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Language of Oppression in Three Novels : *To kill a Mockingbird* by Harper Lee, *Cry, the Beloved Country* by Alan Paton, and *Mornings in Jenin* by Susan Abulhawa

By

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## Dedication

I dedicate this thesis to my mother who always believed in me and to the soul of my father who made me the person who I am. I also dedicate this thesis to my husband who has been always there to help, to my brothers and sisters, to my family and friends whom always supported and trusted me.

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## ملخص الدراسة

هدفت هذه الدراسة الى معرفة مدى استخدام لغة الاضطهاد وتوضيح مواطن ظهورها في اللغة الانجليزية من خلال تحليل نصوص الروايات الثلاث التالية: "قتل طائر محاك" (To Kill a Mockingbird) للكاتبة هاربرلي و "بكاء الأرض المحبوبة" (Cry, the Beloved Country) للكاتب آلان باتون و "صباح جنين" (Mornings in Jenin) للكاتبة سوزان أبو الهوى.

كما ويهدف البحث إلى اكتشاف وإبراز دور خطاب الكراهية في تفعيل التفرقة العنصرية من خلال البحث عن التعبيرات والمصطلحات التي تحمل معاني الاضطهاد والإيديولوجيات التي تنبع منها مثل هذه المصطلحات. هذا وتطرح الرسالة سؤالين رئيسيين يتمحور حولهما البحث وهما: ماهي التعبيرات اللغوية التي توضح الاضطهاد في الروايات الثلاث وماهي الايديولوجيات التي تخدمها وان كانت تتشابه دوافع الاضطهاد في الروايات الثلاث قيد الدراسة أمختلف؟

اعتمدت الدراسة في جمعها للتعبيرات اللفظية الدالة على الاضطهاد إلى تصنيف يحوي سبعة أقسام تم التعريف عنها في قسم الأدبيات. وتشير نتائج الدراسة إلى أن النمط نفسه المفعّل للدلالة على الاضطهاد يغلب على الروايات الثلاث بمعنى أنها جميعا تستخدم الأنماط السبعة كاملة ولكن بنسب متفاوتة. وقد أظهرت النتائج أيضا أن عقده التفوق مقابل عقدة النقص والقوة مقابل الضعف كانت من ابرز الأيديولوجيات والدوافع التي ساهمت في ظهور هذه المصطلحات بوفرة في النصوص الثلاثة.

## Abstract

In this study, the researcher has investigated the use of language of oppression and its occurrences by analyzing the texts of the three novels: : *To kill a Mockingbird* by Harper Lee, *Cry, the Beloved Country* by Alan Paton, and *Mornings in Jenin* by Susan Abulhawa.

The aim of this study is to find the hate speech in racial discrimination by searching for oppression expressions and the ideologies behind it. The study has two main questions: What are the linguistic expressions that represent oppression in the three novels? What is the ideology that underlies oppression expressions? how the motives of oppression similar or different in the three given novels?

The study depended on collecting lexical expressions that are related to the seven aspects of oppression that were identified in the review. The results of the study showed that the three different novels have the same pattern in reflecting oppression meanings, but in different levels. Superiority against inferiority and power against powerlessness were the most common ideologies and motives that were behind oppression.

## Chapter One

### 1.1 Introduction

Believing that literature is a reflection of life, it has been decided to select three novels representing situations of oppression speech in three different contexts, i.e., blacks and whites in both USA and South Africa, in addition to the Israelis and Palestinians in Palestine. The titles of the three novels are: *To kill a Mockingbird* by Harper Lee, and *Cry, the Beloved Country* by Alan Paton, and *Mornings in Jenin* by Susan Abulhawa. They all address oppressions in racial discrimination. Hate Speech and oppression expressions in these contexts result from superiority and power against inferiority and weakness. Such aspect of weakness is rarely looked at for analysis; therefore it seems important to look at such aspect of language to set a theoretical frame of analysis as it is relevant to applied linguistics. This thesis examines the decadence in the use of language to oppress other human beings depending on the oppressor`s choice of words to effectively intimidate and suppress them to do the will of their oppressors. In this study, the researcher is going to collect and categorize the oppression expressions in three different novels. It is worth mentioning that there has been few language examples of oppression in the sources that talk about the contexts of oppression. Therefore, an attempt has been made to provide examples from the target novels to clarify the points in the review.

### 1.2 Purpose of study:

The aim of this study is to identify the oppression language in terms of definition, function, and kinds of expressions. Also, it is to set up a framework to analyze structures and meanings for this genre.

### **1.3 Significance of study:**

The overall purpose of the study is to identify the linguistic expressions that reflect oppression in the three novels and to find out the ideologies and the motives behind such expressions. It will also show the effect of choosing specific expressions to achieve specific purposes. Furthermore, this study is important because it sheds light on such expressions that will help learners recognize the effect of these linguistic expressions on the overall understanding of the literary work. Moreover, it will show the variety of such expressions that reflect the same theme based on the different settings. It will also provide readers with motives of oppression and whether they are the same among countries or not.

### **1.4 Research Questions:**

This study tries to answer the following questions:

Question 1: What are the linguistic expressions that represent oppression in the three novels?

Question 2 : What is the ideology that underlies oppression expressions? Are the motives of oppression similar or different in the three given novels?

## **Chapter Two**

### **Literature Review**

#### **2.1 The concept of oppression and theoretical consideration**

The language of Oppression is a universal phenomenon in which the word "oppression" indicates and connotes various negative behaviors and activities. It can be defined differently according to the situation it applies to but at the end of the day all the definitions meet at one agreed point that all the definitions support. For example, it is the unjust use of the power, but it has to do more with those who work in politics since they are the ones who are able to manipulate the use of such a power. But to be realistic, the misuse of power and authority can't be reduced and restricted only to those with high status. Any person can practice oppression on those who are weak such as the family level and it can happen at any time and place even in democratic societies.

According to Young (2004), oppression is the exercise of cruelty and tyranny by ruling a group of people and its language characterized by cruelty and superiority. Oppression and its speech occur when some people are constrained by some existed societal rules that limit their freedom. It also happens when people dehumanize others by treating them as if they are less human denying and stigmatizing their language, culture, norms, education, and habits. Prilleltensky and Nelson (2002) defined oppression as "a state of domination where the oppressed suffer the consequences of deprivation, exclusion, discrimination, exploitation, control of culture, and sometimes even violence" which can be noticed in the form of words and all sorts of derogatory names and speech to comment on or defend the state of domination. The mentioned definitions of oppression language stresses the economic as well as the political

aspects of oppression since they are the more noticed. The political means of oppression language are represented through the following: economic sanctions, potential use of power, degradation of indigenous culture, and failure in challenging authority. As for the psychological mechanisms, it includes fear, obedience to authority, verbal and emotional abuse, surplus powerlessness, and learned helplessness. But the existence of economic and psychological types doesn't mean that they are the only ones. Prilleltensky (2008) mentioned that the liberation movements such as the black liberation movement and the women movements brought to light types of oppression that are neither political nor economic.

One can be psychologically oppressed and that can be seen by suffering alienation and having cruel domination over his self esteem. The problem with this kind of oppression is that the oppressed becomes the oppressor of himself, through exercising images and feelings of inferiority. Thus, whatever the kind of oppression; it is built upon asymmetric relations of power between nations, communities, classes, genders, and individuals. At the same time, oppression can be internal or external, as Prilleltensky (2008) postulated, the external forces of oppression deprive individuals and groups from the benefit of personal, collective, and relational wellness; while the internal forces operate on the form of restrictions that the oppressed inflict on themselves and the internalized view of self as negative.

Since the topic of the discussion is the language of oppression, it is important to talk about the language means upon which one can notice the effects of oppression through. This means according to Okpiliya (2013) that language is not a mere strings of words, it possess a suggestive power well beyond the immediate lexical meaning. The suggestive power of language can be appreciated more when we analyze the powerful effects of certain expressions on characters of the three chosen novels. Also,

ideologies of oppression are primary points in this research. Therefore, all kinds of ideologies are going to be presented and discussed in the next section. It is assumed that an ideology of attitude is likely to be rooted in the thinking of subjects motivating them to take actions.

## **2.2 Ideologies of Oppression**

According to Young (2004), there are five types or faces for oppression language which can be shown as follows:

### **1- Language and Exploitation Ideology**

The meaning of language of exploitation has been figured significantly in the Marxist theories and at the same time tackled in ordinary moral discourses. Exploitation is one of the most noticed forms of oppression that occurs at different levels and can be noticed through the act of using people's efforts to produce profit in the time they are not paid fairly. Most of the time, the idea of exploitation is referred to Marx's theory of capitalism where exploitation resulted in creating different social classes which in turn lead those who are rich to grow richer at the expense of the poor who becomes poorer and this become clear in the produced language of each of them. This term has been defined differently in the literature in which the following are some of these definitions:

1- Buchanan (1985) mentioned that “[To] exploit a person involves the *harmful, merely instrumental utilization* of him or his capacities, for one's own advantage or for the sake of one's own ends.”

2- Reiman (1987) saw a society as exploitative “when its social structure is organized so that unpaid labor is systematically forced out of one class and put at the disposal of

another ... On the force-inclusive definition of exploitation, any exploitative society is a form of slavery.”

3- As for Tormey (1974), he understood the issue as gain and loss “Exploitation necessarily involves benefits or gains of some kind to someone ... Exploitation resembles a zero-sum game, viz. what the exploiter gains, the exploitee loses; or, minimally, for the exploiter to gain, the exploitee must lose.”

This research has chosen one comprehensive definition where all the mentioned definitions agree that within the exploitation term, there are two parties. One of them wrongfully exploits the other and take unfair advantage of him. In this research, our interest is not with the act of exploitation but with the language used to detect and reflect this phenomenon. Here are examples of how language of exploitation is related to class, race and gender according to Hinson and Bradley (2014).

**a. Class.** Language of exploitation occurs when transferring the value of the workers` efforts to profit the owners and those who own the work without giving workers what they really deserve. The language produced reflects the crushed classes complaining of being paid unfairly .

**b. Race.** The roots of race exploitation is not new; it has long history. One can find the roots of language of exploitation in the United States history between the blacks and whites for example. One of the exploitation language signs, to see people who belong to a specific race or group can't get higher payments or even respectful jobs because of their stigmatized names.

**c. Gender.** Talking about exploitation language in terms of gender, women and children are the most recognized in this area since they are more affected. For example, the best jobs are occupied by men and other times women are restricted to specific jobs that need a lot of work and responsibility while they are with

lower payments. These jobs are considered marginal ones like housekeeping and nurturing. One example from the novel *To Kill a Mockingbird* (1964) is Calpurnia who plays a focal point in the novel. She serves as the best alternative of the absent mother figure but still her status doesn't exceed a black housekeeping female. Despite the respect she gets from Atticus; the whites in Maycomb look at her as a servant who belong to what Atticus denies to be correct that "all Negroes lie, that all Negroes are immoral beings .... all Negroes are not to be trusted around our women" (Lee, 1960, p. 208).

In this example, the language aspect of oppression is available in the whites stereotyping about the blacks that all of them are lying, immoral, not trusted. Such negative adjectives are used to describe race when talking about the blacks for the sake of insulting and degrading them. Such claims come under the aspect of deception and lying that whites use against the blacks. What is important to note here is that the use of the word "negro" in this place especially after the civil rights movements which coincides with the time this novel written in started to be considered unacceptable by the black American leaders as it is associated with long history of slavery, segregation, and discrimination that treated African Americans as second class citizens, or worse. So, at that time it was considered an offensive word and as an insult but these days it becomes less offensive than the word "black". This also reveals something about the ideology they carry which is based on bias, racism, superiority, and oppression.

Another example from Suzan Abulhawa's novel *Mornings In Jenin* is Dalia. She is a Bedouin little girl exploited by the customs, traditions and norms of her society to be obliged to marry Hassan in earlier age although she was dreaming of educated life away from the stereotypical image of women in their time.

## **The Elements of Exploitation**

The nature of language of exploitation may not reveal pure physical exploitation, but in content it carries exploitative effects. As mentioned above, in the exploitation case two parties must be available. According to Wertheimer, Alan and Zwolinski, Matt (2013) in their entry "Exploitation", A exploits B and takes unfair advantage of him which in turn leads to a benefit to A and affects B badly. At the same place, they make a distinction between exploitation and oppression in clarifying that not every act of oppression is exploitative. For example, when A oppresses B by depriving him from his opportunities and gains by enslaving *him, then he both oppresses and exploits B. But if A oppresses B and doesn't gain* from his oppression, this means that oppression is wrong but not exploitative. The same when we say that the unemployed are oppressed, but we can't say that they are exploited unless we show how others benefit from their unemployment. In both cases B is harmed by the action of A whether it is exploited or not but we have to be careful when talking about harm because if B agrees voluntarily with A on the maldistribution of gains, this can't be considered harmful exploitation. So, one can say that B is exploited and harmed if A deceives B and coerces him to do something against his will. In such a case, exploitation is wrong because it degrades people; they are treated as slaves .

This was clearly shown in what happened to Tom in *To Kill a Mocking-bird*. Tom is the chief example among several innocents destroyed carelessly along the novel. He serves figuratively as the symbol of the novel in the title *To Kill a Mocking-bird*. This title buttresses the fact that language has a great degree of power on the human psyche well beyond the immediate lexical meaning. It is not mere strings of words. It is Tom the innocent who has been killed for doing good to others. He doesn't have the least rights that can save his life which is to defend himself before the court gives its last

word. His life was exploited to save Mayella's life. Atticus is the brave heart who accepts to reveal the truth for the jury despite the difficulties he faces for the sake of what Scout calls "equal rights for all, special privileges for none" (Lee, 1960, P. 95). Here, Scout opens a very important discussion about oppression where the oppressed people lack enjoying the means of equality in their society and at the same time she is against allowing special privileges for both whites and blacks. In this example, language and ideology aspects support the same idea which is giving equal opportunities to all races.

This makes Tom as a victim of his race and color. He is oppressed because the whites discriminate against him. He does nothing when he felt sorry for Mayella; all what he wants is to cheer her up. It is like a sin for a black to feel sorry for a white and it is not allowed. This was illustrated in the Judge Gilmer ridiculous comment

" *You felt sorry for her, you felt sorry for her?*" (Lee, 1960, P. 201) on Tom's answer when he tells the truth that he felt sorry for Mayella. The repetition of the mentioned words (*You felt sorry for her, you felt sorry for her*) in addition to find them written in italics reveal the mockery and the astonishment of the judge from the received answer which entails to what degree the poor Tom is oppressed. The utilizing of sarcastic language along with using lower pitch and speaking slowly as it is clear in the rising intonation at the end of the yes/no question illustrates the aim of the white jury to humiliate Tom and saying indirectly to him "who are you black nigger to feel sorry for a white girl?. Tom is oppressed to the degree he can't express his feelings. Doing so demonstrates how much the blacks' feelings and testimonies are neglected and abandoned which is part of the whites discriminative ideology that blacks are less or not human to admit their rights and coexistence . It is said that even though the doubts of Mayella's accusation of the hard Tom Robinson, the Whites are on the

verge to believe Mayella only because she is white. In this place, Tom is the victim of his community's oppressive ideology which is reflected through the practiced racism that has no place for weak people. The rights of the blacks are violated and exploited for the benefit of the privileged whites.

