

**Conscious And Unconscious Linguistics  
As A New Dimension In Confidence -  
Building Measures :  
The Case Of The Euro - Arab (MED)  
Dialogue \***

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**ABSTRACT:-**

This study is based on the assumption that good intentions to bridge the existing communicative gap and to reach a greater understanding and an identification ground to promote cooperation and stability is simply not enough.

Within the framework of such an assumption, this study is intended to highlight the so needed technical aspects of cross-cultural communication which are supposed to be our scientific tools that enable us to determine the effects of cross-cultural incompatibilities.

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This study is divided into two sections. The first introduces cases of misunderstanding in the realm of cultural/political discourse that show the subtle differences in ways of communicative performance that can lead to negative conclusion and misconception of situations and other negotiators. This section also elaborates on the two terms of "**Conscious**" and "**Unconscious**" linguistics", and how they could be related to the process of "Confidence- Building Measures".

Taking into account the above-mentioned assumption and findings in the first section, the second section of this study focuses mainly on the nature and scope of communicative problems and the nature of discourse patterns pertaining to the Negotiating files of the Euro-Arab (MED) Dialogue.

## SECTION I

### CONSCIOUS AND UNCONSCIOUS LINGUISTICS

In a book entitled **Linguistics in Theory and Practice**, Russell F.W. Smith wrote:"Since the concepts people live by are derived only from perceptions and from language and since the perceptions are received and interpreted only in the light of earlier concepts, man [Sin] comes pretty close to living in a house that language built, located by maps that lan-

guage drew, and linguistics is - or should be - one of the sciences most useful in extending knowledge to humans. In thinking about the basic dilemmas of our culture [and the cultures of the world], there would more seem to be no important science than linguistics".<sup>(1)</sup>

In fact, the real strength of linguistics lies in its increasingly coherent orientation which integrates the contributions of so many other social sciences. I refer here to a galaxy of hyphenated linguistics such as socio-linguistics, psycho-linguistics ethno-linguistics, computational linguistics and political linguistics. Using, the tools of such new fields of enquiry enables us to come to a deeper, more holistic understanding of the dynamics of social and political discourse processes inter and cross culturally<sup>(2)</sup>.

Within this context I would like to introduce the two terms of "**Conscious Linguistics**" and "**Unconscious Linguistics**". The latter is concerned with illustrations of cultural incompatibilities and miscommunication which are usually the result of the failure to properly understand the mechanisms of communication and the different norms for appropriate communicative behavior and the avoidance of clashing conversational styles. The other term, "Conscious Linguistics", has to do with cases of power acquisition, linguistic manipulation and deliberate image formation.

What I mean by the term "Unconscious Linguistics" could be gleaned, From the Following Words by D. Tannen , the author of **That Is Not What I Meant**<sup>(3)</sup>.

"Every one is judging others and is judged by their way of talking. If those ways reflect different habits and expectations, then people are continually misjudged and misunderstood. You try to be nice and are judged pushy you try to be considerate and are judged cold. You try to make a good impression in a job interview or at a cocktail party (or any other contexts) and see that the other person is annoyed rather than charmed .... An awareness of conversational style may not prevent misunderstandings from arising but it can help people understand them after the act without having to see themselves or others as crazy or mean ... Most of us , poor creatures , are easy victims of linguistic insecurity"<sup>(4)</sup>.

This lack of awareness of conversational style mechanisms on the individual and on the intercultural level can cause a great deal of interpersonal conflict which leads to more insecurity. Its implications on the cross-cultural level are usually disastrous. The following are very telling examples:

## THE SADAT EXAMPLE

In a press conference with the late President Anwar Sadat, in Cairo during a standstill phase of the peace negotiations with Israel and the United States of America as a mediator, President Sadat said to the American journalists, "Invited or not invited I will come to discuss the issue with Carter". An American friend commented that such a statement was not expected from a man like President Sadat, and that it was "rude and arrogant". But "Invited or not invited I will come" was actually a literal translation of a fixed Egyptian formulaic expression that found its way into President Sadat's English. This fixed expression is commonly used among Egyptians, particularly in villages when something happens that spoils a relationship between two parties. The party which uses the expression is attempting to influence an outcome leading to containing the misunderstanding and bringing relations back onto a positive track. Fixed formulaic expressions such as this one are taken for granted in terms of meaning and intention in the Egyptian culture, and they can unconsciously or unintentionally leap into the foreign language when Egyptians attempt effective persuasion. Several other similar examples of this phenomenon can be found in the conversations of Egyptians with different levels of proficiency in any given foreign language when interacting in cross-cultural situations. Since there is no exact linguistic term for this type of occurrence, the term "Embedded

Cultural Formulaicity" is suggested to describe such a culturally specific persuasive phenomenon" (5).

## THE "WALDHEIM EXAMPLE"

Another example given by linguist Bruce Fraser, is the trip made in early 1980 by the UN Secretary General at that time, Waldheim, to Iran in an attempt to resolve the American hostages crisis. Shortly after reaching Tehran, Iranian national radio and television broadcast the following remark which he reportedly made upon arrival: "I have come as a mediator to assist you in working out a compromise". To an English speaker, this remark sounds quite appropriate. To a Farsi speaker, however, for whom the term "mediator" has the translation of "meddler" and for whom the term "compromise" denotes "to give up on one's principles," the remark of course would sound extremely offensive. Subsequently, Waldheim's car was stoned and soon after he had to leave the country without so much as talking to the Ayatollah or visiting the hostages<sup>(6)</sup>.

