf's critics have criticized him using exquisite definitions of linguistic relativity and are forgeting his criticisms. A revision of linguistic relativity published in 1996, edited by Gompers and Levinson, began a new era of linguistic relativistic studies focused on cognitive and social aspects. The book included studies on linguistic relativity and globalistic traditions. Levinson documented the effects of significant linguistic relativity on the linguistic conceptualization of spatial categories between languages. For example, men speaking Gogo Yemitrier in Queensland gave detailed navigation instructions using a compass system such as north, south, east and west, along with a hand gesture pointing to the starting direction. [61] Separate studies of Boerman and Slobin treated the role of language in cognitive processes. Boerman showed that certain cognitive processes do not use language to a significant extent, and therefore cannot be subjected to linguistic relativity. Slobin described another type of cognitive process, which he called thinking to speak - the kind of process in which perceptual data and other types of prelingual cognition translate into linguistic terms for communication. These, Slobin argue, are types of cognitive process that are at the root of linguistic relativity. Refinement of researchers such as Boroditsky, Lucy and Levinson believe that language influences thought in more limited ways than the broadest initial claims. Researchers examine the interface between thought (or cognition), language and culture, and describe the relevant influences. They use empirical data to support their conclusions. [62] [63] Kay finally concluded that [the] Whorf hypothesis is supported in the right visual field but not the left. [64] His findings suggest that accounting for brain lateralization offers another perspective. Psycholingual studies examined motion perception, emotion perception, object representation and memory. [65] [66] [67] [68] The gold standard of psychological studies on linguistic relativity is now finding non-linguistic cognitive differences in the announcer of different languages (thus) Pinker's criticism is unen effectable, which is the linguistic relativity of circular). Recent work with bilingual speakers tries to differentiate the effects of language from the effects of culture on bilingual cognition including perceptions of time, space, movement, colors and emotions. [69] Researchers described the difference between bilinguals and monolinguals in color perception, representation of time [71] and other elements of cognition. Lucy's empirical research identified three major disciplines of research on linguistic relativity. [72] The structure-based structure-based approach begins with the structural strangeness of a language and examines its possible ramifications for thought and behavior. The example defines Whorf's observation of the conflict between grammar time phrases in Hopi and English. More recent research in this werin is Lucy's research, which describes how the use of grammatical number categories and numerical classifers in yukatek Mayan language leads to the classification of maya objects according to materials rather than shaping as Englishmen preferred. [73] Domain-based approach selects a semantic domain and compares it across linguistic and cultural groups. It is based on color terms, although this domain is acknowledged to be sub-optimal, because color perception, unlike other semantic domains, hardens into the nervous system and thus subjects to more universal limitations than other semantic domains. Space is another semantic domain that has proved fruitful for studies of linguistic relativity. [74] Space categories vary greatly across languages. Speakers rely on linguistic conceptualization of space in performing many ordinary tasks. Levinson and others reported three basic spatial categories. While many languages use combinations, some languages show only one type and behavior associated with them. For example, Yemitrier uses absolute directions only when describing space relations - the position of everything is described using the cardinal's directions. Announcers define a place as north of the house, while an Englishman may use relative situations and say in front of the house or to the left of the house. [75] Behavior-based approach starts by comparing behavior across linguistic groups and then seeks out causes for that behavior in the linguistic system. Whorf attributed the occurrence of a fire at a chemical plant to workers' use the word 'empty' to describe barrels containing only explosive vapors. Bloom found that Chinese speakers had unexpected problems answering the anti-real questions posed to them in a questionnaire. He concluded that this was related to the way that anti-reality is defined as grammatical in Chinese. Other researchers attributed this result to Bloom Translation. [76] Strømnes examined why Finnish factories have higher work-related accidents than similar Swedish factories. He concluded that cognitive differences between grammatical use of Swedish additions and Finnish items could have led Swedish factories to pay more attention to the process while Finnish factory organizers paid more attention to the individual worker. [77] Everett's work on the Pirahã language of the Brazilian Amazon[78] found several features that he interpreted as corresponding to rare linguistic characteristics, such as a lack of numbers and color terms in the way of those otherwise defined and the absence of certain types of clauses. Everett's conclusions were met with skepticism from globalists who claimed that the linguistic deficit was explained by the lack of need for such concepts. [80] Recent research with non-linguistic experiments in languages with different grammatical properties (such as languages with and without numerical classification or with different gender grammar systems) showed that the difference