## **2- Language and Marginalization Ideology**

The language of marginalization isn't direct and simply noticed because it is not explicit; however, the language of marginalization can be detected through the characteristics that the marginalized groups have. The problem with those marginalized groups is that they have little control over their lives and resources. They lack the confidence and self-esteem which reduces their opportunities to make social contributions that limit their opportunities to meet others and participate in local life and in turn widens their isolation circle. As a result, they have limited access to the social sources, such as health services, education, housing, and equal income. Language of Marginalization is another type of oppression language that means excluding a group of people because society determine that they are not that important and can't be used in the labor market. So, they are shut out, because they lack the skills and the qualifications that employers seek. This group of people may extend to include the retarded people, the elderly, the disabled and others. Women here, is no exception since their work can't be considered as productive as men's work. As a result, of such exclusion, these groups of people have to face a severe fate and subjected to suffering from poverty and deprivation.

Burton and Kagan (2003) mentioned in their pre editorial draft for the chapter "Marginalization" that Peter Leonard (1984, p. 180) defined social marginality as "being outside the mainstream of productive activity and/or social reproductive

activity". This includes two kinds of marginalized groups. The first includes those voluntarily marginal to the social order such as some religious sectors and new age travelers; while the second which is the research core comprises the group of people involuntarily and socially marginalized. As mentioned above, the second group contains those severely impaired from birth and those belong to marginal groupings like the ethnic groups who long-life suffer discrimination around the world.

Lee in her novel *To Kill a Mocking-bird* prepares her readers to the ideology of marginalization and exclusion starting with the social marginalization by providing a clear background about the social division represented by the living places in Maycomb. People's social classes in this place are explored through the over complicated social hierarchy of Maycomb which is clear in the language being used to describe it. Those who share the same social class live around each other. For example, the Finishes stand near the top of Maycomb, while the rest are beneath. Jem is able more fully to articulate an understanding of Maycomb`s class distinction when he said:

You know something, Scout? I've got it all figured out, now.....There`s the ordinary kind like us and the neighbors, there's the kind like the Cunninghams in the woods, the kind like the Ewells down the dump, and the Negroes.....[O]ur kind of folks don't like the Cunninghamss don't like the Ewells,and the Ewells hate and despise the colored folks (Lee, 1960, p. 226).

The language that Tom uses indirectly shows the practiced racism within this society. His unintended mentioning of the nouns and the verbs "ordinary kind, dump, Negroes, despise, hate, and colored folks" indicates the common language being used

and to what degree this language is biased. So, the choice of words tells something about the ideology whites have which makes it predetermined that those who live at the top of the social status will be privileged and superiors to those who live at the bottom of it. Moreover, it gives an image about the hatred that prevails this social environment which in turn leads to more detachment among the mentioned classes which reinforces the social prejudice they practice among each other. The significance of the use of the words despise and hate is to show that this environment is fed by them, which reveals the ultimate level of hate and incitement against the other.

There are other kinds of language of marginalization to be discussed other than the social distinction. One important type of marginalization is the economic one which plays an important role in supporting the social status of human beings. Economic marginalization can exist in any place where people are severely suffer from.

"The Cunninghams never took anything they can't pay back – no church baskets ...they never took anything off of anybody....they don't have much (Lee, 1960, p. 26)".

Scout tried to make it clear by summarizing the issue that Walter is a Cunningham expecting Miss Caroline to get her point since it is known for all what does it mean to be a Cunningham. When Scout found her efforts useless, she explained what a Cunningham is.

Such words didn't come from the oppressed neither the oppressor. They came from the voice of wisdom that sheds the lights on one of the most important kinds of oppression words that must be tackled in a way or another. So, Scout's words

revealed that in the case of the Cunninghams their economic status set them apart from the rest of Maycomb People contributing to more marginalization. Here, the language (they can't pay back – no church baskets, they don't have much) between Miss Caroline and Scout clarifies what is not obvious for all about oppression. The use of the pronoun "they" to refer to the Cunninghams group reflects the arrogance and the separation between the citizens which Atawneh mentioned in his paper "The Language of Occupation in Palestine". The use of the pronoun "we" shows the normality and the civilized behaviors while the pronoun "they" represents perversion and strangeness. Such detachment between these groups is a result of their way of thinking that affects their language and eventually their actions and behaviors. So, those poor people aren't welcomed to be integrated with the rest of society, because they don't fit the arrogance style of living the high classes live in. .

What's more is that the most noticeable group suffering from economic marginalization is the African American men. Their marginalization has been studied in a variety of contexts starting from exclusion, to joblessness, to unequal wages and mobility. Sherry and Vincent (2009) noticed the economic forms of discrimination that African American men face in their work places. They examine interactional dynamics surrounding power and status, gatekeeper discretion within organizational environments, and the consequences for black men in the employment context. Their study focuses on African American men owing to Language realized as unique stereotyping, labor market position, and vulnerabilities. They mentioned in their studies that black men have high unemployment rates double in comparison with their white counterparts to experience long bouts of joblessness. Not to mention that they face unequal working conditions in terms of wages, salaries, promotion, and authority attainment. They refer such inequalities mainly to *social closure* where blacks are

most likely restricted to work in jobs with low credentials or in personal jobs that serve a specific minority, which in turn hinder the development of their human capital. The hiring system according to the previous source is also one of the stumbling blocks that stand in their way of developing their lives style and a way to understand wage differentials.

One process that is used to achieve such language discrimination in the hiring system is to take the employees attributes such as (race or gender) in consideration. The language of marginalization is highly appreciated in this field since it supports the racism that feed such kind of language. Sherry, and Vincent (2009) showed that blacks are less likely to be hired and that very few callbacks have been found for resumes with African American sounding names. So, here the language which is noticed by their accent is what deprives them from their equal job opportunities. Such practices deprive them from getting their chances of being hired despite the institutions claims of being open to hire minorities. The same happen in the promotion process. The mentioned study reported some studies that demonstrated that blacks receive slower rates of promotion even after controlling for the firm and individual characteristics. The reason behind this is nepotism and subjectivity. This happens when employers manipulate the hiring system and base promotion decisions on subjective and unclear rubrics added to that the inherent stereotypes that whites have about blacks as being violent, defensive, and difficult to control. Using the "adjectives" part of language to mark the blacks attitudes to tell the public what they should think of the blacks along the novels helps to build the ideas that should be known for all about what blacks are which can be added to the practices that narrow down the development and mobility paths of the African American people. Add to

that, blacks have been pictured as animals in the previous characteristics which bring hatred and caution while dealing with them.

### **3- Language and Violence Ideology**

A language reflecting violence is not easy to identify, because violence is mostly physical; however, we could detect the language of violence before the physical act and after like having threats before and complaining after. Since violence is a universal dilemma that no country or society left untouched by it; the language of violence represented in its images invade the media and found everywhere. It is in homes, schools, streets, institutions, and workplaces which threatens the lives of the whole society. Violence is a vital worldwide public health problem that must be taken in consideration by raising awareness to the fact that violence can be faced and prevented. Doing so will not be easy, but it can be challenged by taking the first step of talking about violence and its language and breaking the silence that prevails both the official and the individual levels. Such a step was the purpose of the first World Report on Violence and Health (2002) to challenge the secrecy, taboos, and feelings that cover the violent behavior which will increase the understanding of this complex phenomenon. Generally speaking, the language of violence is the obvious and the tangible kind of oppression which can be noticed in the fear from any unexpected attacks and constant threats that the oppressed people expect. As Young (2004) mentioned, these attacks don't need motivations to happen, but they are made to cause fear, humiliate, and destroy those people. So, here the importance of the language of violence resides in its destructive effects on the oppressed people by making inside effects that destroy them psychologically before noticing its results physically. It is important to note that fear is one of the hidden motives that lead to language oppression or resulted of oppression since it is a psychological state that rarely can be

noticed in daily situations. Moving on, these are some examples of forms of violence that oppressed people suffer from: Police brutality against black people, attacks on the stigmatized groups, and specific behaviors against women. It is also worth mentioning that this part about language of violence agrees with the findings of Attawneh`s paper "The Language of Occupation in Palestine" in terms of providing the themes that make up the ideology of the whites and the Israeli side. The analysis of Attawneh has been done along the lines of Vaughan`s (1995) analysis where the discursive position of the Israelis is manifested in the five following aspects: Insulting, reports of killing or threats to kill, deception and lying, arrogance, and excluding the other. The same aspects has been found in the analysis of this paper for what makes the ideologies of the Whites and the Israelis in the novels as the examples in the analysis will show.

### **Defining language of Violence**

One reason for why language of violence has been away from discussion and ignored is its lack to a clear definition. It's definition is more likely to be a judgment and subjective because it has to do with what is acceptable and not acceptable which is culturally influenced by the values and norms a society follows. At the same time, the definition of violence depends on who defines it and for what purpose it is defined. However, there must be a universal global consensus definition of violence so that data can be collected and compared among countries for clear measurement about this phenomenon.

According to the World Report on Violence and Health (2002), the World Health Organization defined violence as "The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death,

psychological harm, maldevelopment or deprivation (p. 13)". what is the core of this research isn't the act of violence itself; but the language that is used to show the effects of this violence on the victims. The definition has been brought to make it easy for noticing the cases of violence and then looking for the language that came as a result or that has been produced before the violent situation as a preparation since it includes threats and cautions of what will happen.

**Types of Violence and language:** World Report on Violence and Health (2002) divided violence according to who commits it to three broad categories: self-directed violence; interpersonal violence; and collective violence. Detecting these kinds lead to noticing or predicting the language being produced before, during, or after the violence act.

Self-directed violence. In this category of violence a person may inflict upon him or herself. It includes suicidal behaviors and self- abuse such as self- mutilation. The suicidal manner ranges from merely thinking of ending someone's life, to do it, preparing the means of doing, attempting to kill, and finally conducting the act of killing. But one shouldn't deal with these points as different points on the same continuum because not all those who attempt suicide have the intention to die and not all those who entertain suicidal thoughts put them in action.

Interpersonal violence. The language of this type of violence is inflicted by another individual or a small group of individuals. It has two sub-categories:

- a. *Family violence.* This type of violence takes place within the borders of homes so mostly the language of family violence will result in home situations.. It includes parents and family members. Examples of violence in this type is child abuse, intimate parent violence, and abuse of the elderly. Bob Ewell

represents the masculine violent father ideology who abuses his daughter.

Atticus reveals that when he asked Mayella: "Do you ever remember him beating you about the face"(Lee, 1960, P. 187).

By asking such a question, he allows for more investigation for the typical father-daughter relationship and the way Bob Ewell treats his daughter. He permits for doubts regarding the nature of the relationship between him and his daughter and that he notices and knows something to urge her to speak .Using the "noun""beating" part of language allows for more clarification about the oppression issue because it moves the topic from the intangible to the tangible. The use of the word "beating" leads to an action that can be traced to notice its results. This exactly what Atticus wants to reach when he asked Mayella about if her father beat her. The act of beating left signs which illustrate to what extent the condition is violent (physical violence).

b. *Community violence*. This sort of violence occurs between individuals who are unrelated and may not know each other. Images of this violence include youth violence, random acts of violence, rape or sexual harassment, and violence in institutional settings such as schools and prisons. So, it is predicted that searching for the language of community violence will be through following such incidents. This kind of language is illustrated in Mayella`s testimony regarding her claims of being raped. She described the violent behaviors of Tom during her rape case saying "he got me around the nec, cussin` me, and sayin` dirt, ..... he hit me and chocked me and took advantage of me" (Lee, 1960, p. 184).

The chosen vocabulary which represents the verb part of the word such as (chocked, hit, say dirt, took) indicates the violent scene add to that the verbal

violence through uttering unacceptable words and the physical violence that can be seen from the signs left on the abused body. So, here the violent action takes different forms (verbal, physical) to achieve the complete image of the violent scene.

*C. Collective violence.* One can get the collective violence kind of language from observing the utterances said out of this instrumental use of violence that is practiced by people who identify themselves to be members of a group or set of individuals to achieve social, political or economic purposes. Exploring the language isn't that easy but it can be done because collective violence takes various forms that one can look for such as: terrorism, repression, genocide, organized violent crimes, and human right abuses. This type of violence is seen in Cecil Jacob utterance

"Adolf Hitler has been after the Jews and he's putting them in prisons and he's taking away all the property and he won't let any of them out of the country and he's washing all the fable-minded" (Lee, 1960, p. 284).

Her words show the collective brutal punishments Hitler inflicts upon the Jews in German to humiliate and oppress them. He deprives them from their personal freedom by taking away their properties and deprives them from their freedom by arresting them and treat them as slaves. One more example that illustrates the ultimate violence is when a Jew soldier shoots not only human beings but his violence reached animals.

Doing so uncover the ideology they behave according to which is dealing with them as less human beings. To destroy their sense of humanity; the hate and prejudice this Jew soldier carry don't prevent him to shoot the horse called Fatooma between her eyes in front of her owner to torment him because he knows how dear this horse and how much it means for Drweesh. He wants him to feel helpless and not able to

respond to his injustice. The soldier kills Fatooma to hurt Darweesh psychologically although Darweesh pleads and begs the soldier saying three times "Please" (Abullhawa, 2010, P. 28). Darweesh did all what he can to save her life but he couldn't. The soldier realizes how much it costs a man to beg his enemy achieving nothing at the end other than losing face and dignity. Behaving in such a cruel way shows the hatred and abhorrence and the arrogance the Jews have for the Palestinians which are embodied through violence. It also shows their view of superiority, chauvinism and arrogance that they use to let who are less powerful to beg them.

#### **4- Powerlessness and language Ideology**

According to Sornig (1989), words can be used as instruments of power and deception which illustrates the capacity that words carry in controlling and manipulating others. The influence of such words depends on the authority that producers of these words have. On the contrary, language of Powerlessness is interlocked with the status and class that involves those who don't own a distinguished status because they don't have recognized professions to enjoy controlling others out of their authority. Oppressed people represent the side of people who belong to the category of powerless people who lack the powerful speech. They are so because they don't have respectable jobs and that's why they don't enjoy a decent status of power which makes them powerless. To give an example, the black people and the lower classes from the whites in Maycomb are poor because they work in unrecognized jobs that their society doesn't respect them such as farmers and trash workers and others. This indicates that they don't enjoy a powerful status in their society which leads to a negative relationship between power and poorness.

The object under investigation here is language of oppression and how this language reflects power or weakness in the different contexts of conflict. The realization of power/ powerlessness through language is evident in the quotes of those in power and the powerless. Speech acts (statements, judgments, commands, threats, etc.) are of interest to explore the linguistic features of language. To give an example from the previous studies about the language of power and oppression is this example from Okpilyia's research titled *Language of Oppression in George Orwell's Nineteen Eighty Four* and Festus Iyayi's *Heroes* When Osimi asked for his passport from an officer saying:

Osimi : " Give me back my pass"

Officer: "open the gate and let him out of the stadium... detain him and if he resists shoot him when you get outside" (P. 29).