## THE CRUSADE EXAMPLE

During the Gulf Crisis, many Arab newspapers, magazines and broadcasting stations disseminated the idea that the Gulf war represents "another crusade against the Arab and Islamic world". These sources have based their judgment on the fact that western news sources described the western forces as a "crusade". These Arab sources quoted, in particular, the American magazine Newsweek ( Aug. 13, 1990 ) Looking at that issue of Newsweek one can actually find, the following several sentences using the term "crusade" in describing the American forces' mission in the Gulf:

- a - "The crusade against Saddam may be the defining event in Bush's presidency".
- b - "The president launched his Crusade with a patriotic mix of righteous indignation and patient personal diplomacy".
- c - "Americans may lose their enthusiasm for The crusade against Saddam".
- d - "If war can be avoided, Bush's crusade against Saddam ..."(7).

Such sentences were considered to be good enough evidence to the Arab sources who have interpreted the

war in such a religious tone. But people responsible for such statements are not aware of what linguists could see as "the mechanism of lexical change" where the English word "crusade" no longer carries the original meaning of the 11<sup>th</sup> and 12<sup>th</sup> centuries and that in modern English it must mean "the devotion for any creed or belief that inspires one to carry out a given mission". This new meaning can be found in Time magazine - which was either unconsciously or consciously- overlooked by Arab media sources and people who framed the war only as a new crusade<sup>(8)</sup> - where Saddam Hussien is described as "a Crusader" and his mission in the Gulf as a "crusade". The following sentences can be found in Time magazine of 20 Aug.<sup>(9)</sup>

a - "U.S. has the capacity to muster the international effort required to stop the power-grab of a vain amoral Crusader like Saddam Hussien".

b - "Saddam's Crusade will not succeed".

It should be noted here that Newsweek or any other such western publication acted somewhat recklessly in using such a culturally inflammatory word. This added fuel to the already exploding situation during the climax of the Gulf Crisis. Had media sources on both sides recognized their performance mistakes, they would have contributed in a much more positive way to managing the Gulf crisis<sup>(10)</sup>.



## THE "HIROSHIMA EXAMPLE"

Another graver example is given by Umberto Eco who has said once in an interview that "language completely shapes our mental universe. one writer on general semantics has even tried to show that the use of the atomic bomb at Hiroshima was the result of pure linguistic factors. It seems, according to this theory, that the Americans had used the Russians (who were not at war with Japan) to sound out the Japanese intentions about surrender, and the Japanese had sent a message in a diplomatic style ... which used seven or eight negatives of the kind that go ... " one cannot exclude that we would not deny that we do not accept ... " At any rate, the translated message was misunderstood: it was an offer to negotiate but was to use taken as a refusal and thence came the decision the bomb"<sup>(11)</sup>.

The aforementioned examples are illustrative of **mainly unconscious** miscommunication cases where a persuasive effort to show for instance readiness of Waldheim to "mediate" and Sadat to contain problems and here the Japanese to negotiate were all perceived wrongly. This is due to differences in conversational style and language use reinforced by stat-

ic and closed preconceived images about the others.

## "Conscious Linguistics"

Philosopher Sam Keen observes that the concept of the "other", in most cases, an enemy, is created by projecting our own fears, inadequacies and self hatred onto the outside. Before the weapon comes the image. We think others to death and then invent a battle axe, a ballistic missile or a hasty accusation with which to actually kill them or simply assassinate their characters<sup>(12)</sup>.

When this process happens consciously, it falls within the realm of "Conscious Linguistics" which is about the deliberate manipulation of language. This very subtle use of language mainly aims at deceiving the other partners in the communication process whether it is interpersonal or public, and is resorted to in order to achieve certain objectives, usually undeclared, or ward off what is conceived as the undeclared objectives or the hidden agendas of others. In social and political discourse the notion of **Conscious Linguistics** generates several tools and linguistic techniques for the acquisition and maintenance of power.

There are many of such tools used most of the time

by the mass media, politicians, false prophets and individuals in their daily interactions to manipulate language. one technique, or tool is "**Framing**" where interactants try to frame their adversaries in a way that would portray them in an unfavorable light and thus distort their image, credibility, and undermine their position. An example from our troubled world is the way we can find different groups or currents framing each other or exchanging framing techniques where the word "terrorists" for instance could be used to describe real freedom fighters or the other way around.

Another technique is "**Decontextualization**" in which certain terms and phrases that have good connotations are used out of context to achieve evil results that are contradictory to what those terms and phrases actually mean. According to this, the "**Mother of battles**" cry of Saddam Hussein during the Gulf war has turned out to be not more than a bombastic funny slogan that was nothing but a tool to hide an unethical attempt to expand on the expense of peaceful neighbours. The technique of "**Decontextualization**" can be seen through many other examples where terms such as "Human Rights" or "democratic measures" might be used even when a description of what has happened would reveal that those "rights" or "measures" have really been coercive.

It is beyond the scope of this study to introduce

all the different techniques and methods of linguistic manipulation because they are far too many. A careful reading of any newspapers, whether local or foreign can provide good number of examples of how the truth can be distorted, diluted and completely altered through premeditated manipulative use of language.

