

STEREOTYPE AS A KEY TO THE WORLDVIEW OF THE CZECH DEAF



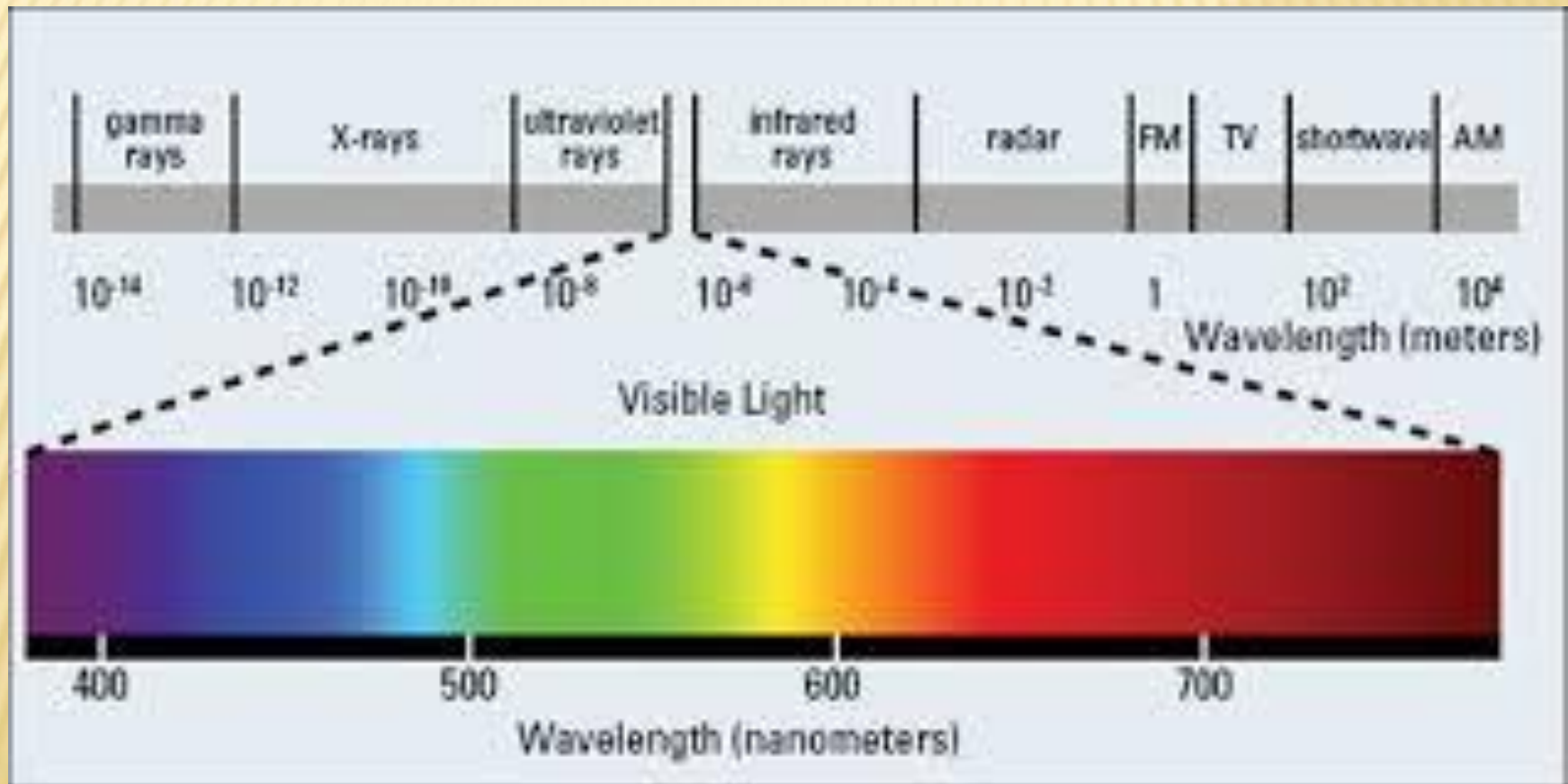
PART ONE

Linguistic Worldview and Stereotype



LANGUAGE: COGNITIVITY AND CULTURE

DIVISION OF COLOUR SCALES IN VARIOUS LANGUAGES



WHAT COLOUR IS IT?