in language in human classification was due to such differences. [81] Empirical research suggests that this linguistic influence on thought decreased over time, as speakers of one language are exposed to another. [82] A study published by the Journal of Experimental Psychology of the American Psychological Association claimed that language can affect how time is estimated. The study focused on three groups, those who spoke only Swedish, those who spoke only Spanish and bilingual, both of which spoke languages. Swedish-speaking people describe time using distance terms such as long or short, while Spanish-speaking people do so using quantity-related terms such as high or low. The researchers asked participants to estimate how long it had passed while watching a line growing across a screen, or filling the container, or both. When proliferating the term, Swedish speakers were misled by the length of the stimulus, and Hispanics were misled by the size/quantity of stimulus, the researchers declared, ignoring growing lines when bilinguals were seduced by the word duración (the Spanish word for duration). When travelled with the word tid (the Swedish word for duration) they estimated the time spent was only by the distance of the lines. [83] Kashima & Kashima showed that people living in countries where spoken languages often abandon pronouns (such as Japanese) tend to have more sumeic values than those who use non-pronoun drop languages such as English. They argued that explicit references to you and I reminded speakers of their distinction and that of another. [85] [86] Color terms Main article: Linguistic relativity and color naming Research Discussion Read more Lenneberg/Roberts and Brown/Lenneberg. Studies showed that there was a correlation between colored term numbers and ease of recall in both Zuni and English speaking languages. The researchers attributed this to focal colors that have higher coding capability than less focal dyes, and not with the effects of linguistic relativity. Berlin/K found universal typological color principles that are determined by biological factors while linguistic factors. [47] This study sparked studies on the world of typological worlds of color terms. Researchers such as Lucy Saunders and Levinson argued that the Berlin study and Kay did not rule out linguistic relativity in color naming, because of unsanimable assumptions in their study (such as whether all cultures actually have a clearly defined category of color) and because of the problems associated with the data associated with it. Researchers like Mack Lowery continued to investigate color naming. Like Berlin and Kay, Maclawry concluded that the scope was mostly governed by the physical-biological world. [90] [91] Other areas of linguistic relativity inspired others to consider whether thought could be influenced by language manipulation. Science and philosophy are questions on philosophical, psychological, linguistic and anthropological questions. [Impeachment required] is a major question of whether human psychology faculties are more eseconded or more a result of learning and are therefore subject to cultural and social processes such as language. It holds a view that humans share the same set of basic faculties, and that changing is less important because of cultural differences, and that the human mind is a largely biological build, so that it can be expected that all humans who share the same neural configuration have similar cognitive patterns. Multiple alternatives have defenders. The construct-building position, on the contrary, is that human faculties and concepts are largely influenced by constructed and socially learned categories, without many biological constraints. Another idealistic species holds that human mental possibilities are generally unrestricted by bio-material strictness. The other is essential, which keeps that the necessary differences [clarified] may affect the ways in which individuals or groups experience and conceptualize the world. Yet the other is relativism (cultural relativism), which sees different cultural groups as employing different conceptual designs that are not necessarily compatible or commendable, and not more or less in accordance with external reality. [92] Another debate considers whether thought is a kind of inner speech or independent of language and before it. [93] In philosophy of language, questioning deals with the relationships between language, knowledge and the external world and the concept of truth. Philosophers such as Tonham, Fodor, Davidson and Dent see language as direct representatives From the objective world and that category reflects that world. Other philosophers (such as Quinn, Cerel, Foucault) argue that classification and conceptualization are subjective and arbitrary. Another question is whether language is a tool for displaying and referring to objects in the world, or a system used to build subjective representations that can be communicated. [Impeachment required] treatment and self-development of original articles: The general semantics and neurolingoist programming sapir/Whorf contemporary Alfred Korzybski was independently developing his theory of general semantics, which aimed to use the impact of language on thinking to maximize human cognitive abilities. Kurzibski's thinking was influenced by logical philosophy such as prinspia russell and whitehead mathematics and Wittgenstein's logical and philosophical traktatus. [100] Although Kurzibsky was not aware of Sapir and Werf's writings, the movement was followed by The Warf-admirer Stuart Chase, who fuseed Werf's interest in cultural-linguistic diversity with Kurzibsky's popular Tyranny of Words program. S. S. I. Hayakawa was a follower and popular of Korzybski's work, writing languages in thought and practice. The general semantic movement influenced the development of neurolingist programming, another therapeutic technique that seeks to use language awareness to influence cognitive patterns. [95] Kurzibsky independently described a robust version of the linguistic relativity hypothesis. [96] We do not understand what extraordinary power the structure of a habitual language has. It's no exaggeration to say that it takes us into s[emantic] r[eactions] mechanism, and that the structure that a language represents, and influenced by us unconsciously, is automatically projected on the world around us.