However, those techniques and tools of **Conscious Linguistics** can be detected and neutralized after a certain level of training in linguistics' Actually, with proper training, this way of language use can give negotiators a lot of insight into the undeclared objectives and hidden agendas of the other interactants. But the real problem that usually causes a great deal of miscommunication is when the tools and the techniques of "**Conscious Linguistics**" are used unconsciously. This affects our everyday negotiations (on the inter and cross-cultural levels) in a way that is hard to detect and can lead to a great deal of confusion and conflict.

Now and after the discussion and analysis of examples of the two terms of "**Conscious and Unconscious Linguistics**", we may ask how does that affect and relate to confidence building measures?. In fact development of good communication is based on the ability of the different parties involved to interact and communicate a certain vision for the future and think up ways of realizing that vision. The process as a whole is very sensitive because it breaks

personal boundaries and pushes for change. Differences in conversational styles and language use if coupled with static preconception or presupposition can then undermine the whole communicative process. **Unconscious use of Conscious Linguistics** techniques can be more evasive. It is only through continuous, learned awareness of the subtleties of the Communication process that differences and preconceptions can be dealt with making way for the different endeavours aiming at development of good and effective communication and successful negotiations.

## SECTION II

### **THE CASE OF EURO-ARAB (MED) DIALOGUE: SCOPE OF THE COMMUNICATIVE PROBLEMS AND THE NATURE OF DISCOURSE PATTERNS**

Having pointed out to the subtle complexities associated with the two notions of "**conscious and unconscious linguistics**" in section one, this section is intended to highlight issues and examples pertaining to the two concepts from the actual negotiation files of the so called Euro-Arab (MED) Dialogue.

By "Negotiation Files" we do not only mean the formal negotiations that started out since the first half of

1977 between the EC member states and the Arab states, but we include also what could be called "Track two Diplomacy Negotiation"<sup>(13)</sup>. i.e all forms or aspects of negotiations other than the formal one. This should include all the relevant issues and concepts pertaining to negotiations which are raised and discussed in the Newspaper articles, organized symposia, lectures and informal meetings and gatherings.

This preliminary study of such a data may be considered as a response to the new orientation adopted in the current round of Negotiation for Arab European partnership which stresses the importance of Cultural and political Dialogue on several levels.

Michael McGeevor, the EU's Cairo representative stated in an Interview with Al-Ahram Weekly<sup>(14)</sup> that "one aspect of the proposed co-operation will be cultural and social". Bridging the cultural gap will not be easy - but through the cultural exchange, it will be possible to remove many forms of misunderstanding. This can be done by means of a political dialogue that may be organized periodically to provide a framework in which problems can be solved and relations strengthened".

The following reflections, issues and examples are intended to show the scope of the communicative problems and discourse associated with the Euro-Arab (MED) Dialogue which need to be resolved and ap-

appropriately treated by the concerned negotiating parties on the short and long run. These issues and examples are:-

### **1. Is It A "Euro-Arab or A Euro-MED Dialogue.?!"**

The majority of Arab intellectuals and politicians are concerned with the implications of the "Agenda setting labels". Their concern can be explained in the following points:

- We have no problem with labels such as "Mediterraneanism" or "Middle-Easternism" so long as there is just peace, stability and fruitful co-operation on fair bases for all parties. Egypt in particular, has a special interest in the notion of "Mediterraneanism" . In October 1991 president Mubarak of Egypt proposed, in his speech to the European parliament in Strasbourg a new forum for the Mediterranean aiming at strengthening the existing co-operation and dialogue between the countries of the region.(15) However if the dialogue started out with the conscious use of the linguistic label "Euro-Arab Dialogue" in the seventies and it is to be continued - Consciously - under the label "Euro-MED Dialogue" in the nineties, Arabs here are left with questions such as:
- Is the label introduced for just the inclusion of non Arab countries in the Dialogue or does it reflect a

hidden agenda for further fragmentation of the Arab World?

- What are the implications of such a label on the notion of cultural identity; a notion which is heatedly debated in the learned circles in the Arab World?
- If -"Middle-Easternism" or "Mediterraneanism" are to be related to us in one way or another, how can we actively set up an equation that would not belittle the main feature of our identity as Arabs?

All such example questions are explicitly raised and discussed in the Arab media and reflect a concern that must be taken into account in a cultural and a political dialogue which in reality takes places between Arabs and Europeans in this particular context.

## **2. Issues of Asymmetrical Negotiations ....**

### **a. Balance of power**

It is clear that one of the most basic levels that may easily cause communicative incompatibilities springs from Asymmetrical nature of the negotiations.

In our context here, the power and the cultural asymmetry compose "unique" communicative problems and obstacles. The following are the manifestations



of the asymmetrical nature of the Euro-Arab Dialogue:

- There is a good divergence in the current nature and intensity of the motivation, priorities timing and the instrumentalities of the dialogue of the two negotiating parties. Arabs feel that they need to overcome the current status of fragmentation they suffer from. on the other hand, they, deep inside, feel that they need more time and more preparation to get into the negotiating table with a minimum of consensus so as to have some sort of grander negotiating power. In this context, Arabs on the one hand want to see an understanding on the part of the Europeans to the nature of this difficult times the Arab nation is passing through. If such an understanding is reflected in European Communicative style and action; this would build a good base of confidence in the Arab - European Dialogue. On the other hand, the European side started and initiated the current phase of negotiation from a well-studied and co-ordinated position, with clear strategic objectives and expected tactical moves to be formulated clearly and closely adhered to.