Through the major character, Osimi, a journalist, we see how the military officers of high caliber displayed their inherent ability to use language to oppress the masses during the war. Freedom of expression is not existent as when Osimi asked for his passport from an officer and as a result got the previous answer. The oppressive use of language further extends to the lower cadre of soldiers who are sent to the war front and who are referred to as "deserters" add to that the inhuman treatment because they refused their pay and sent to war before their pay day so that when they die, the money goes to the generals. So, here generals in the war used their position to produce oppressive language and direct it to the oppressed. "You are a traitor, a thought- criminal you've a Eurasian spy! I'll shoot you, I'll vapourise you, I'll send you to the salt mines".

This is another example taken from the previous study where an oppressive expression used by a boy of nine years old to a man of thirty six years and the man, Winston, “had an uneasy feeling”. So vicious was the boy’s demeanor that “it was not altogether a game”. Ironically, an adult becomes afraid of a child so long as he is a member of the ruling powerful party. Such children who are trained by the ruling party as spies become “farned systematically... ungovernable little savages, which is not against the party’s principles since the party aimed to catch them young and society becomes a prison where there is no human freedom either for the present or the future”. So, here the powerful position of the little child gives him the green light to use oppressive language towards people older than him to oppress and dominate them. " professional people were poor because the farmers were poor" (Lee, 1960, p. 27).

Here, the language being used alone shows the corrupted regime in such communities. Thus, because they are poor, they lack the power that the higher classes of the whites enjoy and in turn allow them to control the lives and destinies of the poor leading them to oppression. This indicates their beliefs in the hierarchal society which is based on wealth and power. The same idea is reinforced through Atticus` talk to the jury . He said: "To begin with, this case should never come to trial. This case is as simple as black and white" (Lee, 1960, p. 207).

The core of his words resides in the conclusion that reality and truth are clear as crystal for everyone except for the whites represented by the court jury which is revealed in the words (This case is as simple as black and white). Just because Tom is black, poor, and powerless his testimony is called into serious question that convict him despite the valid clear evidence of his innocence. At this point, the democratic justice comes into conflict with racial prejudice. This conflict in relationships

becomes clear when those in power takes away the rights of the ones they dominate and control. Thus, in order to understand what is meant by powerlessness in relation to oppression, it is easier to show what power means and how it works and affects those who lack it. The opposite of what power represents will be the meaning of powerlessness.

In his article "The Role of Power in Wellness, Oppression and Liberation: The Promise of Psycho political Validity", Prilletensky (2008) offers multiple definitions of power .In light of the need for more comprehensive definition, the following are brought up:

1- The exercise of power can apply to self, others, and collectives and it refers to the capacity and opportunity to fulfill or obstruct personal, relational, or collective needs.

2- Power affords people multiple identities as individuals seeking wellness, engaging in oppression, or resisting domination.

3- Whereas people may be oppressed in one context, at a particular time and place, they may act as oppressors at another time and place (P. 119). This definition of power is obvious in the conversation between Ari the Jewish and his Palestinian friend Hassan regarding creating a Jewish state in Palestine. Hassan said to Ari:

But you just said they want a Jewish state". Ari commented" yes. But I think they will let the Arabs stay". Hassan`s voice rose to make it clear for Ari that who are those immigrants to give him the permission of staying in his homeland. At this point, Ari proceeded "You're like a brother to me .I'd do nothing for you or your family. But what happened in Europe....". Here Hassan preserves no efforts to

explain that "What Europe did. Not the Arabs. Jews have always lived here. That's why so many more are here now, isn't it? (Abullhawa, 2010, P. 22).

These words illustrates the real meaning of that oppressed people can become oppressors so as to revenge. Ari tries to justify what is happening to the Palestinians by bringing the example of the Jew condition in Europe. It is like he is saying what is wrong that Palestinians go through what the Jews have gone through or why not Jews do to Arabs what have been done to them. The ideology of the Jews here is to revenge but the problem is that they are victimizing the wrong people.

4- Due to structural factors such as social class, gender, ability, and race, people may enjoy different levels of power.

The stated definitions of power summarize the whole issue of power. It shows that power is practiced by individuals, groups, and nations. At the same time, it mentions the motives of being in power as it is clear in the second and the final definitions. More importantly, it declares both the psychological and social factors that allow someone to become powerful such as gender and race. It is also worth to mention one characteristic about power that it is not fixed; it changes across time and context. For example, parents may be privileged at their homes but threatened in their work places, and teachers may be powerful at their schools and vulnerable at their homes. This means that people enjoy various degrees of power determined by material, cultural, psychological, and social circumstances that determine the latitude of power each can practices.

For instance, Atticus as a citizen in Maycomb enjoys different levels of power that varies from being highly privileged to less privileged. Being a person belongs to the

white race and educated at the same time who enjoys a respectable job as a (lawyer) states him in a powerful respectable position in his society where his word become listened to . But he starts to lose this authority and his status of power becomes threatened the time he announces himself to defend the poor Tom.

Also, the existence of powerful language is highly appreciated in terms of achieving liberation and overcoming oppression. The same powerful language that is used to engage in oppression can be utilized to resist oppression forces and achieve liberation. According to Prillettensky (2008), using power to get rid of oppression entails emancipation from class exploitation, gender domination, and ethnic discrimination.

Dubrosky (2013) in her article "Five Faces of Oppression Applied to Nursing" elaborated on powerlessness as one form of oppression. She dealt with nurses group as her represented group of the oppressed. She focused mainly on the ability to take decisions in the work life as a mean of being powerful. The inability to take the suitable decisions that develop once capacities in his work and lacking the respectful treatment in the work place because of the lower status a person occupies is what Dubrosky (2013) calls powerlessness. She views nurses group as powerless because they lack the capacity to decide what to do and enjoy a passive role by receiving the orders of physicians who determine the workload, working hours, the timing of the work , and what nurses are able to do (p. 207). Nurses rarely have the right to use the powerful language or give orders; most of the time they are supposed to obey them. This means that they are in the next class in terms of authority and producing language of power. Most of the time, they are silent and don't speak about their own contributions to patient care (p. 207). If nurses speak and talk about their

contributions in patient care, the public will know about their role and in turn appreciate the important role they play in their work.

## **5- Language in Cultural Dominance Ideology**

Language in cultural dominance is an aspect of language oppression that goes beyond the labor market position. This language is called according to Young "cultural imperialism". Hinson and Bradley (2014) referred to this cultural dominance as the way that one group's experiences, cultural expressions (language) and history are superior and privileged to all other groups' experiences and histories. Because they are models of the dominant group, they become models of that society at large and their language will be seen as such. This indicates that one is not supposed to say that my culture is the best and the superior one; simply it imposes itself to be seen as the most recognized and treated as universal. The language of the dominant group maintains its position by bringing all other groups' languages under its control proving itself as the normal which indirectly makes other groups' languages strange or invisible. This privileged dialect or language gets reinforced more and more because its members' trust of their ability to control the means of producing, reproducing and interpreting cultural products to reach universality such as : music, art, and literature. So, language is an expression of identity. In case of oppressed people, they speak their dialect to show affiliation and identity. Such a situation will not help as the speaker becomes different from the upper group who will be ready to make fun of that dialect and consequently oppression comes into play. The oppressed dialect is also used to talk about their culture and traditions which also will be subject for ridicule and insults.

On the opposite side lie the cultural differences. Hinson and Bradley (2014) stated that these cultural differences are inferior to the dominant culture in all levels. In the view of the dominant group, the cultural differences are seen as others and ascribed to physical variations such as accent , gender, skin color, sexual identities, and ethnicity.

The culture of these inferior groups according to Freire (1921) has referred to as a culture of silence. This culture is represented by the language oppressed people who are reduced to silence because they lack the power to speak out. They feel that they don't have a will because their culture is not recognized and that it is inferior to other cultures. Those who think that they belong to this inferior culture start to form negative images about themselves and believe in the stereotypical language ascribed to them which in turn prevent them from asking for their rights to regain them. Because they feel they are outside the mainstream, they have to fight for cultural space and when they get it; they struggle to hang onto cultural space through different representation at a time so as to fit. For example, a member of a group with recognized accent feels marked because his/her expressions are outside the norm. Such a person will be seen as representing his/her whole group in contrast with members of the dominant group who are judged as individuals.

To give an example of the recognized accent of a specific group is what Lee provides in her novel *To Kill a Mocking-bird* through the conversation between Scout and her house keeping servant Calpurnia. Scout noticed that Calpurnia uses two varieties, one inside the white house she is working in and the other with her folks. So, she turned to Calpurnia asking:

Why do you talk nigger- talk to your folks when you know it's not right?"

Calpurnia explained: " well, in the first place im black". Jem intervened " that doesn't mean you hafta talk that way when you know better". Calpurnia continued" Suppose you and scout talked colored –folks` talk at home , It`d be out of place, wouldn't it? Now what if I talked white –folks` talk at church and with my neighbors? They'd think I was puttin` on airs to beat Moses" (Lee, 1960, p. 129).

For Calpurnia, the choice of the used variety is a tool to maintain good relations with others because she understands the role the language plays in such situations. She understands the two kinds of people she deals with and she is clever to choose what suits each of them. She is cautious not to say something that might cause harm or humiliate any of them. According to her, talking the appropriate variety will not change her folks and vice versa. At the same time, she uses these dialects as part of her identity to integrate with members of her race and other races. Thus, the best thing to do according to her is to talk each group language or " to keep [her] mouth shut" (Lee, 1960, p. 129).

Her choice of the suitable variety shows her sensitivity to the chosen language and the significance of exchanging for the purpose of respecting the both groups. The harm effects of such biased ideology will be reflected on the treatment those groups receive and how they start to see themselves through the eyes of the dominant group. This doubles their internal oppression because they have to fight the oppression they impose on themselves and that of others in order to be recognized and this is the sensitive role language plays in causing oppression . As a result of this, the inferior groups start to lose their connections with each other

because such connections are not able to bring them to the position they aspire. Such cut of relations was clear enough among the superior group as well as the inferior group. Mrs. Dubose revealed that Atticus is no longer part of the pure whites the minute he decides to defend the black Tom. This was clear when she turned to Scout saying: "Your father's no better than the niggers and trash he works for" (Lee, 1960, p. 107).

Her statement using both nouns and verbs categories as insults (no better, trash, niggers, works for) are strong enough to reveal the bias she carries against the blacks and those who feel sorry for them and try to help them get their rights and show their real image which is completely different from the one the whites know. She declared her ideology saying that now Atticus is like those trash and dirty blacks because he integrates and belongs to them. She criticizes his identity as part of the black race and that's why he is no longer belongs to the white race. She sends him away from his people to what she calls trash and dirty which reveals the hatred she has for them.

This view of chauvinism and arrogance that dominant groups practice over others widens the circle of marginalization and powerlessness. Hitler embodied this view of superiority through words when he says to his German audience:

Bear in mind the devastation which Jewish bastardization visits on our nation, and consider this blood poisoning ..... and consider how racial disintegration drags down [to] destroy the Aryan blood and values....etc (Bosmajian, 1974, p. 19).

His words which make use of both nouns and adjectives (devastation, bastardization, blood poisoning, racial disintegration, Aryan blood) show that Germans are superior to the Jewish because they belong to the pure Aryan blood. The

significance of using the *Aryan blood* phrase is that it gives the Germans the absolute dominance and superiority to the Jews as long as they carry this blood in their veins. Moreover, Hitler points to a very important point in his phrase *Blood Poisoning* which is that Jews are like infectious disease that should be avoided and Germans must stay away from them so as to maintain their pureness. Germans shouldn't mix with the corrupted Jews. Hitler words are so strong in their meaning unfolding the racist ideology he carries and they plant the roots of hatred and animosity between the two sides for the rest of life. The use of such stereotypical concepts such as "race, and blood" create a hotbed where prejudice is fed by.

Dubrosky (2013) gave another example about this kind of cultural dominance through using the nursing as an inferior profession to medicine. She argued that nursing has been under the domination of medicine for so long. This lead nurses as oppressed group to struggle to keep their nursing authority in their hands and to show their influence in health care profession. They fight to take their positions in the patriarchal dominant authority by accommodating their behavior to seek rewards or favors from organizationally superior male. She claimed that horizontal violence exists in nursing because nursing has allowed other groups to maintain control over it. In this case, medicine and physicians dominate the world of health care even if their authority is not there. As a result, oppressed nurses come to view medical dominance as the most significant reason for continuing oppression.

The nursing example can be generalized to include other groups in a society that suffer from inferiority. The question of accepting or refusing such societal given roles depends primarily on the individual him/herself according to the social dominance theory. This theory postulates that people who are more social dominant will tend to favor hierarchy- enhancing ideologies and policies, whereas those with lower social

dominance tend to favor hierarchy- attenuating ideologies and policies (Pratto, Sidanius, Stallworth, & Malle, 1994). Thus, social dominance orientation is the central individual factor that predicts a person's rejection or acceptance of the various ideologies and policies relevant to group relation which emphasizes the role of the individual within a group.

### **2.3 Language and Ideology**

Ideology is that it is related to some one`s conscious and unconscious ideas. The ideology of a person is what makes up his own beliefs, expectations, goals, and motivations. Most of the time, the ideology of a society is proposed by the dominant group of that society represented by the dominant class or what is called the elite. Based on their convictions of some beliefs resulting from conditions that lead to such beliefs. In this research, the recognized ideology is that of the oppressor directed toward the oppressed through expressions to make it clear or through some attitudes. This philosophy is marked by superiority while that of the oppressed is based on inferiority and slavery as the research will show how language expresses ideas related to its users. Language is the mean upon which one depends to put his/her ideology clear. His choice of words and expressions explain the ground he speaks from. For example, the president of any country out of his powerful position and qualifications express his principles and beliefs through his agenda which show the system he wants to follow. So, the language he uses is the first communication tool that people manipulate to form their understanding about the new system before seeing the system on the ground. From what has been said, one can understand that language is the medium to explain some ones beliefs and ideologies.