CS: ***zelená*** (“plant colour”)

EN: ***green***

RU: ***zelyoniy***

✗ ***modrá*** (“sky colour”)

✗ ***blue***

✗ ***goluboy – siniy***

VIETN.: ***xanh***

(“colour of calm sea, sky, plants and rocks”)



✗

Another example of the diversity of worldviews / models of the world:

CS: *svobodný, svoboda* ≠ EN: *free, freedom*

jsem svobodný

a/ I am free

X

b/ I am single

svobodný občan – free citizen, svobodné volby – free election

svobodná (nezávislá) země – free (independent) country

zločinec je opět na svobodě – criminal is a free man again

BUT:

svobodná žena (neprovdaná) – single girl (woman), bachelor girl; svobodná matka – single mother

za svobodna se jmenovala Nováková – her maiden name was Nováková

THEORETICAL AND METHODOLOGICAL STARTING POINTS:

I.

American cognitive linguistics

metaphor and metonymy,
categorization,
prototype...

*G. Lakoff, M. Johnson,
E. Rosch etc.*

CL of sign languages

*P. P. Wilcox, S. Wilcox,
S. Taub*

II.

Polish ethnolinguistics (Lublin)

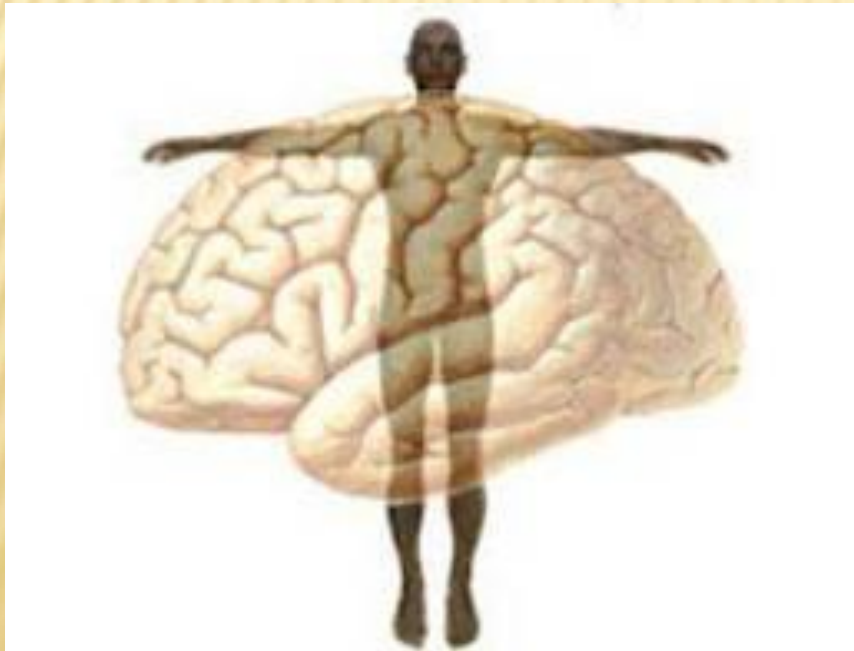
linguistic worldview,
stereotype, semantic
connotations...

Jerzy Bartmiński (1939)