عضو اتحاد الجامعات العربية

### **b. The Authoritarian "Monologue"**

- In terms of asymmetry of perceptions of the two

parties of each other, we can observe that Europeans feel that the Dialogue with Arabs usually turns out to be an Arab "Monologue". This can have two manifestations; the first is due to what I call "the dominant unconscious or unfelt authoritarian discourse" which has deep roots in our political & social communicative practices. The second may be related to the general perception of cross-cultural communication analysts who claim that Arabs have an intellectual and temperamental inclination to approach the dialogue from a very wide angle, to attempt a global identification of the issues worthy of discussion, with overtones of moralization and idealization in defining issues and seeking their objectives. The Europeans on the other hand see themselves as pragmatists who prefer a step by step approach, with the aim of reaching concrete results at any any one time. Such a discrepancy in the perceptions and approaches of the two parties need to be narrowed. However, they actually pertain to the two different styles or thought patterns namely the "Globalist" and the "Localist" or in other words, "The Idealist" and the "Realist" and each style has its own merit. So they should complement each other rather than impeding the dialogue<sup>(16)</sup>. How-

ever one should admit that the objective analyst can see that the problem of turning the "**Dialogue**" into a "**Monologue**" is not only an Arabic discourse feature. It is in fact a universal feature when negotiators play a zero sum game or when they are only pre-occupied with their negotiating agenda. And the real problem comes from the unconscious linguistic level discussed earlier. When negotiators practice such a monologuic discourse without feeling so much that they are doing so whether they are Arabs or Europeans.

### **3. The Fears of Farid Khamis or "The Dilemma of Trust & Cooperation"**

Mohamed Farid Khamis, an Egyptian nationalist and Chairman of the Egyptian Industries Union, wrote four seminal successive articles in Al-Ahram Newspaper of Cairo about the subject of "The Egyptian European Partnership". These articles are intended to be an initiative on his own part to invite and engage Egyptian intellectuals, business people and decision makers in an open dialogue regarding the advantages and disadvantages of such a partnership.

It is interesting in the context of our study here,

to observe the main thrust of the discourse patterns evoked in these articles which had the following successive titles:

- 1 - "European Partnership ... A losing Risk or a Unique Chance? Fears of Being Smashed Under The Elephant's Feet And Giant Economic Blocks" (al Ahram Newspaper-1 Sept. 1995).
- 2 - "Egyptian-European Partnership: A Choice We Are Not Yet Prepared To Make !" (Al Ahram 2 Sept. 1995).
- 3 - "The Partnership Negotiations ... An International Game We Can Win or Loose: Protection of The Egyptian Industries Should Be A Strategic Egyptian National Interest".
- 4 - "Managing The Crisis of European Partnership: The Accord Is A Threat Not only To Egyptian Industries But To The Entire Egyptian Economy"<sup>(17)</sup>.

It is beyond the scope of this part of the study to provide detailed account of the aforementioned articles. We confine our analysis to the very obvious global orientation of the discourse of these articles which raises; with very well thought examples; the difficult negotiating dilemma known as "Trust and cooperation dilemma".

Regarding such a negotiating dilemma, Archibald writes:

To believe everything the other person says is to place one's fate in his hands and to jeopardize full satisfaction of one's own interests, as, for example, when A fails to press for further concessions when B says he will give no more. On the other hand, to believe nothing the other says is to eliminate the possibility of accepting any arrangement with him. At some point his words or actions must be accepted as valid evidence as to his interests, break-off point, etc. But what can be believed? When can his words or actions be taken at face value?

He adds,

This dilemma concerns the joint gains to be derived from agreement, i.e., the total gains accruing to the pair from cooperation. For example, if the pair of negotiators could work together, with complete openness and information, they could assure that their total joint gains might mean far greater gains for one negotiator than for the other<sup>(18)</sup>.

In fact, Khamis' articles embody Archibald's words. These articles also do not only provide us with examples about the nature and the strategies of the partnership negotiations which we are supposed to handle on the international level, but they contain intercultural analysis of the Egyptian scene with its culturally specific complexities and here Khamis ex-

presses his real fears that embody this dilemma of Trust and cooperation. For instance in article three he recalls the unfortunate and unsuccessful accord with Europe in 1977 and the "Tragic" end of it. He reminded us with interculturally known saying which could be literally translated as "The believer should not be bitten twice from the same place or cave" and proverbially it is equivalent to the English proverb which says "A Fox is not taken twice in the same snare".

Khamis warned his readers against several ["Conscious Linguistic Strategies"] that could be used by the European party to prevent Egyptian products from getting into the European markets even if they meet the international standards of quality. He gave detailed account of what he calls "The environmental factors" or "levels of pollution" or "The work conditions under which products were produced" and the like of such terms which we labeled in section I as "The available manipulative tools of Conscious Linguistics".

In sum, Khamis' main thesis in the four articles could be interpreted as if he were saying "There is abundant evidence in the near and far history that entitle us to have deep fears of economic domination which is always accompanied, consolidated and sustained by cultural hegemony".