## **2.4 Psychology of language of oppression**

This term mainly talks about the social and psychological effects and debilities of language oppression on the oppressed people. More importantly, how language expressions can be used to uncover this abstract state that oppressed people suffer from. Hilton (2011) asserted in his article titled "Frantz Fanon and Colonialism : A psychology of Oppression" that the source of several mental illnesses found in the modern Native American population is suggested to be unresolved grief and pain from oppression. This means that the roots of oppression extend to influence the social sides of the oppressed lives and at the same time work as a measure for this social oppression. So, both the social- psychological oppression can be considered as two sides of the same coin. This is clearly shown in Ratner`s article "The Psychology of Oppression" (2013). He demonstrated that the purpose of psychology of oppression is to inhibit some psychological processes such as cognition, motivation, morals, imagination, and perception which serves the social oppression by oppressing the social being. Most of the time, such psychological problems resulted from people living bad experiences or being exposed to unacceptable attitudes or to abused language. To give examples about language revealing psychological oppression are the following:

Jolanata the Jewish female who has lived the devastating effects of the holocaust was described by her husband as: "Jolanata slept too much, ate too little, rarely smiled anymore" (Abullhawa, 2010, p. 45). In this example it is clear that Jolanata is no longer the same after what happened to her which explains the style of living she represents. She lost her sense of enjoyment which affects her senses and in turn makes up a normal life style. Being unable to eat, sleep, and also smile, characterize the unusual way of living she reached to which symbolizes the damaged psychological

and mental state of her. In this example, readers didn't see Jolanata; they come to realize her state through the descriptive language being provided which illustrates the shocking effects of the holocaust she has witnessed. One more example is the what happened to Yousef after his family has been killed he said: "I am damaged, of no use to the people I love, I will die if I stay here. But something refuses to break, insists on a fight" (Abullhawa, 2010, p. 112).

The language in this example shows the amount of damage that the oppression Yousef undertake left on him. The verbs and adjectives (damaged, die, break, refuse and insist) all reflect the broken psychology of Yousef. At the same time, these words reveal something about his intentions to revenge especially in his words "refuses to break and insists on a fight". Here the language plays an important role in predicting the coming actions and discovering the reasons behind such injured psychological states that insist on defiance and revenge.

The same effects affected Amal who has undergo bad times and suffer a severe psychological pain she summarizes in her words: " My eyes turned to glass, my heart to ice" (Abullhawa, 2010, p. 228).

The figurative language that Amal the oppressed person utter reflect her ability and success in using the language to express something intangible and can't be seen physically. Her metaphorical language clarified her damage by giving her most sensitive organs (eyes, heart) characteristics of inanimate and lifeless things such as ice and glass. What is common about both ice and glass is their transparency and clearness which she tries to say in an indirect way that it is clear now that she is another person. She is a person who lost her heart and eyes and no longer the same sensitive person. In a way or another, she announces her new identity through the person who lost everything like human beings and transforms gradually. All this

meaning and more one can get from her little words which shows the significant role the language play in such contexts.

## **2.5 Types of oppressed people and language**

The group of the oppressed people in terms of language varies according to the situation; especially if it is understood in its both domains, the political and psychological. Such understanding widens the group that the oppressed persons may include. So, it includes far more than the actual victims of oppressive governments. According to Hanna, Tally, and Guindon (2000), the population of oppressed people range from groups like ethnic minorities; gay, bisexual persons, and women to people with physical, sexual, and verbal abuse, and at risk children.

John Bell, sees oppression as an interrelated four- faced system as ideological, interpersonal, institutional, and internalized. Each of the faces supports the other because all of them are based on prejudice ideas expressing language of superiority and arrogance that those on power practice over the less power. While the speech of the oppressed people marked by the weak language that lacks commands and direct insults towards the oppressors due to their powerless position that limits the language they are allowed to use according to the societal rules made by the society.

## **2.6 Hate Speech and Oppression**

It is known that people communicate with each other through speech whether it is written or spoken. So, it is the medium upon which they depend to understand and know each other. More importantly, Langton (2012) mentioned that the primary reason for speech is to get people to know things they don't know before. Dominant groups use the language that separate them from the lower groups to show that they are better. So, this is what the lower groups don't know and come to realize it through the used language. Thus, language is a way of discovery that allows people from

different groups to know what is new about each other. Since the topic here is the speech between enemies, this speech is going to develop as an expression of hatred. As Atawneh a versed in his paper titled *The Language of Occupation in Palestine*, hate speech includes all communications (whether verbal, written, symbolic) that insult a racial, ethnic and political group, whether by suggesting that they are inferior in some respect or by indicating that they are despised or not welcome for any other reasons. Moreover, the hate words some times are direct and clear to the hearers and other times the conveyed messages are hidden but carry the intended meaning that speakers intend to convey "implication". Superiority is one example of the messages that can be found in the dominant group speeches toward the less power groups. According to Langton`s article (2012) *Beyond Belief: Pragmatics in Hate Speech and Pornography*, racial hate speech spreads thoughts and ideas based on racial superiority which promotes hatred and discrimination that gradually feed the roots of oppression. So, the aspects of hate speech project the ideology of oppression through the quotes of hate speech of those in power. Langton (2012) made use of Austin`s two dimensions 'illocutionary' and 'perlocutionary' acts to explain how words work as instigators that incites some reactions in the hearers` part. He called the act performed in uttering certain words 'illocutionary' act that can subordinate specific groups and advocate violence, while the latter effects achieved by saying the words 'the perlocutionary' act which cause subordination and produce changes in the attitudes. The two dimensions are found in hate speech and affect the hearers` attitudes and beliefs. The effects on beliefs happened when hearers start hating and avoiding members of the target group because of the words they utter promote hatred. As for the effects on attitudes, it ranges from anger, beating, to reach violence and killing.

## Chapter Three

### Methodology

#### 3.1 Data collection

The data(examples) under study were all searched for and collected from the three chosen novels: *Mornings in Jenin* by Susan Abullhawa, *To Kill a Mocking-bird* by Harper lee, and *Cry, the Beloved Country* by Allan Paton.

#### 3.2 Ways of analysis

The researcher is going to analyze the three selected novels and search for the expressions of oppression in them. Then, categorize and analyze them in light of its contexts and how they serve the purpose they are there to fulfill. The analysis will include a classification of these expressions in a way to make it easy for identification and recognition. There will be seven categories for discussion not five as it is mentioned in the review. The reason for the addition of the two extra categories (hatred and fear) is that the researcher has found their effect and how they interact in a way or another with oppression. The examples show how being afraid and how hating others cause oppression. So, qualitative method will be used in the analyses. Where ever statistical data becomes available, quantitative analysis will be used; otherwise qualitative analysis will be used. An analysis of how hate speech works will be included in this study. This is a sample taken from Langton`s article (2012) shows examples of hate speech toward a target groups as it is shown in the following literary work :

Dear Mr. Nigger, I hope you don't break the Babe's record. How can I tell' my kids that a nigger did it?'

Dear Nigger, You can hit all dem home runs over dem short fences, but'  
you can't take dat black off yo face.'

Dear Nigger, You black animal, I hope you never live long enough to hit'  
more home runs than Babe Ruth.'

Dear Nigger Henry, You are [not] going to break this record established by'  
the great Babe Ruth if you can help it... Whites are far more superior than  
jungle bunnies... My gun is watching your every black move. (Letters to Hank  
Aaron, 1973)

This example shows how language of oppression is strong in expressing hatred and racism. Hank Aaron was the last Negro League baseball player who tolerated a lot of racial discrimination because he was African American. His fans used to insult him constantly and hotels and restaurants were closed to him because he was black. Also, his teammates hurled racial slurs at him. This hate speech works as insult and threat to humiliate a member of the target race. The previous words (nigger, hit, black animal, black move and face, jungle bunnies) are considered racial hate speech addressed directly to their target to achieve and serve their ideology which is to persecute, degrade, and assault them. The use of the insulting metaphors (black animal, black move and face, jungle bunnies) are meant to produce a degrading effect intended to the recipient by the speaker.

These are examples from the novel *To kill a Mocking-bird* by Lee (1960) when the judge Gilmer was asking Robinson about the crime he was accused of:

Gilmer said:" Had your eye on her a long time, hadn't you, boy"(P. 201).

In this example, the choice of language in the noun "boy" is a kind of humiliation because Robinson is mature enough to be addressed by his family name. Such word will provoke Robinson`s anger and hatred of the jury because they are insulting and

degrading him by calling him a "boy". Add to that the sense of mockery by calling an adult man by the word boy which reveal the intention of the speaker to humiliate the interlocutor and disrespect him expecting him to react in hopelessness.

Atticus said: "In our courts, when it's a white man's word against a black man's, the white man always wins" (Lee, 1960, p. 224). Such declaration said by a respected lawyer speaking about the legal system of the whites against the blacks shows that he comes to the reality that the blacks will always lose just because they are blacks even if they have just causes. Their cases will always be doomed. They will never be treated in a fair way because the court's jury are all whites and their courts apply the rules that are made to satisfy their discriminative ideologies. Such words pushed Robinson to oppression and to commit suicide at the end of the novel because he lost his faith in the court and its white jury who always discriminate against blacks. What Robinsons does will be done by others who suffer from discrimination which in turn will continuously remind the blacks of their plight and their historical hatred from the whites.

The researcher is also interested in finding out the reasons of oppression in the three novels to see if they are the same or not. Also, she will analyze those expressions in relation to the ideologies of the speaker.

## Chapter Four

### 4.1 Analytical Framework

In the view of the literature review, the researcher along with the literature review divides the work into seven categories while the faces of oppression was found in the review were only five (exploitation, marginalization, violence, powerlessness, and cultural dominance). Under each category, examples related to each section were collected starting with Abullhawa's novel *Mornings in Jenin*, followed by examples from Lee's novel *To Kill a Moking-bird*, and ending with Paton's *Cry, the Beloved Country*. All the searched for examples in these literary works have been analyzed in terms of highlighting the most important expressions representing language of oppression theme, analyzing the situations that lead to such expressions, and revealing the ideology of the speakers.

In analyzing the language examples that include language of oppression, it has been found that there is few direct expressions noticed in the novels. That's why it is necessary to reach the objective of presenting the language of oppression through the theory of pragmatics. This theory says that meaning is usually derived from contexts by implication "implicature" according to Grice (1966).

#### **a. Analysis of Language and Exploitation Ideology**

Language of exploitation is a form of discriminatory language which peoples suffer from throughout the history. Such exploitation means the use of people's efforts to make profits in the time they aren't paid fairly. People who used to exploit others are like parasites that make no efforts to survive but to live on others blood. The language of exploitation takes different levels of oppression as it is mentioned in

the literature review such as class, race, and gender. The last one has been tackled earlier; the lights here will be focused on class and race.

The language of exploitation has manifested by the brutal actions of the occupation towards the Palestinians in Abullhawa's novel *Mornings in Jenin* (2010). The Israelis don't only exploit the Palestinians feelings, but also their lands. The Israeli soldiers used the Palestinians in Ein Hod who accepted and received them well in their homes by offering them food and drink out of their values of generosity and bounty. Instead of appreciating what they have done, the soldiers mistreated and exploited them. Hassan explained this to his friend Ari showing how greedy the Israelis were after the generosity of the countrymen with them saying: "The same men who had received the offering of food now marched through, pointing guns at the people who had fed them" (p. 37).

The used verbs are (received the offering, marched, pointing guns, fed them) show that Israelis corresponded to good deeds with bad actions. They used the Palestinians feelings of mercy and pity on the Israelis who have no place to go with meanness and evilness. While Palestinians were thinking about helping them, the Israelis were planning for their malicious thoughts of usurping their lands, homes, and children to prove the fact that whatever you do for your enemy, he will behave as your enemy which Hassan revealed in his comment: "While we believed they were simply seeking refuge, poor souls just wanting to live, they've been amassing weapons to drive us from our homes" (Abullhawa, 2010, p. 32).

The same idea has repeated in this example which is clear through the choice of words used to compare the stand of each side. The Israelis were exploiting the Palestinians feelings of pity of the Israelis situation as (poor souls wanting to live)

,because the Israelis were poor people looking for refugee to survive but in reality they were (amassing weapons, drive us from our homes) to kick Palestinians out of their lands. They wanted the land without the Palestinians since they believed in their superiority that prevented them from living with Palestinians who they claimed they are animal like and need the western help to be civilized but the reality became clear for all through their wicked practices that translated their intentions.

Another kind of exploitation is shown by Angela the women who received Amal in America to stay with them while studying abroad. This woman was married to a man who abandoned her with her daughter and took her money to waste on other women. He is kind of womanizer who uses his wife`s money to spend on other women without paying attention to his responsibilities toward his wife and daughter. Angela made his exploitation clear when she responded to her husband`s question about why he married her, saying that she is a kind of a women whom he loves since she always tries to save the world. She responded to him saying : "No, you married me for my money" (Abullhawa, 2010, p. 172).

Her answer clarified the main reason behind marrying her (married me for my money) that he married her out of greediness and that he loved her money not her. The bad thing was that he used her money to enjoy it with other women which is really disgusting and painful. Here, the semantic part of language is what made the intended meaning obvious. To sum up, Abullhawa`s novel contained examples that proved the existence of language exploitation among the Palestinian –Israeli communities.

Lee in her novel *To Kill a Mocking-bird* stated that Maycomb`s society was built on classes.

She also showed that through her social division that classified people according to their social classes using Jem who declared that there are four kinds of people in Maycomb: the ordinary kind like him, the Cunninghams in the woods, the Ewells in the dump, and the Negroes (p. 230).

Tom`s description using the noun and adjective parts of language (ordinary, woods, dump, and Negroes) tell something about the class society they live in and at the same time tell about the nature of its exploitative ideologies. This means that the top of this pyramid will exploit all the lower levels and each level is going to exploit the level below it till we reach the Negroes who will be exploited to the bone. Such meanings haven`t mentioned in the words of the quote but it were hidden within the context. Another important point that one can get out of this social division was that people`s jobs wouldn't be the same. For instance, Jem and his family which also represented the whites in Maycomb occupied the most respectable jobs such as teachers (Miss Modie), lawyers (Atticus) and others; while the rest were farmers and poor people. This was clear in the conversation which took place between Atticus and Jem when Jem asked: "why does Walter Cunningham pay you like that? .Atticus replied:" Because this is the only way he can pay me. He has no money" (Lee, 1960, p. 27).

Jem then asked Atticus if they were poor like the Cunninghams and Atticus answered him: "not exactly. The Cunninghams are country folks, farmers and the crash hit them hardest" (Lee, 1960, p. 27).

Atticus explained to Jem that even professional people were poor because the farmers were poor in the phrases (he has no money, country folks, farmers, the crash hit them hardest). From this conversation one could understand how those in the top

of the pyramid live on the shoulders of the devastated farmers who work the most, but gain the least because of the exploitative nature of this capitalist society. Such an example represented Grice idea of implicature where the meaning is derived from the given context to achieve a specific meaning through the given words and phrases that explain the situation.

The other level of language exploitation was based on race which is more comprehensive and disastrous since it included wide range of people. In Lee`s novel, this group contained the devastated crushed Negroes. To take an example, was Tom Robinson. Tom standed for all the blacks in Maycomb who were poor, loyal, hard workers, and the least to be paid. He was the most exploited person in the novel and the one who paid the highest value that cost him his life. He was exploited by people like Mayella who asked him to help her. Despite his courtesy by accepting to help her without taking money, she used him to achieve her malicious purpose and accusing him of raping her. Her choice wasn`t by accident; she chose him because she knew he was stereotypically believed to be a nigger, black, weak, and nobody is going to believe him if she accused him of raping her. Her exploitation destroyed him and lead him to his destiny. Although he was very kind to her, the only one who helped her and felt her sadness without compensation she had no mercy on him.