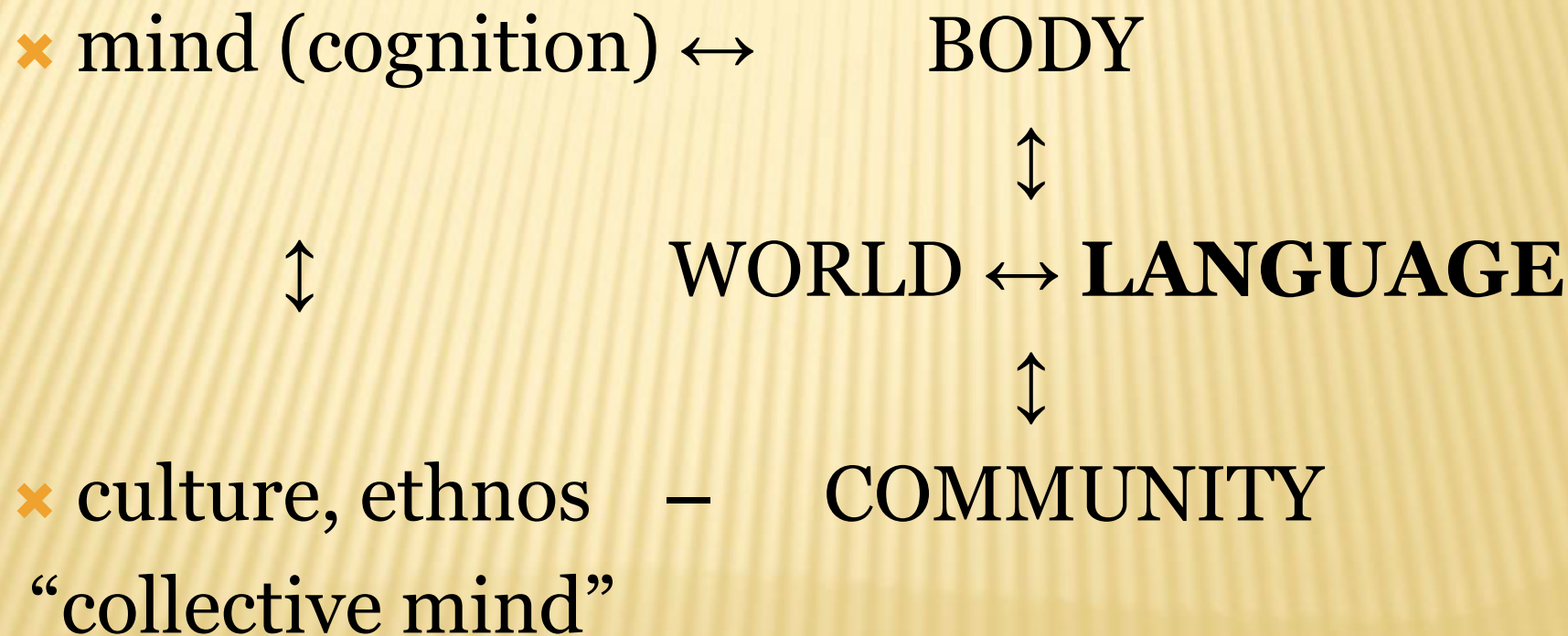
III. PHILOSOPHICAL BASIS: PHENOMENOLOGY

BY *JAN PATOČKA* (1907 – 1977)

- natural world
- body – community – language – world



COGNITIVE ETHNOLINGUISTICS



LINGUISTIC WORLDVIEW

linguistic ↔ cultural

“...**interpretation of reality** encoded in a given language, which may be perceived as a **sum of judgements about the world**. The judgements may either be entrenched in the language, its grammatical forms, lexicon and ‘frozen’ texts (e.g. proverbs) or only implied by linguistic forms and texts”

(Jerzy Bartmiński)

i. e. **conceptualization of the world entrenched in language and ascertainable on the basis of language**

ANTHROPOCENTRISM OF LINGUISTIC WORLDVIEW

- **Corporeality:** spatiality (“up-down” etc.), motor activity, senses (the world gives itself to us through senses)...
- **“Own – foreign” opposition**
- **Stereotype** as a part of linguistic worldview
 - **“normality” (or idealization);**
 - **evaluation**

...TO DATE, A LINGUISTIC WORLDVIEW FROZEN IN SPOKEN LANGUAGES HAS BEEN EXAMINED...

- ... may identical methodology be applied within sign languages?
- ... what is the linguistic worldview of the (Czech) Deaf?
- ... what is the difference between this worldview and the hearing Czechs' worldview (frozen in Czech)?
- ... how does it differ from the worldview of the Deaf Germans, Americans, Poles, Russians etc.?
- ... what do all **sign languages** have in common?
- ... what do all **languages** have in common? (universals)

specific experience of the world on the part of the Deaf given by **different “embodiment”** (as opposed to the hearing majority):

→ **different culture** – necessarily manifested in language as well; significant for the Deaf as well as for the hearing persons (“get to know yourself” – also through otherness of the others)

cf. **Trevor Johnston** (“Umwelt”)

STEREOTYPE – 3 CONTEXTS

a/ part of **linguistic worldview**

b/ **categorization** context

c/ connection with **meaning**
(semantic connotations)