It is also very interesting to note the gradual es-

calation of the tone of Khamis' discourse through out his four articles which started out by cold calculations of the pros. and cons. of the partnership; coupled with an invitation for more discussions and dialogue to understand what we are really up to, but ended up by the deployment of strong terms as in the title of his fourth article. "Managing the crisis of European partnership: The Accord Is A Threat Not only To The Egyptian Industries But Also To The Entire Economy"

### **The Problematic Monologue Again !**

The objective analyst here can observe that there is a sudden leap in the emotional state of the writer where he has already culminated his monologuic discourse by the term "crisis". In other words, he labeled the negotiations in this very early phase as passing through a crisis, a term that really needs more qualifications in reality to be used scientifically to adequately describe the real situation. However one can interpret these overtones as an indicator of the deep state of the dilemma of trust and cooperation that need to be addressed and treated through effective confidence building measures.

## 4 - The Discourse Pattern of "Islam and Us"

Discussion and detailed analysis of this discourse pattern is supposed to be in the heart of the broad topic known as "Islam and West". It is beyond the scope of this study to examine and analyze, in details, this broad and complex Topic. However in explaining & discussing such a discourse pattern, I'm trying to shed light on the issue of **ethnocentrism** which is the cause of mutual misunderstanding between the Arab Islamic world & the West. This discourse pattern was given the label "Islam and Us" to refer to a recurrent pattern in western media. The label "Islam and Us" is actually the title of an article by Tohn Munro of the Middle East times. Though he wrote such an article on the 15th of october 1994, one can easily find many similar articles weight of ethnocentric statements tike the following :

- The U.S.A. should lend its whole-hearted support to people like Salman Rushdie, who have stood up against the fundamentalists.."<sup>(19)</sup>.
- "...It may suit the west to work with fundamentalists on occasion as for example Afghanistan - but this should not mean identification with their ideals. Quite definitely, it""us" and "them". The only hope there is of us getting close to them as if they are to become more like us. "



The major problem that such statements create lies in "synonymising" the words "fundamentalism", Islam and in many other instances "terrorists". In using the word "fundamentalists" to separate the two lexical items "us" and "them", the writer is actually "Synonymising" the two terms of "Islam" and "Fundamentalism" simply because he is, in the title of his article, saying "Islam and us". A related but far more antagonizing discourse could be found in the following statement made by the French of confidence" which was in fact the major maxim in the negotiations regarding Germany's Unification between the four powers & the two Germanys. That reciprocal credit of confidence stipulates that "If we (the four powers) trust in the Germans resolve and ability to build a United Germany that would threaten no one, the Germans, for their part, have come to trust in our resolve never again to try to tell any one how he should live or what god he should worship"<sup>(21)</sup>.

Here I would say if Arabs & Europeans are to activate a serious & fruitful political and cultural dialogue regarding the broad topics of partnership at large and in particular the complex issue of "Islam and the West" which was brought to light in our discussion of the problematic discourse pattern of "Islam & us", what we really need to consciously address, establish and adhere to is a good reciprocal credit line of confidence. We need to discuss extensively the modalities to put it into effect. We need to

clear up distortions and fake images. We need to avoid the consequence of being trapped in what I term "Unconscious linguistics" and to give up and avoid the destructive aspects and tools of what I termed "Conscious linguistics". We need to avoid the unconscious use of these destructive tools and techniques.

## CONCLUSIONS & FUTURE IMPLICATIONS

In evaluating the dimensions and the different experiences in the emerging field of "confidence-Building Measures", this study introduces and elaborates on an important and missing dimension that needs to be addressed and cultivated in negotiational practices of any concerned negotiator. I call this dimension "Conscious & Unconscious Linguistics". This dimension is a technical one. It requires the concerned negotiator to have a good training in specific findings in the various and recent interdisciplinary linguistic fields such as sociolinguistics, Ethnolinguistics, political linguistics & psycholinguistics to avoid many potential cases of misunderstanding and to speed up the course of positive negotiation.

I claim that such recent specific communication related findings in such new fields - which can be all subsumed theoretically under the rubric of socio/political linguistics - must be gathered, explained, reintroduced and applied to old and new negotiational

data. Such a scientific undertaking would build a conscious awareness of the fruitful aspects of addressing this new dimension of "Conscious & unconscious Linguistics and would inevitably create what I call the "Culture of positive negotiation"; a concept which I have been addressing through previous extensive research and tens of practical workshops & training sessions on developing social, political, administrative and cross-cultural negotiating skills<sup>(22)</sup>.

Despite the fact that this research provided the participating delegates of the OSCE, convened in Cairo (Sep. 1995). It is very needed here to assert the larger applicability and importance of this new dimension in the field of confidence building measures and to provide the following implications for this study:

### **(1) For Interdisciplinarity and Grand Theory Formulation**

This research has demonstrated the usefulness of adopting an interdisciplinary approach where the perspectives of analysis from linguistics and political science of the concept of cross-cultural negotiation renders an integrative and more comprehensive analysis. This interdisciplinary approach is compatible with the increasing orientation of linguists to view discourse processes from multiple perspectives. Such an orientation can be gleaned from views of a sociolinguist, such as Schegloff, who states that "the fab-

ric of the social world does not seem to be woven with seams at the disciplinary boundaries."<sup>(23)</sup>

Freedle supports this idea as well:

The full development and deeper understanding of the structure and function of discourse in social communication and its internal representation in the individual can only come about from a vigorous interaction of what are currently separate disciplines<sup>(24)</sup>.