She isn`t the only one who utilized him; the jury also utilized him and utilized their position to punish him severely despite his innocence which was clear as crystal. They don`t want to justify him just, because he was a black and Mayella was white. He was a victim of their racist ideological judgment which was built on their views not on evidence. Such a situation was expected from such biased jury which Atticus predicted but the case wasn`t the same for Jem. When Jem noticed that the jury was making Tom guilty although he wasn`t which was clear for all; Atticus tried to help

Jem understood the situation better by saying: "In our courts, when it is a white man`s word against a black man`s, the white man always wins "and "a jury is only as sound as the men who makes it up" (Lee, 1960, p. 210). The ideas of oppression and racism were rooted in the whites minds which was clear in their utterances (White man, black man, win, a jury is only as sound as the men who makes it up). Saying so and using the pronoun (our) which was used for the glorification of the white race told something about the corruption in the legal system of the whites which the blacks always pay its price. It also declared indirectly that the jury were racists because all of them were whites which meant that they will never announce a word against whites in their courts. Such a reality meant that as long as this system existed, justice will never see the light. One who looked deeply in this example, found that it was clearly showing oppression in language especially that it made use of the pronoun "our".

Another character that has been exploited is Mayella. Mayella was the girl who accused Tom of raping her. She was exploited by her father. He deprived her from the normal life of a girl in her age. This was clear during the investigations when she was asked if she had friends and she answered that she had none. Moreover, she used to feel bad when Atticus used to call her "maam". Atticus used to call her so out of respect and courtesy, but because she was not used to this she thought that this might be an offence to her. Having no friends and normal social relations, not going to school as girls in her age, not being used to respectable ways of conversation say something about the kind of life that this girl was raised in.

The idea of language exploitation is also repeated by Paton`s *Cry, the Beloved Country* (2003), because it talked about this topic in terms of the two sides of people who live in South Africa. Blacks in South Africa were affected a lot of the division whites made by the apartheid, because it divided the lands between the whites and the

blacks in a way that served the whites benefits. The whites took the most fertilized and green lands that overlooks the most fascinating and charming scenes that is represented by the city of Johannesburg, while the blacks` share was with lands that suffer from erosion caused by the overuse, overgrazing, and overpopulation. As a result of the high demands on the blacks` lands, it started growing sick and the green hills broke down. Such changes in the lands pushed waves of people to start moving to big and developed cities like Johannesburg for the sake of finding jobs under the supervision of the whites. The problem with South African people was that they lack the freedom both in Ndotsheni and Johannesburg. This meant that they will never have a free fate, but at least in Johannesburg they have something for themselves. This was clear in Kumalo`s brother statement who left Ndotsheni long ago. He said: "in Ndotshini I am subject to the chief who is an ignorant man... in Johannesburg I am a man of importance, of some influence. I have my own business" (Paton, 2003, p. 33).

In reality, he was occupied in both cases by the one who he was working for as it was clear from the words (subject, ignorant), but at least in Johannesburg he had his own business that made him feel that he was the master of himself and his fortune. The previous words showed the ideology of the oppressor who tried to attract his victims by giving them some of what they lack especially work opportunities.

Then he continued talking about life in Johannesburg that had the mines which was the cause of the existing beautiful and wonderful high buildings, that it was all built with the gold from the mines. The disaster was that all the beauty and services in Johannesburg was done for the benefits of the whites and Europeans, whereas the blacks who worked very hard to do the construction "are lying on the floors,[and ] can't step over them" (Paton, 2003, p. 34).

This is the real meaning of language of oppression. What a level of tyranny ? Those people were the ones who dig the gold for only three shillings a day and left their families and wives behind. Then at the end they didn't have the right to use what they have built just because they are Africans which was clear in the phrases (lying on the floors, can't step over them). They have completely used by the whites who brought them to dig for gold for three shillings a day which was nothing to be mentioned with what they gained out of the work of these poor workers. The poor people like the South Africans grew poorer and the whites grew richer according to their unequal ideologies of fortune distribution. This is obvious in Kumalo's brother comparison when he said: "when the new gold is found, it is not we who will get more for our labor. It is the white man's shares that will rise" (Paton, 2003, p. 35).

All what the whites thought about was that they had to bring more Africans to dig for gold and in turn they took the profits, made more money, built bigger houses, and bought newer cars. They don't care of the efforts of the Africans or even to reward them for their hardworking as it was mentioned (the white man's shares that will rise).The irony is that this is the Africans lands where they are working as slaves for people who don't appreciate or compensate them for what they do and refer their richness not to the work of those workers ,but to the mines. It was rooted deep in their ideology to underestimate the blacks and their work and never appreciate their doings so as to stay under their control. This compelled Kumalo's brother to respond to the whites claims saying that this was not true. Their richness" is built on our backs, on our sweat, on our labor. Every factory, every theatre, .....they are all built by us" (Paton, 2003, p. 35).

The reality could be hidden from those who didn't know it but not from the Africans. They knew very well that these buildings were built on their (backs, sweat,

and labor). The use of the pronoun "our" many times which referred to the blacks reflected how difficult, tough and hard was it to built such things and what was more difficult was to find who denied your efforts out of racist ideologies.

The exploitation that whites practice over the blacks in all life aspects forced them to refuse the status -quo and rebel. One of these rebellions was what Kumalo and Mismangu witnessed on their way to Alexandra when someone stopped them saying that they were here to stop anybody using the buses as an objection for raising the buses prices. He explained this saying to Mismangu: " if you use this bus you are weakening the cause of the black people. We have determined not to use these buses until the fare is brought back again to four pence" (Paton, 2003, p. 40).

In this example, the language moved from responding and rejecting the acts of oppression in forms of words to real actions on the ground. So, it was both language and action since the conversation was an internal one between the oppressed members of the group. The roots of realizing the whites exploitation started to be noticed by the poor blacks who started taking their first steps toward fighting for their cause through strikes ; the step that Mismangu and kumalo supported especially when they knew that if the protesters lose, people in Sophiatown and Claremont and others will have to pay more. This meant that this was a serious issue that deserved standing against because it affected all the blacks despite their place of living and standing on the other side was a way of (weakening) their cause. The verb" is weakening" is important, because the Africans wanted to make their cause strong enough to face the whites who looked at them as weak people with weak cause. From what has been said, one can notice the side effects of the language of oppression on the black people who spent their lives working and ended up building bright futures for the whites who depended on them with no sense of appreciation which threatened the peaceful

relations between the two groups and opened the floor for a new period marked of hatred and enmity. Such hatred and enmity weren't new; they were the result of years of oppression that explode to announce its rejection of the situation.

### **b. Analysis of Language and Marginalization Ideology**

Language of marginalization is an element of oppression that people suffer from and it threatens their chances of development especially that those who suffer from are minor groups and lack the control over their lives. *Mornings in Jenin* (2010) is a novel that illustrated the idea of marginalization between two communities who unequally shared the same land through language. The Palestinians and Israelis live on the same land, but in different places where the Israelis determine the places the Palestinians can move freely in and at the same time deprive them from stepping others. For example, when Amal wanted to leave Jenin to Jerusalem so as to start studying there; She was the only one from the camp who can move to Jerusalem freely. All her family wanted to go with her so as to make her feel home but they couldn't because they were Palestinians while Amal could, because she carried the American nationality as Darweesh said: "that only foreigners were allowed to move freely" (Abullhawa, 2010, p. 142). The irony is that Palestinians who were born and raised up in their land were deprived from the right to move and face a lot of stumbling blocks regarding this issue and considered (foreigners), while the real foreigners who has no right to step in it can go and come without questions. The existence of the adverb (only) determines the limited group permitted to pass which layout the origins of inequality among people. This is the real meaning of segregation that separates not the Israelis from the Palestinians, but also the Palestinians from each other. This is the meaning of language of oppression . During all the years Amal spent in the school in Jerusalem, no one from her relatives was able to visit her

because they were not allowed. So, what makes a person more oppressed than preventing him by force from moving freely in his land to see his ones and using his rights as a full citizen. This Israelis policy of separation is part of its ideology to make the Palestinian society fall apart which is easy for it to put them under control.

Lee in her novel *To Kill a Mocking-bird* (1960) pointed to the elements of language of marginalization that her characters undergo whether they are whites or blacks. For instance, earlier in her novel Lee prepared her readers to such division beginning with Boo Radley. Since Boo is considered by Maycomb population part of the retarded group or have mental problems if we can call it, he was dismissed to an isolated social life to the degree that he became like a ghost and a source of fear in Maycomb. So, he was subjected to live a separate life away from others. Even when it was suggested that Boo should be put in jail because it was believed that he was a criminal, the sheriff was described as he: "hadn't the heart to put in jail alongside Negroes, so Boo was locked in the court-house basement" (Lee, 1960, p. 17).

What deserved to be commented on here wasn't the mercy (hadn't the heart to put in jail alongside Negroes) that the sheriff had for Boo , but his discrimination in insisting to not put Boo the white with Negroes. He didn't care about his psychological state if he stayed alone, all what he cared about was not to be with those trash niggers which revealed his racist and discriminative ideology; and to what degree they were possessed with it that even in punishment they were not the same.

Furthermore, marginalization wasn't restricted between the two races, it could occur within the same race as it happened in *To Kill a Mocking-bird*. The Finch family was one of the known and respected families among the whites but not

anymore. The time Atticus decided to defend Tom Robinson's case; he started to lose his connections with the whites who tend to avoid him because as they claimed he was lawing for niggers , which was according to their way of thinking not expected from a white man to do. So, they started to cut their relations with him and to annoy his family so as to force him to leave the case. Also, they used to call Atticus a nigger-lover and once Mrs. Dubbose said to Scout: " you're father`s no better than the niggers and trash he works for" (Lee, 1960, p. 107). Here, the white community practiced pressure strategies on the Finch Family trying to prevent Atticus from going on in the case. So they used to use abusive language to call Atticus and annoy and humiliate his children like (your father is no better than the niggers and trash he works for). These racist words reflected the intention of the white community to associate Atticus family with the blacks, because they were helping Tom Robinson as a way to separate them from the white community. Utilizing language to insult the people repeated again when aunt Alexandra didn't allow Scout to play with Walter Cunningham giving the following reason: "Because- he- is -trash" (Lee, 1960, p. 229).

Scout was still a little girl who hasn't been affected yet by such prejudiced and poisonous ideas . Here the meaning of racism and discrimination manifested itself both within the same race and with other races by the metaphorical language in the words (niggers, trash two times) which reinforced the hatred and found a rich environment for oppression and allowed for more detachment. The same point was repeated when Scout asked Jem what is a mixed child?. Jem answered her "half white, half colored" (Lee, 1960, p. 165).

Then he explained making use of the adjective language part to her that those group (half white, half colored) of people who don't belong anywhere. Colored folks will not have them because they were half white; and whites will not have them

because they were half colored. The thinking of these groups didn't allow for halves even you were full color or nothing. So, the fate of this group of people was determined by both races to be expelled to the boundaries of the society and live a marginal life. It is important to note that such description was highly appreciated because it carried the hidden meaning that living on the margins of society meant being deprived from enjoying the services the normal society groups enjoy which is a hard life marked by poverty and deprivation that those people has no control over whether to reject or change, because they are minority.

The dilemma was that such idea of segregation wasn't restricted to the social life; it extended to reach the legal affairs and spread its roots to affect the resolutions that determined people's lives. For instance, Jem was discussing the obvious innocence of Tom Robinson with Reverend who opened Jem's eyes on the lack of subjectivity in the White Jury's resolutions and its bias towards the blacks. Reverend said to him:

"don't be so confident, Mr Jem, I a`int ever seen any jury decide in favor of colored men over a white man" (Lee, 1960, p. 213).

Jem wasn't a stupid boy, he noticed the prejudice of the jury in Reverend's words especially the adverb "ever" in (I a`int ever seen any jury decide in favor of colored men over a white man), but he has never thought that it will reach to deprive an innocent man from his freedom only because he belonged to the colored unprivileged group since this was the ultimate cruelty that one can get. Tom was sent to the marginal of life or even the end of it, because he was born black. He paid the price of being a black which is something he didn't have control over. They punished him of something he would preserve no efforts to rescue himself from and the destiny they determined for him. Paton's novel *Cry, the Beloved Country* (2003) is another

example of oppression manifested through the existence of language of marginalization. What made this language of marginalization different from the one in *To Kill a Mocking-bird* is that this one concentrated on the social isolation which was thought to be the most Comprehensive and worked as the umbrella where the other kinds of language marginalization came under.

It was expected to encounter examples of social marginalization, because the overall novel was built on the division made in South Africa by the Europeans which was the focal reason for the enmity and hatred that prevailed between Whites and Blacks in South Africa. Each one of the two races lived a separate life away from the other where whites enjoyed a life of luxury at the expense of the natives who lived under their mercy. This contradiction in the ways of living in which the blacks were oppressed by being unable to control their lands, futures, and also their lives created the continuous unstable relations that made it impossible to continue together in peace. The issue of the cut relations between blacks and whites has been mentioned by the narrator saying: "and some cry for the cutting up of South Africa without delay into separate areas, where whites can live without blacks, and blacks without whites" (Paton, 2003, p. 70).

Such two different systems in the phrases (whites can live without blacks, and blacks without whites) unfolded many subcategories that organized the life of each group which was not explicitly said, but could be inferred from the context . Meaning, the whites had their own hospitals, schools, churches and the blacks were the same. This prejudicial segregation reached to courts which is made to create equality among people with no considerations based on color, religion or race. Finding such bias within the borders of the court room raised a lot of questions about their beliefs and ways of thinking on other aspects of life. For example, the narrator mentioned the

custom while entering and leaving the court room saying: "then they [ blacks] pass out through the doors at the back of the tiers of seats, the Europeans through their door, and the non Europeans through their door" (Paton, 2003, p. 144).

The same custom was repeated when they came out of the court room. Each of them took the side already made for him which reinforced the exclusion these groups suffer from. Living a style of life that has been determined and outlined by others in a way that served the benefits of the finder of such a style made such a style exposed to collapse at any moment the oppressed group decided to rebel against it. This was a physical oppression reflected in language showing places of back and front sides to mean insulting the blacks. The importance of the mentioned words (through the doors at the back) didn't only show the blacks seating places, it also showed indirectly their importance and the status they enjoyed in the whites thinking.

### **c. Analysis of Language and Violence Ideology**

Among the apparent pictures that oppression translated itself through were the language and acts of violence. These acts varied from the family level that had the patriarchal impression to the social and racist level that depended on color and race which reached threats and reports of killing and from the interpersonal violence to the collective one. One kind of language of violence as it was mentioned before was the interpersonal one which underlined the family violence. One who traces this kind of violence finds that it is there lying between the lines.

One example of this kind was in Abuallhawa's novel *Mornings in Jenin* (2010) when Dalia's father knew that she was the one who has stolen the horse of Darweesh. It is mentioned in the novel that: "To restore his [Dalia's father] honor, he tied Dalia

to a chair in the center of town and put a hot iron to the hand she was forced to admit had been the one that had stolen the horse" (p. 23).