WHAT WE SEE, HOW WE UNDERSTAND: CATEGORIZATION

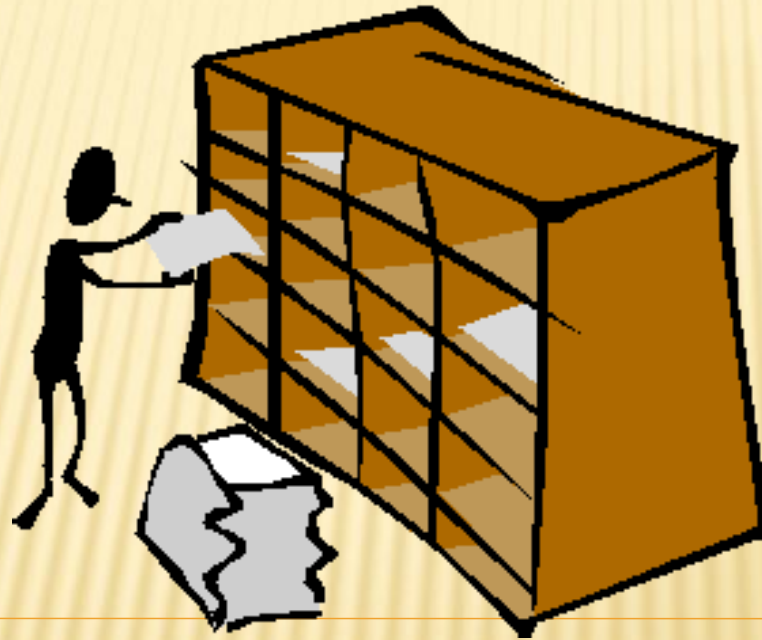


The need to reduce the world's complexity and make it more comprehensible – to organize chaos, understand

Following experience and conventions (of culture), one perceives common features of individual items and classifies them into categories (applying various criteria): *forest – sun – bird – fear – green – German...*