Freedle also notes,

The natural history of research in language and discourse, though brief, suggests the necessity of a multidisciplinary perspective for coming to a fuller understanding of discourse structure and function.<sup>(25)</sup>

Such an interdisciplinary orientation by linguists is supported by the orientation of some political and international relations scientistis. The following quotes support such an argument. Olson and Onuf state:

It may be true that criticisms made of International Relations as a discipline can to some degree be levelled at other disciplines as well. International Relations might therefore more profitably be regarded as an interdiscipline.'

This would concede that, .. such a study may not qualify as a separate subject, it does reflect an increasingly coherent orientation which integrates the contributions of the other social sciences in a special way.<sup>(26)</sup>

Onuf confirms that orientation when he observes:

I emphatically accept the judgment of at least some of my colleagues that International Relations is a discipline in trouble. I agree that its trouble derives from "the present impoverished state of 'grand theory' in the discipline", as Mansbach and Vasques put it. [1979: xv] I prescind, however, from a further judgment, which all those I have quoted seem to share, that a theoretical demarche will save their disciplines. I endorse the proposition that such a demarche is needed, but I think the result will be the demise of disciplines and not their revival. The alternative is candide's recommendation that we cultivate our gardens, in this instance, with all due theoretical modesty. Yet doing this can only contribute to a slow, cold death for disciplines still at an early age. My interest then is what comes after International Relations.<sup>(27)</sup>

What Onuf means by the phrase „after International Relations" is the reconstruction of the field<sup>(28)</sup>. This reconstruction effort, in his view, takes the direction of studying International Relations from a linguistic perspective. Onuf states,

In the larger work this paper introduces, I take a second step as well. My close reading is intended to render the operative paradigm of political society in an overarching set of categories. More precisely, I believe I have identified three basic categories of rules-categories that derive from a consideration of the social acts and achieve ends through their utterances. (emphasis added)<sup>(29)</sup> .

Onuf, as well as others such as Bell<sup>(30)</sup>, have already discussed the importance of linguistic research in studying and understanding international relations. Linguistics research came to be called "the linguistic turn" as first introduced by the philosopher Rorty. Onuf states:

Social scientists always had difficulty in applying this position systematically and successfully to social phenomena, despite efforts to achieve that was regarded as a necessary degree of methodological sophistication. Consequently, some social theorists have come to repudiate the prevalent positivist-objectivist position and insist instead on its opposite a position marked by philosophy's "linguistic turn" (emphasis added)<sup>(31)</sup>.

Grader<sup>(32)</sup>, also mentions other proponents of the same linguistic orientation when she discussed Manning's linguistic philosophical orientation.

Mentioning the notion of the "linguistic turn" in-

vites us to highlight and review the most important research done so far in the area of political discourse, to further elaborate on the authenticity of the need for a "linguistic turn," but not the philosophical one. Within the context of this study of conscious & unconscious linguistics as a new dimension in Confidence - Building Measures, the term "linguistic turn" refers to the dynamic and empirical orientation dealing with "interaction", a concept basic to the recent orientation of linguistics, and international Relations. In International Relations literature, phrases, such as "patterns of interaction," "interactions," "process of interaction" are frequently encountered. It is clear, however, that when International Relations scientists use these terms, they seldom refer to linguistic interaction, and most of the literature that addresses the role that language plays in political communications usually does so in a static, non-empirical and philosophical manner. Both Geis<sup>(33)</sup> and Yassin<sup>(34)</sup> point out these deficiencies in the way that the major works of political scientists as well as philosophers or sociologists treat this subject. Geis, in the preface to his book, reviews from a linguist's vantage point, the writings of political scientists treating the field of political language. He states:

This is by no means the first book on the language of politics, but it is, I think, the first such book written by a linguist and the first to provide extensive analysis of actually occurring political language. Previous book length studies have been written by political scientists (Ealy, 1981;

Edleman, 1965, 1971, 1977), philosophers (Dallmayr, 1984), and communications scientists (Hart, 1984). Although some of these books have real merit - especially the work of Edleman. Such studies are generally defective in that they rarely contain careful discussions of actual political language. For example, Dallmayr's book, *Language and Politics*, does not seem to contain a single example of naturally occurring political language, that is, of language actually used by a political person for political purposes. In general, studies of the language of politics have focused on a limited view of the role of language in politics, and discussions of linguistic examples rarely go beyond discussions of a few words and phrases which are believed to have special political significance (emphasis added). A discussion of how the use of some particular politically significant word or phrase or sentence might be politically efficacious is usually also missing<sup>(35)</sup>.

Geis continues:

Of those that have written on the language of politics, I find the work of Edleman to be most useful. According to Edleman, political persons employ a variety of linguistic devices, ranging from metaphor and metonymy, symbolic language and special syntactic devices, and the like to evoke patterns of political beliefs<sup>(36)</sup>.