The reprimand that Dalia has got was more than the fault that she has done which meant that she has been violently punished which was obvious in the words used to describe her punishment. The verbs (restore honor, tied, put hot iron, forced) reflected the violent way of dealing with her. Her share of the punishment was more than what she deserved because she was still a child who couldn't distinguish what was correct from what was not. It also told something about the tough and rigid customs and norms resulting from tough and firm ideologies in the Bedouin tribes. This was clearly illustrated in the crowd's comment on Dalia's punishment when they said: "how cruel the Bedouins are" (Abullhawa, 2010, p. 23).

The adjective (cruel) also showed something about the patriarchal authority that males enjoyed in such communities. For example, it was the father who determined the scolding that his daughter must get not the mother. Also, her mother shouldn't object or interfere which reinforced the pressure on the female figure and in turn made such kind of violence acceptable despite the harm it left. When Dalia screamed because she felt the burning and smelled the odor of her burned flesh, her father threatened her he will burn the other hand. Such relationship based on threats and fear will bring an offspring that carries the violence and its speech in their veins as something normal which in turn will create a society that has violent people and victims of such violence.

Another example of violent language were the insults Yousef had endured from torture and random beatings that had marked nearly every part of his body. This was another type of violence which is called "collective violence" that is caused by

terrorist groups and organized political groups over individuals to achieve specific purposes. To mention examples of this violence was what Yousef has gone through when" he had been forced to strip before women and his students, had been made to kiss the feet of a soldier who had threatened to beat a small boy if Yousef did not kneel" (Abullhawa, 2010, p. 114).

These examples and other more show the humiliation that Palestinians endured from their usurpers to oblige them to give up as seen in the abusive and violent verbs (forced, strip, made to kiss the feet of a soldier, threatened, beat, kneel). All the verbs carried violent meanings and the focal outcome of them was to humiliate and degrade Palestinians through these oppressive acts by dealing with them as less humans. Such bad treatments didn't affect only those who face it, it also affected the people among which the abused live with. For instance, it is said: "Most were broken. And most had returned from the humiliation with violent tempers aimed at their wives or sisters or children" (Abullhawa, 2010, p. 114).

The most important point here is that the harm effects of such violent acts don't end with those who endure it, it is reflected and redirected by the victims to their mothers, or sisters, or wives. The words (broken, humiliation, violent tempers) were a reflection of their states while being oppressed. The disaster here is not only with the victims of violence but it is with the ones who are transmitted to them unconsciously. The victims unwillingly find themselves charged with annoyance and anger from what has been done to them and in turn practice this violence and vent this anger on those who surround them as their families and most beloved people. At this point, one can say that those people reached a stage which can be called the oppression of the oppressed which was represented through the used language.

Furthermore, the novel presented another significant type of the language interpersonal violence which is the collective violence that was reflected in the novel through the collective punishments as well as individual and reports of killing which went with Attawneh`s aspect in his paper "The Language of Occupation in Palestine" (2009). Collective violence as it is mentioned earlier was inflicted by large groups such as states or organized political or terrorist groups. This use of violence was practiced by people who identify themselves to be members of a group or set of individuals to achieve social, political or economic purposes. It took various forms such as: terrorism, repression, genocide, organized violent crimes, and human right abuses. Since the conflict is between Israelis and Palestinians over land, the forms of violent language tend to be more like insults and threats of killing which lead to genocides and terrorism. To mention some of the examples, Yehya said: "Zionists killing British and Palestinians every cursed day? They`re getting rid of the British so they can get rid of us" (Abullhawa, 2010, p. 25).

Yehya`s words (Zionists, British, killing, cursed, get rid of ) were very clear and they can be considered as an understanding of the status- quo in Palestine. The aim of the Zionists was to kill both the British first, then the Palestinians so as to take the land with no care to the peoples souls. According to Lakoff (2000), the Israeli policy promoted a sharp polarization between the "we, us" and "them, they", "them, they " being less human, more bestial, and more satanic. Not to mention the acts of execution that the occupation used to practice in front of the Palestinian civilians so as to terrify them and force them to keep silent as they wanted them to be. For example, when Jamal`s mother asked about the return of her son, Amal couldn`t hide the truth that the soldiers have executed him in front of her brother and fifty others. They could kill him alone, but they wanted him to be a lesson for the others to think million

times before they decided to defend their land. What's more was the threats of Sharon at that time to "wipe out the resistance once and for all" (Abullhawa, 2010, p. 210).

Promises of killing as promoted by political leaders is the ultimate level of hate and taking revenge on people who were displaced from their land to make the dream of their people true of having a land without its people. The Israeli Zionist Sharon reserved no efforts to plant the horror in the Palestinians hearts through their crimes and massacres. The above quote showed the obvious acts of terror and the manifestation of the ideology of the Israeli politicians and generals through their threats. This was clear in Sharon's strong threat to (wipe out the resistance). Sharon the prime minister of Israel believed in his and his nation superiority and being better than Palestinians, which was clear in his strong threat which illustrated his model of no regard to Palestinians as humans. Because we cannot win them over, they threaten our very existence, and we have to fight by any means necessary. This significance of using the verb "wipe" not any other verb like "kill" is to show the intention of the Zionists of not seeing any Palestinian in Palestine since wiping cleansing. Using such strong threat illustrated the hatred Zionists have for the Palestinians. The novel has also mentioned one of the scenes that show the ultimate cruelty, violence, and the savagery of the Zionists in one of their genocides in Shatila the Palestinian camp in Lebanon 1982. The image mentioned a report of killing where Palestinians refused camps in Lebanon.

dozens of bodies, killed in the heat of combat. But there were women lying in

houses with their skirts torn up to their waists and their legs wide apart, children

with their throats cut, rows of young men shot in the back after being lined up at an execution wall (Abullhawa, 2010, p. 226).

The image was very rich in its strong expressions such as (killed bodies, women lying with skirts torn up, legs wide apart, cut throats, execution wall, men shot in the back). The mentioned images explained the savagery, genocides and massacres Israelis tend to conduct with Palestinians to force them to give up. It was too hard to imagine such scenes without utilizing this descriptive language that described them and the amount of violence they carried which revealed their violent nature. Such images and other acts made anybody scared despite his courage and bravery especially when it reached women honor which is the most important value in the Palestinian and Arab Islamic culture. Just the thinking of what those Zionists might do to any Palestinian woman makes any man feel chained and unable to keep his dignity which in turn touches manhood of a male and a protector of the family. All these negative feelings that the occupation created reinforced their inability to change and gradually allow them to give up and enter the circle of oppression since they were in a situation where it was more than hard to resist.

As for the reports of killing, the novel recorded a number of killing cases that were intended to frighten and oppress people in a way or another. To cite some was the killing of Yehya when he returned from his village by waiting soldiers for trespassing. Also, shooting Darweesh in his chest that made him paralyzed in addition to what they have done to Yusef's family when he wept saying: "They ripped my Fatima's belly with a knife! . . . They killed my babies!" He screamed more. "They killed my babies, Amal. Oh God! Oh God . . ." (Abullhawa, 2010, p. 227).

The weeping and the moaning of Yousef was shown through his descriptive language of what has been done to his wife and children in the following (ripped Fatima's belly with a knife, killed my babies two times). These brutal images shown through his words of lamenting and practiced crimes and others demonstrated the intention of the Zionists to panic the Palestinians and compel them to give up. They also told about the nature of their ideologies as blood thirsty who couldn't live until drink from others blood.

Lee in her novel *To Kill a Mocking-bird* also utilized examples of violent language that her characters has gone through. One of the most violent images was what happened to both Jem and Scout. This type of violence is classified as community violence which occurs between individuals from unrelated groups. The readers who trace the events in this novel find out that Bob Ewell and the Finch family were enemies because Mr. Finch accepted to defend Tom Robinson. As a result of his decision, Atticus had to pay the costs of his decision and to bear with his family a lot of troubles from the Ewell`s side. Mr. Ewell tried to be as violent as he could to terrify Atticus and oblige him to leave the case, but Atticus didn't. So, one of his ways is to threaten Atticus to kill him which Atticus considers more than enough when he said: "I thought he got it all out of him the day he threatened me. Even if I hadn't, I thought he'd come after me" (Lee, 1960, p. 237).

\ Atticus has never thought that Mr. Ewell might hurt his little children. He thought that Ewell (got it all out of him) the time he opened his mouth and (threatened) him or at least he'd (come after him). When Mr. Ewell discovered that his verbal threats were useless, he decided to physically hurt Atticus` children to show him that this time it is serious and to prove his meanness and his malevolent thoughts. What Mr. Ewell did with the children was extremely aggressive for children in Jem and Scout`s

ages. When Little Scout was asked about what happened; she described the act as the following: "all of a sudden something grabbed me and mashed my costume.....Mr. Ewell yanked [Jem] down. Mr. Ewell was trying to squeeze me to death" (Lee, 1960, p. 273-274).

The description that Scout gave in addition to the good choice of verbs tell something about the harsh aggressive way that Mr. Ewell attacked the children with. Scout used the verbs (grabbed, mashed, yanked down , and squeeze) and all of them gave the impression of cruelty and violence.

Moreover, the community of Maycomb was very violent with some citizens like Boo Radley. Boo was one of the victims that has lived bad times with such abusive and unjust community. They were so rude to him to the degree they accused him of everything bad happened to them just because he lived alone without making sure if he was the one or not. They made him their escape goat of all their mistakes. Their cruelty towards him didn't give them the chance to discover the hard situation that lead Boo to such a condition. The terrible way of dealing with Boo in addition to the situation he grew up in were what made him the person who he was. They were responsible for his isolation that allowed them to be stronger than him and made him the victim of their violent thoughts. Tom Robinson was another character that Maycomb community had lead to his destiny carelessly. Despite putting him in jail with invalid evidence, they killed him with cold blood. The violent nature of the white community in this case resided in their cruel and brutal way of killing him which was explained in Atticus words: "seventeen bullet holes in him. They didn't have to shoot him that much" (Lee, 1960, p. 239).

Just the number of the bullets illustrated the violent and aggressive ideology that was reflected through their violent revenge from the poor Tom. What Atticus meant was that one shot could do the job, but shooting him seventeen times was the supreme violence in its meaning. Such meaning one can get from repeating the act of shooting seventeen times. As for Paton in his novel *Cry, the Beloved Country* (2003), he also presented some examples that shed the light on a crucial issue that lead to oppression which is violence. The example in this novel is related to killing on one side. On the other side, one could infer that the reason behind such acts of killing was the system practiced inside the society and here the talk was about the situation in South Africa. To make it clear, here are two examples taken from the novel the first said by Mismangu about the murder and the second said by the narrator:

"He [Kumalo`s son] broke into a house in a place that they called Parkwold, and killed the white man who have prevented him" (P. 86).

"another murder tragedy in city. European householder shot dead by native housekeeper" (P. 165). One who knew the novel and went through these examples finds out that those South African blacks didn't commit crimes for the sake of killing and committing murders. What they have done was a result of the poverty and deprivation they have lived with whites. Such lack of money in their part while whites were rich and enjoying their lives pushed them to envy the whites and to leave Johannesburg especially after it was divided by a racial apartheid. The feeling of inequality between whites and blacks planted hatred and envy among them which in turn incited them to kill and commit murders against the whites not to get rid of them, but for the sake of owning what they own. In this case, the blacks didn't choose to be so, but their circumstances as well as the practiced bias and racism made them violent so as to survive. Here, one can consider them to be victims of their societies and of

their hard conditions. To sum up, the three novels mentioned acts and reports of killing practiced by the Israeli side and the whites against the Palestinians and the blacks in line with Atawneh`s paper (2009) that using language reflected killing is one aspect of language oppression.

#### **d. Analysis of Language and Power/ Powerlessness Ideology**

There is a direct and positive relationship between oppression and language of power. Those who enjoy different aspects of power such as occupying a respectable job, enjoying a good political status, being part of a recognized and privileged group or race are protected from being included under what is called oppressed people and use the powerful language . On the contrary, those who lack what has been just mentioned will be included under a category named powerless people and their language will be the same. They suffer a lot from being sent to the marginal of society, because the society has determined their lack of the needed power which makes them able to face and affect the happenings in their lives. Most of the time members of such groups aren`t responsible for being powerless, because they are born blacks or poor or members of lower classes. So, they are punished for things out of their capacities.

Also, the element of power is very influential factor in forming speech from higher to lower and vice versa. So, we can make use of the speech act theory of politeness by Brown and Levinson (1987), where there is indirectness in addressing the higher power with mitigation or softening expressions to get what you want; while the higher power uses directness in speech without mitigation to show power and gets what he wants. The higher power does not fear retribution while the lower power fears retribution. Here rises the role of language to show power and distance with speakers

outside the same group or to show no distance and power within members of the same group. This topic is made clear in the coming examples.

Abullhawa's novel *Mornings in Jenin* was a reflection of how language of power is used to reflect oppression and how the lack of such power caused humiliation and depression to those who lack it. Anyone reading this novel quickly notices the parties in the conflict : Palestinians and Israelis. Their struggle is for existence, it is not a fair struggle because it doesn't take in consideration who has the right to stay; it is built over power which means the most powerful is the one to stay. As a result, people who live under the yoke of occupation suffer different kinds of pain while resisting the forms of injustice and discrimination practiced towards them. For example, they were displaced from their lands to live as refugees in other countries while those who didn't have the right to stay lived in their lands which filled their hearts with hatred and grudge against the Jews who raped their lands and prevented them from living freely. It was mentioned in the novel that Palestinians has awaken on the reality that they were slowly being erased from the world and its future and that "Palestinian countrymen, in the yet-unconquered West Bank towns, looked down on them as [refugees]" (Abullhawa, 2010, p. 56).

The Israeli occupation usurped their land, then looked down on them by calling them (refugees). Palestinians aren't refugees because they don't have a land to live in, they are refugees because their land was taken from them by force in front of the whole world. Here, it became obvious how the powerful party had the ability to impose its strength on the powerless in all possible means, and language was just one of those means. In this example, the Israelis were more powerful than Palestinians because they were armed, so their language was characterized by power that showed the distance between them through calling the Palestinians "refugees" to announce

that they were no longer citizens in this land. All this was expressed in one word which proved the power of language. But Palestinians didn't accept this and decided to resist this occupation as well as its view of chauvinism. Therefore, they responded saying: "If we must be refugees, we will not live like dogs" (Abullhawa, 2010, P. 56).

Meaning, if we accept the reality that they have made us (refugees) by using their power and weapons, we will never allow them succeed in making us (animals) and less humans who require caution in dealing with us because they aren't better than us. So, it was clear in this example that the enemy tried its best to let the Palestinians feel as inferiors which was part of the enemy's philosophy. But at the same time Palestinians couldn't respond to the Israelis without taking in consideration these power rules which was clear since the Israelis used to insult Palestinians without fear while the Palestinian responds took the impression of complaining and just commenting and didn't reach to insulting or threatening them. So, here it was obvious that when speaking to a higher power you need to use mitigation but in the case of the Israelis talking to Palestinians the case is the way round.