— KorzybSki (1930)[97] Artificial languages of original essays: Languages made and experiential languages in their stories, writers like Rand and George Orwell explored how linguistic relativity might be exploited for political purposes. During rand's anthem, a physicum communist society eliminated the possibility of individualism by removing the word I from the language. [Citation required] in Orwell in 1984 created the autocratic government of The New Agency so that people would make it impossible to think critically of the government by reducing the number of words to reduce Luxator's thought, or even contemplate that they might become poor or oppressed. [100] Others have been fascinated by the possibilities of creating new languages that can enable new and perhaps better ways of thinking. Examples of such languages designed to explore the human mind include Loughlan, explicitly designed by James Cook Brown to test the hypothesis of linguistic relativity, by testing whether it does or not Think more logically. Lujablan speakers, who are evolutionary from Logan, report that they feel that speaking the language increases their ability to rationally think [citations needed]. Suzette Haden-Elgin, who played a role in the early development of neurolingual programming, coined the Laanne language to explore linguistic relativity by making it easier to express what Elgin saw as a female world view, versus the standard european intermediate languages that saw it as the transition of a male-centered world view. [100] John Quijada Ithkuil was designed to discover about the number of cognitive categories that a language can keep its speakers aware of at once. [100] Similarly, Tukey Ponay Sonja Long developed based on the Tao's vision to explore how (or if) such language would have guided human thought. [101] APL programming languages of Kenneth E. Yurson's Origin programming language believed that the Sapir–Whorf hypothesis applied to computer languages (without actually mentioning it by name). His Turing Prize speech, Notation as a Tool of Thought, was devoted to this, arguing that more powerful attention helps to think about computer algorithms. [Non-primary source required] [102] Paul Graham's articles explore similar themes, such as the conceptual hierarchy of computer languages with more expressed and concise languages above. In this way, the so-called Blueb paradox (after a hypothetical programming language of medium complexity called Blub) says that anyone preferably uses certain programming languages, will know that it is more powerful than some, but not less powerful than others. The reason is that writing in some languages means thinking in that language. Therefore paradox, because typically programmers are satisfied with any language that happens to be used, because it dictates the way they think about apps. In a 2003 presentation, Yukihiro Matsumoto, creator of the Ruby programming language, said that one of his inspirations for developing the language was the Babylon-17 science fiction novel, based on the Sapir-Woff hypothesis. [104] In folklore Ted Chiang's short story of his life develops the concept of the Sapir–Whorf hypothesis as applied to alien species that visit Earth. The biology of aliens contributes to their spoken and written languages, which are distinct. In the 2016 American film Arrival, based on Chiang's short story, sapir-ov's hypothesis is the default. The hero explains that the Sapir–Whorf hypothesis is the theory that the language you speak determines how you think. [105] In his sci-fi novel Pao Languages author Jack Vance describes how specialized languages are a major part of a strategy to create specific classes in a community, to enable the population to resist و خود را توسعه دهد. همچنین نگاه کنید به شرایط رنگ اساسی: جهانی بودن و تکامل آنها هوپی زمان جنجال زبان هیپوگشناسی و برنامه ریزی زبان فکر -- تلاش عمدی برای تحت تاثیر قرار دادن تابع ، ساختار ، و یا کسب زبان ها و یا تنوع زبان در جامعه گفتار انسان شناسی زبانی دترمینیسم زبانی -- ایده که زبان و ساختارهای آن محدود و تعیین دانش انسان و یا فکر روان Ethnolinguistics فرضیه در روانشناسی کلمات اسکیمو برای برف -- Bicameralism شناسی -- مطالعه روابط بین روانشناسی و زبان نسبیت گرایی صفحه نمایش اصطلاحات -- اصطلاحی در نظریه و انتقاد از استناد بلاغت ^ b ؛ کاهان ، هنری Kahane, Renée (1983). Humanistic linguistics. The Journal of Aesthetic Education. 17 (4): 65–89. doi:10.2307/3332265. JSTOR 3332265. ^ a b Joseph, John E. (2002). 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(a debate between university professors) ^ a b c Ahearn 2011, p. 69. ^ Hill & Mannheim 1992. ^ Kennison, Shelia (2013). آشنایی با توسعه زبان. لس آنجلس: سیج. ^ Koerner 1992, p. 180. ^ The Sapir–Whorf hypothesis, in Hoijer 1954, pp. 92–105. ^ این استفاده در حال حاضر به طور کلی به عنوان یک misnomer دیده می شود. همان طور که جین هیل و بروس مانهایم می نویسند: با این حال، همان طور که امپراتوری مقدس روم نه مقدس بود و نه رومی، و نه امپراتوری «فرضیه ساپیر–ووف» نه با نوشته های ساپیر و ووف همخوانی دارد، nor a hypothesis (Hill & Mannheim 1992, p. 386) ^ a b Koerner, E.F.K. Towards a full pedigree of the Sapir–Whorf Hypothesis: from Locke to Lucy, chapter in Pütz & Verspoor 2000, p. 17. ^ Wolff & Holmes 2011. ^ McComiskey, Bruce (2002). Gorgias and the New Sophistic Rhetoric. SIU Press. ISBN 978-0-8093-2397-5. ^ Gumperz & Levinson 1996, p. 2. ^ Arcana Coelestia section 1059. . ^ True Christian Religion section 813. . ^ Robert L. 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