In fact, the main thrust of Geis' work is his linguistic analysis of bias in the media. Geis has reviewed in aggregate the relatively spare collection of literature on political language in the United States. For contrast, al-Sayed Yassin, an Arab political sociologist, has also collectively reviewed the very scarce literature on political language in the Arab World. Yassin observes:

The analysis of discourse has been used by the Moroccan philosopher Muhammad Abed Al Gabry "contemporary Arab discourse," in a book by that name published in 1982. El Gabry appears from his introduction to be very aware of the centrality of the problem of method. He states clearly his choice: he will not limit himself with the conditions specified by certain authors about the application of their techniques or methods. Thus he may not necessarily use the concepts of "discourse" or "episteme" as Foucault has used them. That is why in studying the contemporary Arab discourse, he focused his attention on the contradictions in the various discourses and rarely referred to practice (emphasis added). He was interested more in measuring internal consistency than in evaluating the living experience.<sup>(37)</sup>

In so far as political discourse studies in Europe are considered, attention must be called to the writings of the French philosopher M. Foucault who is mainly interested in tracing ideology in political

speeches.<sup>(38)</sup>

The overriding point derived from the aggregate reviews presented above shows one general trend in relation to the studies conducted on political discourse, namely, the absence of data analysis, and over-emphasis on a philosophical approach that makes such studies basically static rather than dynamic.

In fact, the exact description of the status of the linguistic turn is "the still static linguistic turn." This is contradictory to the nature of linguistic data based research, addressing the dynamic aspects of interaction, which has been conducted by linguists in the last two decades or so.

So, addressing the linguistic mechanisms underlying international negotiation in this study, contributes in highlighting the notion of "linguistic turn" within its more appropriate direction which must refer to the dynamic and empirical orientation in studying political discourse.

## **(2) Implication for Political Language Theory & Recent Economic Theory :**

This new dimension introduced in this study really copes with current pressing needs in our world. For instance, Dittmar, in his book A critical Survey of Sociolinguistics, observes that the economy is expanding most rapidly in service industries which demand training and highly developed skills in the applied lin-

guistic uses which in other words mean attainment of highly developed skills in the use of symbol systems. For economy is being converted today from one in which workers produce physical products to one in which they produce services. Many of the new services deal with the management of information<sup>(39)</sup>.

In fact Dittermar's observation may be very well highlighted on the theoretical side by what Azar noticed. Azar aptly described the role Linguistics can play in developing the science of International Relations when he says:

Let us begin by suggesting that international relations scientists have at least two basic occupations. one is the development of a theory of human interaction about political matters. "Political" is defined broadly here. In more familiar jargon, there are social scientists working on a basic theory of verbal behavior. They seem to be working within two paradigms: Test operate Test Exit (TOTE/S-R) and the Chomskian view of deep or hidden structure of language (verbal behavior). The first occupation of international relations scientists would include the construction of a basic theory of political language-involving verbal and nonverbal behavior. As theories in economics are based on exchange of currency, this theory of political interaction would be based on exchange of political symbols. Such a theory would be more complicated than

an economic theory as political language, or the grammar or these symbols, is more complicated than the flow of currency or goods. If the first occupation is based on politics as a language, the second is the development of a theory of politics as values, i.e., goals, preferences, and objectives<sup>(40)</sup>.

The need of addressing the dimension of Conscious and Unconscious Linguistics is also enhanced by a statement like the following by David Bell:

Negotiation is a complex process of verbal and non-verbal interaction. Its analysis entails attention to language as well as to non-linguistic aspects of communication. However, few theories of negotiation deal with these concerns, and little empirical research is informed by this perspective. on the contrary, much of the existing literature derives from theoretical approaches that are particularly insensitive to language and communication. For example, to extent that it attempts to mathematize the process of negotiation, game theory drains away its lifeblood of language and meaning. Approaches that do claim to take communication seriously often pay no attention to language. (and I add, particularly to the Conscious & Unconscious use of it)<sup>(41)</sup>.

### (3) Implications for Education

If such a new field of conscious and unconscious linguistics needs to be addressed technically in the form of training diplomats and international interactants at large, my own experience as a trainer suggests that such a dimension needs to be cultivated in the educational processes in both the Arab World and Europe if we are to gain a long term, fruitful and positive communication based on mutual confidence.

In the Arab World we are definitely in need to cultivate the seeds of the culture of positive dialogue and negotiation inter and cross-culturally. I have introduced many data examples that support such a claim and prove that we still suffer from the Education of Monologue & Authoritarianism<sup>(42)</sup>.

In the European and the American side as well, we can easily find a lot of negative monologuic and authoritarian presuppositions regarding the Arab and the Islamic World<sup>(43)</sup>. This study offered some illustrative examples.

In sum, we need to free ourselves from basic negative and static presuppositions. one such a presuppositions/stereotyping is embedded in Rudyard Kiplings' very well known poem "Balled of East and West".

*oh, East is East, and West is West  
And never the twain shall meet,  
Till earth and sky stand presently*

*At Cod's great judgement seat.*

The poetic value of the ballad is beyond evaluation; however, it is definitely more reasonable & promising, to offer here an alternative version of it inspired by the technical effort exerted in this study,

*oh, East is East, and West is West  
A fact no one can delete,  
But let us hope the twain shall meet  
For a just world and order to be firm and neat?  
Now, these are the words we may all repeat.*



## NOTES

1. Smith, Russell "Linguistics in Theory and Practice" Referred to in Pustman et al's book Linguistics: A Revolution In Teaching. By Dell Publishing Co., Inc., Sept. 1978.
2. For detailed account of Interdisciplinary or "Hyphenated Linguistics" See for instance:
  - Shuy, Roger "Linguistics in other professions," Annual Review of Anthropology, 13, pp. 419 - 45, 1984. Also see Hassan Wageih Hassan "A Linguistic Analysis of Mechanisms Underlying Power In International Political Negotiations". A Ph.D. Dissertation, Georgetown University.
3. Tannen, Deborah, That Is Not What I Meant. William Morrow & Co., Inc., New York, 1986.
4. \_\_\_\_\_, Conversational Style: Analyzing Talk Among Friends, Ablex Publishing Corporation, Norwood, New Jersey, 1984 (p. 4).
5. The Sadat example is derived from the author's experience and interactions when he was living in the United States. Tannen in her book "That Is Not What I Meant", cited that example which was originally stated in the author's Ph.D. Proposal at Georgetown University, 1986, p. 199.