It was obvious that those who enjoy manipulating power tended to humiliate and disgrace those who were powerless. Israeli occupation used power over Palestinians through different ways manifested in embarrassing them in front of their children and relatives so as to destroy their self-esteem in away to compel them to leave the choice of resistance and go back to submission. This was apparent in what they did with yousef as it is mentioned in the following: "he had been made to kiss the feet of a soldier who had threatened to beat a small boy if Yousef did not kneel" (Abullhawa, 2010, p. 114).

The only purpose they got out of such practices was to feel that they are able to make others suffer and bear their sufferings which was the ultimate cruelty and harshness which pointed to the occupation brutality and inhumanity. The verbs (kiss the feet kneel, threatened to beat) all illustrated how power was used to humiliate the less power so as to serve the power group principles. What's more is the lack of the statement of any word that is used in conventional forms of polite requests such as "please" which illustrated the enemy's` point that there is no risk of losing face since they t didn't fear retribution from the addressee. One can notice the difference in the language of power being used between the two parties is by noticing what Yiusef said to the Israelis while killing his dear horse Fatooma. He knelt and begged the soldier so as not to kill his horse saying to him two times: "Please" (Abullhawa, 2010, p. 28).

Here, Darweesh showed his understanding of power between him and the soldier as they belong to different groups which in turn imposes on him using a language with polite request forms. Darweesh in this place had no power and knew that he has to plead and beg the other party, because he didn't fear losing his face especially that he was talking to someone more powerful than him. Here, the pragmatics of language succeeded in achieving its purposes.

Another example that illustrated the significance of language to indicate power is the way the soldier ordered Dalia to leave everything for him as follows: "Leave everything, jewelry and money. I shoot . understand" (Abullhawa, 2010, p. 37)

In this example, the language of power representing the language of the soldier who believed in his powerful position since he controlled the lives of the Palestinians under the threat of using his gun if the other party didn't obey. Here, one can notice that this form of request "command" is direct and has no polite expressions such as "

could, would, and please". This means that the soldier realized his powerful status reflected through language because he didn't fear his addressee.

Moreover, the misuse of power is what makes having the power a curse on those who are supposed to endure its consequences. This is what David illustrated in his words when Amal asked him why he had beaten her brother Yousef. He answered her "There is no reason or logic. I was twenty years old and they gave me total power over other human beings, Amal" (Abullhawa, 2010, p. 268).

His words (no reason, logic, only twenty years, total power) showed that the aim of having power over the powerless was only to show off and humiliate them by having such power which is the opposite from what we know. Power is found to regain the stolen rights of the weak not to be used against them. Giving the ultimate power to a twenty year old tells something about abusing power. When David said that he was given total power he didn't hesitate to use a direct language with his addressee because he didn't fear retribution against him.

Moving to Lee's *To kill a Mocking-bird*, it is a novel about the conflict between blacks and whites and at the same time a conflict of classes within the same race. The factor of language of power in this novel is highly obvious and is the determiner of people's fates. One of the characters that enjoyed a position of power and used it for achieving justice in Maycomb was Atticus. First of all, he was an educated lawyer. Secondly, he was a white man. Thirdly, he was a man not a women in addition that he was not poor. Because of what he owned, he was courageous enough to defend his position and stand in the face of the white community who practiced all kinds of inequality towards the blacks. Although Atticus possessed all the qualifications that allowed him to impose his authorities, he didn't succeed because he went against the

flow of the whites. This fact has been noticed by Miss Maudie who said: "Atticus Finch won't win, he can't win, but he's the only man in these parts who can keep a jury out so long in a case like that" (Lee, 1960, p. 220).

What Miss Maudie said stressed the powerful role that Atticus played for the sake of saving Tom's life and at the same time agreeing, that he was the only one who cannot prevent but at least delay a case like that. Meaning, if it was not Atticus the accused black person will be condemned before anyone knew about. According to the whites principles, if it is a conflict between a white and black; surely the white is the one to win.

Being in a powerful position gives you a push to try even if you fail. But to feel that your efforts are useless because you aren't supported is something bad for one's self-esteem. It makes one feel disappointed and hopeless, because he is unable to change the current situation which lead him to despair. This is exactly what begets oppression; the hidden feelings of being unable to respond or face not because your opponent is right and you're wrong but because he is powerful and you're powerless. As a result of this, Tom was considered dead man the minute Mayella opened her mouth and screamed. Although being a man is more advantaged than being a woman but one shouldn't forget a most important point which is that Tom is black and Mayella is white which ended the case in favor of Mayella, because of the whites bias ideologies to her color.

Not to mention the incorrect practice of power that whites performed over the blacks when it came to using the public services. Whites in Maycomb forbid the blacks from using the public roads and as a result the latter had to walk a mile out of the way to avoid the whites who used to chunk at them. This example confirmed the

destruction that the misuse of power make especially if it happened to people who are already destroyed by the unfair of life like the blacks. They were really poor because they have no power to change their situation and they were supposed to obey and go on without objection.

One more example about the importance of language in reflecting power was the system of addressing others. According to Brown and Levinson (1979) one of the strategies used to show social distancing through language is to give deference. In this case the way to show respect is supposed to be from those who are less powerful to those in power. In the case of *To Kill a Mocking-bird* this aspect was very clear in the system of calling inside the Finch house. The black servant Calpurnia is used to call the little boy Jem as (Mr. Jem) while he used to call her by her first name and sometimes call her (Cal) which is part of her name. Calpurnia was aware of the importance of her language and the way she spoke to the white family. Her language had an aristocratic connotation that she used strategically to soften the face threatening act by observing the absence of risk to the addressee.

The same theme of language of power vs. powerlessness was also utilized by Paton in *Cry, the Beloved Country*. He also commented on the law that is made by the whites and for sure will serve them. What doubled the problem was that the blacks out of their despair and inability to create a fair law came to believe and had faith in the law whites provided as it came in the novel: "In South Africa men are proud of their judges, because they believe they are incorruptible" (Paton, 2003, p. 137).

It is like that the blacks became hypnotized by the power of the whites and they started to believe that they didn't have the qualifications that whites have, because this was what the whites convinced them with. They came to accept all the discriminative

practices of the whites as normal maybe because they were tired and that was the easiest way to live with. What the blacks were unaware of is that accepting all what the whites suggested was one of the white's ideologies to put the blacks under control without knowing.

Mismangu was a kind of person who was able to comprehend the issue of power in an accurate way. He said: "Because the white man has power, we too want power" then he continued "But when a black man gets power, when he gets money, he is a great man if he isn't corrupted" (Paton, 2003, p. 37).

So, here Mismangu tried to say that whites were not tainted by their nature; it is owning the power and money what made them corrupted. For Mismangu, the black man seeks money and power to put right what is wrong. But the problem is that when he owns them, he enjoys them and forget to put things right. he is aware of the issue Also, when blacks have the power, they shall revenge themselves on the white man who had the power. Thinking of revenge is corruption in itself and is an application of the idea that the oppressed becomes oppressor. It is like they want to enjoy a decent status of power they have been deprived from not to achieve the good for the country or to resist oppression; it is for the sake of practicing oppression which means that they want to compensate what they lack through oppressive practices they have gone through and suffered from which is the devastating effects of the oppressive thinking.

One more example that explained the importance of language in reflecting powerful/ powerless language is the following example: "I have only this to say, I killed this man, but I didn't mean to kill him, only I was afraid" (Paton, 2003, p. 173).

These words said by Kumalo's son who was accused of killing the white man during the court investigations. According to Brown and Levinson (1979), one way to

address those in higher in rank and are characteristic of social distancing behavior is to use the strategy of minimizing the imposition by using expressions such as "just and only". Here, the accused used the word "only" twice which indicated his sense of lacking the power in front of those who had it and in his case those who had the power were the whites. Due to the high distance between the two races and since the whites occupied the powerful position as being the court jury, the language of the accused was taken into consideration and was formulated to be indirect so as to suit the situation.

#### **e. Analysis of Language Reflecting Cultural Dominance and Its Ideology**

As it is defined earlier, it is called also the culture of imperialism where a group of people consider themselves to be superiors to other groups and impose themselves to be the norm of the society. In their view, other groups are less privileged and lack the strength that allows them to control themselves which affecting the self-esteem of these groups and start to form negative images about themselves and believe it. As a result, these groups became followers of the superior group thoughts, where they have to follow it and by doing so; they admit their accepting of the dominant group leadership. Therefore, the culture of these groups is called the culture of silence, because they are reduced to silence and only go with the stream that the dominant group imposes. Those oppressed groups are marked by their physical variations such as accent, gender, color, and others.

The ideas of language of cultural dominance have been utilized by Abuallhawa's novel *Mornings in Jenin* (2010). Talking about superiority and dominance entails incidents where the dominant parties try to impose themselves on the other. In the context of the Palestinian Israeli conflict, Israel is mostly the dominant part since it

owns the power that make it easy for it to establish its dominance. One example mentioned in the novel and proved this was that : "Israel deprived its people of water, electricity, and medical care" (P. 217).

Here Israel used its power to prove its dominance over the the Palestinians in Lebanon by (depriving) them from the most important necessities such as water, food, electricity, and medicine. These are the most significant needs for humans to survive; and being able to control them means the ability to control their lives which in turn supports its position from one side. On the other side, it imposes on those who can't control their sustenance the loyalty to the supreme power whether they accepted or not. Palestinians were obliged unwillingly to this situation because they weren't armed to resist and their only way to free themselves from the Israelis dominance was to be martyrs. It was their weapon to free themselves from Israel's slavery.

"Only in death were they at last invulnerable to Israel. Martyrdom became the ultimate defiance of Israeli occupation" (Abullhawa, 2010, p. 114).

The used language illustrated that there was no way Palestinians can feel the importance of their existence except in death where there was no Israel to manipulate their lives under its condition which was shown in the expressions (invulnerable, Martyrdom, defiance). It was only in death where they found their comfort and solace. It was their, where they can feel that they are masters not slaves and victorious not defeated. So, they chose the way of death despite the hard choice only to be free of the occupation superior ideologies.

Lee in her novel *To kill a Mocking-bird* highlighted such incidences of cultural dominance to show the oppression and racism that blacks suffer from in America. To achieve this purpose, she early mentioned in her novel examples of cultural

dominance that made the whites in Maycomb superiors to the blacks. For instance, it is said: "a Negro wouldn't pass the Radley place at night, he would cut a cross to the sidewalk opposite and whistle as he walked" (P. 15).

No rule can prevent anybody from using the streets and public roads because it is made for all without exception, but not in Maycomb. The whites in Maycomb put their own rules that blacks had to agree on obligatory as a result of being blacks. They weren't supposed to pass through the Radley place at night which was occupied by whites and even if they went through the way they are allowed to use, they had to whistle so as to be recognized and to warn those who live in that place that the passerby was a nigger so as to take care. What a humiliation blacks bear out of such practices. They are human beings and not beasts and monsters to be avoided. Whites weren't satisfied with this, but because blacks were completely oppressed they weren't able to change the situation and all what they could do was to accept.

This segregation wasn't restricted to the public places, but it reached the religious places such as churches. It was forbidden for a black to step the threshold of a church for whites or vice versa. Each of them had only to use the church that belongs to his race and color which reflected to what degree this society was discriminative and prejudiced. For example, when Calpurnia took Jem and Scout with her to the church that belongs to the blacks, the black people objected saying:

"You ain't got no business bringing white chillum here- they got their church, we got our'n" (Lee, 1960, p. 123). It was the language being used that made the blacks came to believe of the abusive and oppressive rules and principles that whites have imposed, which explained their disappointment when they saw whites in their church. It became normal that there must be clear borders for each of them. The blacks felt

that this was their chance to practice racism on the whites by not allowing them to enter as a way of taking revenge because they rarely have such a chance. Jem and Scout were completely offended by the blacks' decision, because this was the first time to go through such racist experience and feel the mere humiliation of being the "other". They were too young to understand the racist codes of their society which was the same as the rule that gave the whites the right to sit in the front chairs inside the court room. The rule that allowed whites to sit in the front was the same that imposed on the blacks to "wait for the white people to go upstairs" (Lee, 1960, p. 167), before they sit in their back seats. Blacks were living the meaning of oppression in every bit and piece of their daily life as an application of the whites' lifestyle conditions.

Furthermore, whites have drawn a typical image for the blacks in the minds of both whites and blacks to the degree that blacks started to believe this stereotypical view, because they didn't have the strength to prove its falseness and they weren't recognized as privileged to be listened to. Atticus was aware of the stereotypical image which the whites had about the blacks that it is: "Typical of a nigger to cut and run. Typical of a niggers` mentality to have no plan, no thought for a future, just run blind" (Lee, 1960, p. 178).

In this example, one can obviously see the discriminative image of the blacks in the language utilized as (cowards , random, blind and has no future). This is what the whites' minds have accused the blacks of, which doesn't guarantee its being right. Their view of themselves in a complete image allowed them to ascribe such characteristics to the blacks. Not to forget the way Mr. Ewell described the blacks to the Judge saying: "I've asked the county for fifteen years to clean out that nest down

yonder, they're dangerous to live around sides devaluing my property" (Lee, 1960, p. 178).

So, Here Mr. Ewell used to insult and devalue the blacks through his abusive language and lead someone to say how come whites are going to trust blacks or even look at them a look of respect if they aren't able to plan their lives or if whites consider them dangerous animals can't live with them. Here, the blacks were hegemonized by the whites who believed that all the blacks were savage animals who needed the whites enlightenment and that they can't be trusted which is not correct. Such stereotypes reinforced the whites' claims that they deserved to be the dominant group who are able to lead such unprivileged people and deserved to be in the controller position to tame these animals. They lit the blacks feel that they were doing them a favor by accepting to lead them.

The idea of cultural dominance was also utilized by Paton in his novel *Cry, the Beloved Country* (2003). In this novel the struggle was between blacks and whites as in Lee's novel. The elements of the whites' dominance included controlling the main services in the country and put the blacks under their control by not allowing them to use these services. One example of the whites' dominance over the blacks is depriving them from using or having petrol stations in the places they occupy such as Orlando (P. 59).

The language of dominating the blacks life was obvious through controlling the economic and social services such as transportations and the mines. Doing so was one way towards dominating others' lives to make them believe that they can't be independents and that they need the whites to survive. It is known that achieving economic independence lead to independence in other life aspects such as social,

legal, and cultural aspects because the power can be achieved through richness that the blacks lack and which is one reason of being condemned and lead them to their fate and destiny. Who knows maybe if blacks are able and succeed to manage their life economically, they can get rid of the whites' domination in other aspects. They might build their stations, schools, mines and hospitals. They might start achieving their mental independence and then freedom.