Thinking as well as speaking is connected with categorization

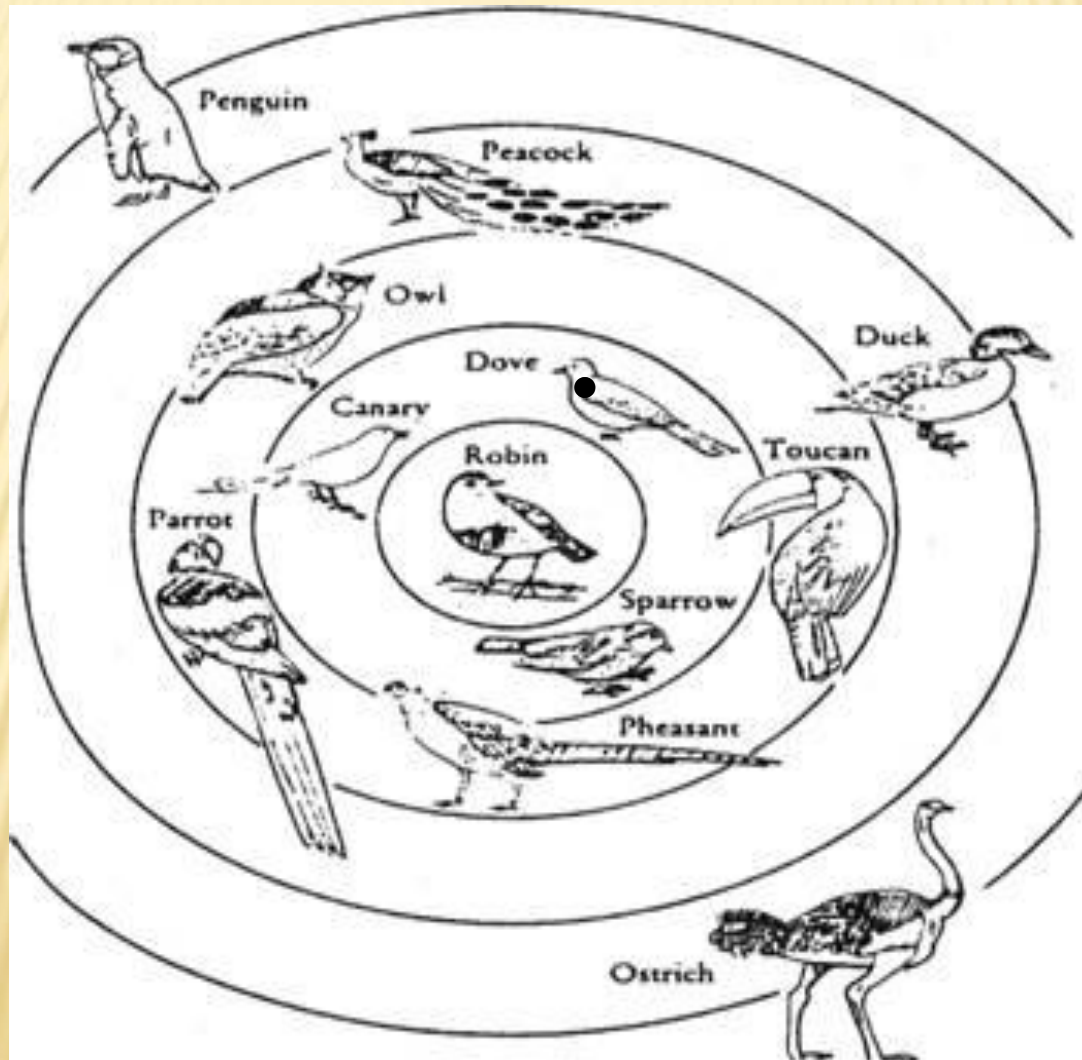
CATEGORIZATION IN THE TRADITIONAL VIEW



CATEGORIZATION IN COGNITIVE LINGUISTICS (E. ROSCH, G. LAKOFF):

- a category comprises of a **centre** and a **periphery**
- located in the centre is a **prototype** (**stereotype**)
- with its typical features, the prototype represents the given category (“the best example”)

ELEANOR ROSCH'S RESEARCH: PROTOTYPE OF A BIRD



BIRD: “THE BEST EXAMPLE”

Membership of the category is graduated
(scale of “birdiness”)

Task:

Arrange the individual bird species by
their proximity to the prototype:

*goose, ostrich, swallow, penguin,
sparrow, bat, cow, pigeon, pheasant,
hen, canary, owl, lark, robin*

American robin (Drozd stěhovavý)



BIRD: PROTOTYPE / STEREOTYPE

- E. Rosch: *robin* (in Czech: *červenka* / *drozd*)

The category's periphery is occupied by a penguin, ostrich etc. What about a bat and a cow?

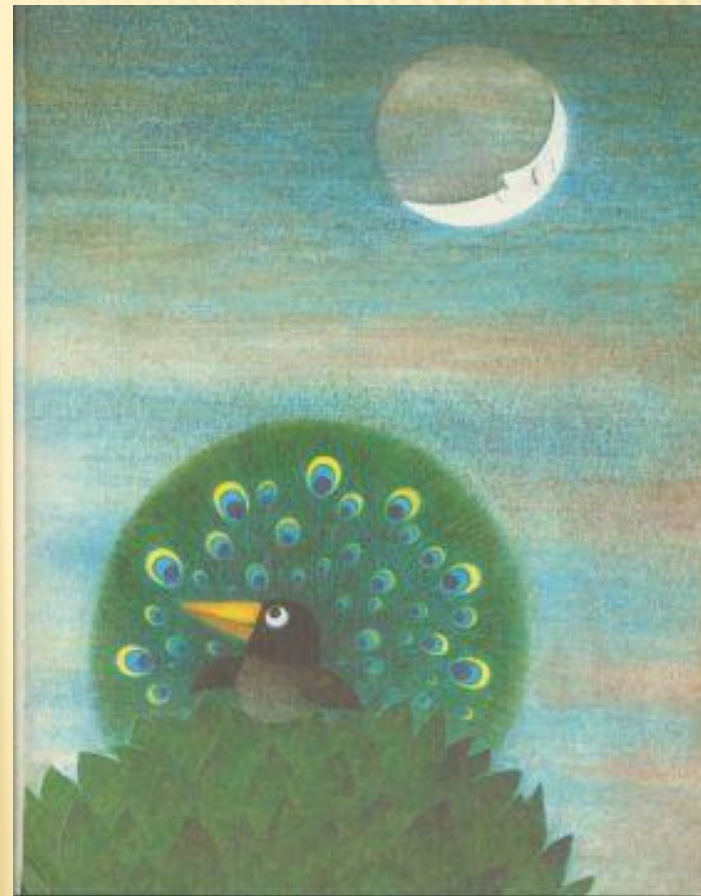
- Polish and Czech prototype of a bird: *vrabec* (*sparrow*)
- In CSL (and other SL) : Which bird is prototypal?
For which birds are there signs?