6. Fraser, Bruce, "Disputing: The Challenge of Adversative Discourse to the Cooperative Principle". In Tomic & Shuy ed., 1987.
7. Newsweek, Aug. 13, 1990.
8. See Al Shaab Newspaper of 22 January, 1991: 5. Also among the books that classified the Gulf War as a crusade is General Saad El Din El Shazly's book titled The Eighth Crusade War, published in Arabic in Morocco, Casablanca, 1991.
9. Time Magazine, 20 of Aug., 1991.
10. The author of this study has already dedicated an entire study on the management of the Gulf Crisis, focusing mainly on the problematic aspects of Arab-Arab Communitive Patterns. The study is titled "The Gulf Crisis and the Language of Political Discourse in the Arab Nation", published in Arabic by Dar Soad El Sabah, Kuwait & Egypt, 1992.
11. Eco, Umberto, Dr. Eligia, Dolbuox Deassman (An Interview) in Al-Cafe Journal, Sacramento, CA, Dec., 1983.
12. Keen, Sam, Faces of the Enemy, Harper & Row, Publisher, Cambridge, 1986, (p. 10).
13. "The Term Track Two Diplomacy" is introduced by Montville, Joseph, "The Arrow and the olive Branch: A Case for Track-Two Diplomacy," In Conflict Resolution: Track Two Diplomacy, 5th ed., ed. by John W. McDonald, Jr., & Diane B. Bendorhmane, Foreign



Service Institute: Washington, D.C., 1987.

14. McGeevor, Michael. An Interview with Al Ahram Weekly, 21-25

January, 1995. (p. 3).

15. For detailed account regarding Egypt's special interest in "Mediterraneanism see Dr. Mamdouh Shawky's study titled "The Mediterranean Forum" A New Dimension In Egypt's Foreign Policy", Institute for Diplomatic Studies, Egyptian Foreign Ministry, April, 1995.

16. The perception of the two parties here is mainly gleaned from An Article written by Yousif A. Sayigh "Europeans and Arabs: Motives, Issues and obstacles in a Dialogue", in Europeans & Arabs in A Dialogue, published by The Lutifia Rabbani Foundation, Netherlands, The Hague, 1985.

17. Khamis Farid's article, whose titles were translated in the study were published in Arabic .

18. Archibald, Kathleen. Strategic Interaction and Conflict Institute of International Studies, University of California: Berkley, 1966.25.

19. The article of John Munro "Islam & Us" is written in 1989. The two articles reflect the wide discrepancy of views regarding people like Salman Rushdie and the discourse patterns between Islamic world and the West regarding issues and reactions that such people like Salman Rushdi raise and

evoke on both sides.

20. Renan, Ernest's Statement was made in his inaugural speech to the college de France on "La part des peuples semitiques dans l'histoire de la civilization" on 23 Feb. 1862.
21. Tgor Maximychev, "German Unification" in the Journal of International Affairs, october, 1990 (p. 38).
22. See the following books:
  - a)- An Introduction to Ascience of Social and Political Negotiations by Dr. Hassan Wageih Hassan, Alam Al Maarefah, Kuwait october 1994.
  - b)- The Gulf Crisis and the Language of political Discourse in the Arab World, Dar Soad El Sabah Kuwait 1992.
23. Schegloff, Emanuel. "Discourse an Interactional Achievement" in Deborah Tannen (ed.), Linguistics in Context: Connecting observation and understanding, Ablex: Norwood, NJ, 1988, (p.155).
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- 1985, p. 4.
27. \_\_\_\_\_, "After International Relations: The Constitution of Disciplines and Their Worlds, "A paper Presented at American Political Science Association, Chicago, Illinois, Sept., 1987. (p. 2).
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35. Geis, Ibid, p. 13.
36. Gies. Ibid, p. 1.
37. Yassin, Ibid, p. 304.

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- 40- Azar, Edward. "The Conflict and Peace Data Bank (COPDAB) Project, "Journal of Conflict Resolution, Vol. 24, No. 1, March, 1980, pp. 143-52 (p. 144).
41. Bell, Ibid (See Ref. # 30) p. (1).
42. Hassan - Wageih, Hassan (See Ref. # 22).
43. For details see for instance:
- a)- Maechel Suliman, "Arab Image in the minds of Americans and its impact on Arab in the U.S.A.", Al Mustaqbal Al Arabi" issued by Center for Arab Unity Studies. Beirut Lebanon, 1993/11 pp. 93-108.
- b)- Marlyn Nasr, Image of Arabs & Islam in French School Books, "Al Mustaqbal Al Arabi", Center for Arab Unity Studies Beirut Lebanon, 1995/1 pp. 18-43.

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