#### **f- Analysis of Language of Hate Ideology**

Hatred was one of the common faces of language oppression that can be shown clearly through the three novels. The images of hate language in these novels range from the inside implicit feeling of hatred to the explicit announcement of it. The feeling of hatred to the other party develops to include curses that develop to threats against the hated party. To start with, Suzan's novel *Mornings in Jenin* (2010) mentioned some of these incidents. One of the examples was what happened with Haj Salem. He arrived to Hassan's house and saw Hassan's wife Dalia trembling and in a bad condition because she was afraid of the Israeli invasion. He said angrily in his loud voice : "Hisbi Allah wa niaamal wakeel, God curse them for this. God curse the Jews to hell" (P. 36).

Haj Salem hated them for being Jews and hated them more for what they have done to Dalia and her family. He expressed his hatred through language . He cursed them in front of others to show the rage and the amount of abhorrence he had for them. Showing this hatred through curses is one way to confess to the inside oppression from the Israelis . One more example in which one of the characters declared and described her ultimate hatred and disgust for Jews was when Amal said: "Arrogant conquerors, they. Murderers and thieves. I hated them as much as I

hated the sea of white cloth fluttering over our homes—signs of our humiliating surrender" (Abullhawa, 2010, p. 83).

The reason for Amal's hatred wasn't random. She hated them for what is known historically about them as being murders, conquerors, and thieves. Here, the figurative language used to express the hatred Amal had for her enemy. One of her defensive ideologies was to hate them because she is a human being who was exposed to their attacks and suffer from them .She witnessed her family killed, shattered and her homeland being usurped. All this made her likened her hatred to them to her hatred of the white signs they used to put above their shacks which means that they weren't challenging the enemy . For Amal, such signs brought them humiliation and surrender that she hated as much as she hated her enemy. Both the Jews and the white reminded her of her lack of freedom and inability to defend herself. The feelings that she was less powerful than the Jews tormented her and pushed her to disgust their existence.

In Lees' *To Kill a Mockingbird* (1960), one can feel and touch the language of hatred between the whites and the blacks throughout the novel. It was also noticed between the whites themselves such as between Atticus and Bob Ewell noticed and revealed at the end of the novel. After Atticus accepted to be the lawyer of Tom Robinson, Bob Ewell hated him a lot and that was clear in his attitudes towards him.

One morning after the court meeting he[Ewell] stopped Atticus on the post office corner, he spat on his face and told him that he'd get him if it took the rest of his life (p. 221).

Here, Bob Ewell couldn't hide his hatred anymore which pushed him to threaten to hurt Atticus . His hatred was explained through his action toward Atticus when he both spat and threatened Atticus. To sum up, the previous examples mentioned in this

part are suitable to be put under the category of "threat" since the novels mentioned examples about hatred, which connected with threat situations and expressions.

The same point has been mentioned in Paton's novel *Cry, the Beloved Country* (2003), Mismangu told his friend Kumalo about the corruption that has been done to the church because of the white man interference with the church. He commented on that saying: "I am a Christian. It is not in my heart to hate a white man. It was a white man who brought my father out of darkness. But ... The white man has broken the tribe" (p. 25).

Here, he commented on the corruption that has been done to the tribe because of the white man which resulted in children breaking the law and old people robbing and beating. So, Here the reason for the black people's hatred of the whites was the overall corrupted system that the white people have established. The element of hatred has been uttered by Mismangu through the following words (hate, darkness, broken, robbing, beating) which indicated such an idea. As a result, the blacks were suffering because of such regime which made them hate the whites even if they weren't supposed to.

### **g- Analysis of Language of Fear Ideology**

Fear is one of the forms of language of oppression that can be easily noticed through the utterances of the oppressed persons or through their behaviors although it wasn't one form of language of oppression found in the literature. Most of the time those oppressed people weren't able to face their ways of oppression which forced them to hide their anger. The oppressed characters made their oppression clear through their utterances that carry the meaning of fear in a way that one can create a

genre of vocabulary related to this topic as it came in the three novels in the following examples.

Abualhawa's novel *Mornings in Jenin* (2010) was full of the incidents that revealed the fear that the characters have gone through. For example, She established her first image with the touch of fear when she said in her first page: "Amal wanted a closer look into the soldier's eyes, but the muzzle of his automatic rifle pressed against her forehead wouldn't allow it" (p. 9).

So, the sense of terror and fear was prevailing to the degree that the novel started with it. In this example, it was clear through Amal's words that only the fear from what the soldier might do is what prevented Amal from having a closer look into the soldier's eyes. She was afraid that he might shoot her and kill her which made it impossible for her to adventure or even think trying to do so. In this case, she was a victim of her fear that was caused by a higher authority powerful enough to make the less powerful do what they wanted. One more example that illustrated such a feeling was what Yehya has been telling to Hassan in their way to sell the crops they have collected "and you never know what son-of-a-dog Zionist is hiding in the bushes or what British bastard is going to stop you" (Abullhawa, 2010, p. 15).

In this incident, Yeheya, the voice of wisdom, who lived the time of the British colonialism was giving Hassan the summary of his experience with the enemy telling him to be always careful and prepared for what might he face. This means that Hassan should always be afraid of the unknown, because there was no way he could know or even predict what Zionists or British bastards were preparing for him on his way through sudden check points. His advice was solidified by using the adjectives

(British, bastards) that reflected the enmity in which one didn't expect something good from his enemy and was supposed to be always afraid and be careful.

Furthermore, Abulhawa made the novel situations rich with the topic of fear by using expressions that highlight this topic along the novel such as : (stricken, terror, panic, trembled, break her teeth, screamed). One who thinks thoroughly of these expressions realizes the relative sense of fear in them. For example, screaming, trembling, and breaking teeth are related to terror and panic. So all of them happened as a result of fear. In the case of this novel, the reason of fear was the Israeli occupation which aimed to terrify Palestinians causing them horror. Here, Abullhawa did a great job in choosing the suitable vocabulary that represented the fear element.

As for Lee's *To Kill a Mocking-bird* (1960), it was typical and enough for a black man to feel afraid of a white man only because he is white. This is revealed during the investigations of Tom Robinson's case when he was accused of raping Mayella Ewell. The following example manifested this when Mr Finch asked Tom: "why did you run? " (p. 199). He means after seeing Mayella's father. Tom answers:"I was scared". So Mr. Finch asks:" why were you scared". Tom responds:" Mr. Finch, if you was a nigger like me, you`d be scared too" (p. 199).

Tom explained two times that he was scared showing the cut of normal relationships between blacks and whites in Maycomb. They didn't take and give with each other and each of them was living a separate life. Whites were believed whatever they tell while blacks were never believed and this was the main reason for Tom's running after he saw Mayella's father . He was sure that he will be asked and accused

of what he has never done since this is the nature of such oppressive and biased society. So, Tom`s fear was the reason of his oppression.

In addition, the same questions have been asked to Tom once again by the judge Gilmer saying : "why did you run so fast ?" Tom answers : "I says I was scared". The Judge continues : " if you had a clear conscience, why were you scared?".. and here comes the answer from Tom saying : "like I says before, it weren`t safe for any nigger to be in a fix like that". Then he adds, "scared that I`d hafta face up to what I didn`t do" (Lee, 1960, p. 202).

In this example, Tom`s word uncovered what he believed in and revealed his understanding of his manipulated society who will never be fair to him. Tom`s words (two times scared, wasn`t safe for a nigger) indicated the fear they live with from being always accused of what they never did. There continuous fear was a sign of losing the inner peace and the inability to trust the established legal system that is based on discrimination.

Such an answer came out of an oppressed person who was sure that even the law will never be fair to him because he is black. Tom was one of many blacks who have lost their faith in the justice of their biased society and came to the conclusion that whatever they do, they will be expected to be in the accused position which was the source of their continuous fear.

Moving to Paton`s novel *Cry, the Beloved Country* (2003), the language of fear was manifested a couple of times along the novel tackling the same point regarding the case of killing that Kumalo`s son has committed.

"The event happens when Kumalo`s son broke into a house in a place they called Parkwold and killed a white man who would have prevented him" (p. 86).

When the investigation began, Kumalo`s son insisted that he didn`t have the intention to kill and it was just an accident. Such a case can be easy if the two parties (the killed and the killer) belong to the same race. The problem here was that Kumalo`s son is a black person while the killed person is a white one and taking in consideration the historical enmity between the two races doubled the problem. What is important to add here was the assertion of the accused person that he had no intention to kill, that the coming of the white man was unexpected, and that

"he fired the revolver out of panic and fear" (Paton, 2003, p. 172). In this example, the accused person confirmed his stand by saying that the act of killing was only out of (fear and panic) not anything else.

Till the last moment, the accused insisted that the killing wasn`t intended and when the judge spoke to him asking if he wanted to add anything before he pronounced the final sentence he said : "I have only this to say, I killed this man, but I didn`t mean to kill him, only I was afraid" (Paton, 2003, p. 173).

The accused repeated the nouns of fear and panic three times which illustrated that he really was frightened and the killing was just the result. Taking in consideration that he is a black killing a white gave him a little hope since it was known that the law will be always with the strong party and in this case with the white. In light of such racist society, Kumalo`s son was sentenced to be hanged by the neck until he was dead. Here, Absalom Kumalo was a victim of his society's oppression. He was oppressed because he is a black and because he is a black no one believed him even if

he was telling the truth. In Such a society the reality will be always absent because most of the time fear resides in those who are not listened to and aren't trusted .

## Chapter Five

### 5.1 Conclusion

Three novels were analyzed searching for the language of oppression. The three novels talk about three similar situations in the history of struggle for freedom like South Africa, The United States and Palestine. Oppression through discrimination was obvious in the three contexts. There are some similarities and differences in the three situations. They vary in depicting oppression depending on the degree of animosity between the oppressed and the oppressor.

Five aspects of oppression were identified in the literature review such as :

Exploitation, marginalization, violence, powerlessness, and cultural dominance. To begin with, the results of the study showed that the language of exploitation was revealed through levels of oppression such as: class, race , and gender where language was clear. The kinds of language of exploitation in the novels *Mornings in Jenin* and *To kill a Mocking-bird* varied from not caring of the oppressed people feelings to exploit their money and efforts. It also showed how the language used by those with high social class is different from those in the bottom of the social class pyramid and how they used to exploit them because they were poor. *Cry the Beloved Country* talked the most about how the rich used to manipulate the poor so as to make more profits. Moreover, the gender issue was tackled showing the ways in which women were exploited for the benefit of men especially that men were privileged according to oppression ideologies. It also illustrated the kind of language being used by each of the whites and the blacks. The analysis examples revealed that the whites and the Israelis used to exploit the black , Africans, and the Palestinians.

Moving to the second aspect about language and marginalization, it was revealed that the oppressed groups produced the language of segregation as a result of the oppression being imposed on them depriving them from moving freely within the borders of their homeland such as Palestinians. As a result of this segregation, Palestinians suffered a lot from being separated from their beloved. So, in the case of the United States and South Africa such language was easily detected since it took the form of insults directed to the oppressed to degrade and humiliate them such as: nigger-lover, colored, and trash. So, as a result of living under segregation, oppressed people had to live a lifestyle marked by racism and inequality on both the social and legal levels.

As for the language of violence, the study analysis demonstrated that such language can be detected before, during, and after the violent action. It showed also that sometimes the produced language reflected the violence and other times it was the action of violence that stimulated the production of such language. The language of violence reflected the oppression which varied from the family level(personal) to the social and racial levels (collective ). The violent language was in the form of threats and reports of killing which goes with Atawneh`s study *Language of Occupation in Palestine* (2009) which concluded that using language of violence was an aspect of language oppression. It is important to note that the language of violence was marked by the extensive use of the (verb) part of language in the novels especially *Mornings in Jenin* such as: (tied, forced, beat, wipe, cut throats, shot) and *To Kill a Mocking-bird* such as: ( grabed, mashed, and squeeze).

Analysing the language of power and powerlessness proved its relation with oppression. Those who used the powerful language were the oppressors and those with powerless language were the oppressed. This aspect of language of oppression

made use of the politeness theory by Brown and Levinson (1987), where there was indirectness in addressing the higher power with softening expressions, while the higher power used directness in speech. It also demonstrated that the language of power was used to show distance from speakers from the oppressed group. In *Mornings in Jenin*, the examples made this topic clear through orders, commands and the speech given by the Israelis causing Palestinians depression and humiliation. But the language used by the oppressed was marked by the lack of the words used in conventional forms of polite request in addition to begging and kneeling. Moreover, the results of the analysis showed that the superiority of enjoying the powerful language was to men against women, whites against blacks, and rich people against poor ones. Furthermore, the system of calling was one of the prevalent elements that was used to show power in *To Kill a Mocking-bird* according to Brown and Levinson's (1997) idea of social distancing. Also, the idea of power was interlocked with corruption in Paton's novel. Blacks came to accept all the discriminative practices of the whites as normal, because they thought that it was power who pushed the whites to become corrupted and that they weren't tainted by their nature. It was like they were giving them excuses for their attitudes blaming the power itself and not the whites.

As for the language of cultural dominance, it was based on the ability of a group of people to impose themselves to be the model of a society maintaining themselves as the superiors and the representative group in all levels. This affected the self-esteem of the oppressed group who started to form negative images about themselves and followed the superior group. This idea was clear in the role Israel played in the Palestinian camps in Lebanon when it used to deprive them from the most important necessities to survive such as: water, food, electricity, and medicine to oblige the

Palestinians to kneel and unwillingly accept it as the supreme power. The same aspect of language was used in *To kill a Mocking-bird* presenting the whites as the representatives who must always come first. For example, whites should live in the best places away from the blacks and the blacks should shout if they pass by the white places to let the whites take care. Another example is the routine the whites and blacks practiced inside the court room. The whites should enter first and set in the front of the court room, while the blacks should enter and set in the back. The same routine is followed when leaving. Most importantly, the blacks started to believe in the stereotypical view of the whites about them as being: cowards, liars, random, blind, and had no future. Such stereotypes reinforced the whites' claims that they deserved to control and oppress those haphazard people.

Two more aspects were added as a result of the analysis in this study such as hate and fear. The hate speech analysis demonstrated that the novels made use of the hate speech. It was encountered through language examples that range from showing the implicit feeling of hatred to the explicit announcement of it. The explicit declaration of hatred took the forms of curses and threats. As for the fear aspect, it revealed its relation to oppression through utterances that reflect oppression. Most of the time, the fear aspect was detected by the verb and noun forms such as: stricken, fear, terror, screamed, scared, break teeth, and panic.

Moving to oppression ideologies, they were also investigated. It was found that two ideologies furnish the roots of oppression such as Superiority against inferiority and power against powerlessness.

## **5.2 Recommendations**

Based on the results of this study, the following points are recommended:

- 1) Looking for expressions of oppression should be done in contexts. The content can be taken from dialogues or other literary works. That is because literature provides authentic texts in writing and speaking by native speakers.
- 2) Searching for the expressions which expressed oppression meanings should be done in light of the situation and the ideology it comes from.
- 3) The researcher recommends that further research should be done to take syntactic and morphological dimensions in consideration.
- 4) The researcher suggests that teachers as well as learners should be aware of these lexical items so as to understand the meanings and the hidden messages in texts.

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