Vrabec – *sparrow*



Categorization Game – Children's Literature

- peacock
 - crow
 - sparrow
- ... typical features?



Václav Čtvrtek – Gabriela Dubská:
Pohádka o ptáku Klabizňákovi. Praha 1988.

PROTOTYPE AND STEREOTYPE

- various conceptions, sometimes considered identical, sometimes differentiated; differ only in accents (aspects either cognitive, in the narrower sense of the word, or sociocultural)

PROTOTYPE: E. Rosch's cognitive linguistics / psychology (more of a **psychological conception** – stressing **cognition** in the narrower sense of the word)

STEREOTYPE: concept originating in **sociology** (W. Lippmann, 1922), stressing **social and cultural** facets, usually an evaluating or self-defining aspect; only later applied in linguistics (stereotypes are rooted in language): H. Putnam, J. Bartmiński. Frequently narrowed down to the so-called **social stereotypes** (connected with designations of persons) but Bartmiński's conception is very broad

Stereotype: Definition

“representation of an object, formed in a certain shared empirical framework and defining what the object is, what it looks like, what impression it makes, how one treats it; this definition is entrenched in language and forms part of shared awareness of the world”

(Jerzy Bartmiński)

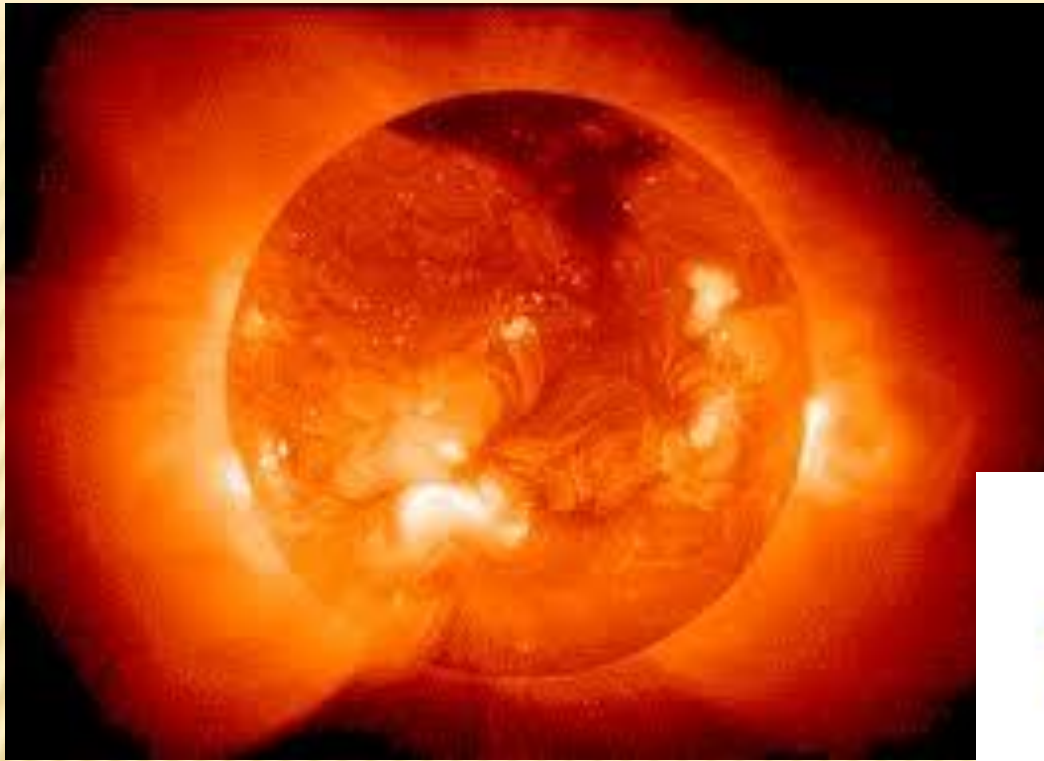
STEREOTYPE: TYPE OF CONCEPT

Cf. e.g. technical term – concept (no connotations, no judgement, no cultural aspects of meaning)

technical term vs. stereotype

SUN in the astronomical sense of the word
vs. SUN in a naive worldview

- stereotype and symbol
- a stereotype is formed in a certain empirical framework and “type of rationality”; parts of a stereotype are formed by **connotations**



„SUN“ →
TECHNICAL TERM

VS.

„SUN“ →
STEREOTYPE



PART TWO

Social Stereotypes as Viewed by Linguistics

Stereotype of a gypsy in Czech (CIKÁN)



You Czechs are in no position to ask me to go to work.

It's discrimination!!!!

SOCIAL STEREOTYPES

The most typical stereotypes – connected with designations of **persons**:

- **familial** roles (mother, father, stepmother);
 - **gender** stereotypes;
 - **occupations** (stereotypical scientist, female teacher, policeman);
 - **national stereotypes** (Bartmiński's jest – understanding it requires being familiar with stereotypes): to be dealt with in the workshop
- ... stereotypical **hearing person** as viewed by the Deaf
- ... stereotypical **Deaf person** as viewed by the hearing community



???



AUTOSTEREOTYPES – HETEROSTEREOTYPES

Perspective: “own – foreign”:

Autostereotype of a Czech (what they look like, how they behave, what they are like, what is characteristic of a Czech as viewed by Czech respondents) X

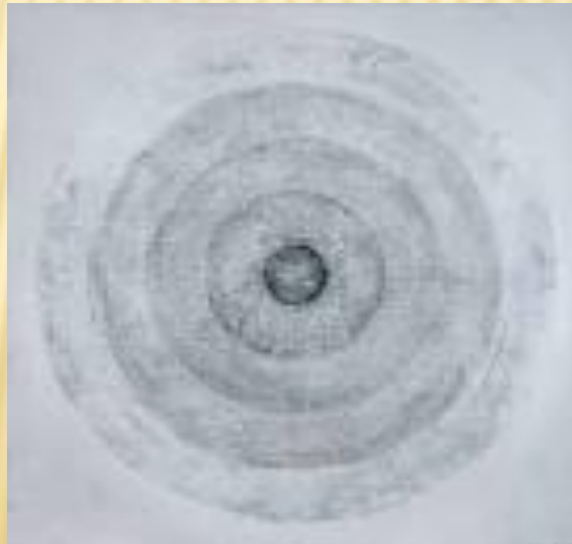
Heterostereotype of a Czech (Czech viewed by ... e.g. a Slovak, German, American...)

Autostereotype of a Deaf person and
heterostereotype of a Deaf person

EXAMPLE: STEREOTYPE OF A GYPSY (ROMANI) IN THE CZECH ENVIRONMENT (I.E. IN THE MAJORITY SOCIETY OF NON-ROMANI)

CIKÁN

- A/ What is characteristic of an exemplar located in the category's centre (a “typical CIKÁN” as viewed by a Czech)
- B/ How does this show in language, texts and communication?
- What is the information allowing to determine the typical image of a gypsy?



LINGUISTIC DATA RELATED TO THE BASIC EXPRESSION

1. Basic expression: *cikán* / *Cikán*

cikán (arch., dial.: *cigán*), -a masc. (*cikánka*, arch., dial.: *cigánka*, -y fem.); ethnographically: *Cikán*, *Cikánka*; a member of one of the nationalities of Indian origin, dispersed all over the world and still living, to a certain extent, nomadically

1.1 Origin of the expression: **etymology**/motivation – based on etymology dictionaries

- from Greek *Athinganoi* – “untouchable” or, more precisely, “not wishing to be touched” (as a heretic Christian sect is called); could be related to caste behaviour in India

LINGUISTIC DATA II

1.2 Other meanings (**polysemy**) – based on monolingual dictionaries

- “a person resembling a gypsy in bearing a certain gypsy trait (**vagrancy, dishonesty, quarrelsomeness** etc.)”

(Reference Dictionary of the Czech Language – PSJČ)

- “a person resembling a gypsy in certain physical traits or traits of character, **usually bad ones**”:

*I am a gypsy (of a woman; Něm.) **tanned, dark-skinned**; he is a gypsy, is restless to move on **tramp, adventurer**; he is an old gypsy, is a gypsy and infidel **liar, trickster, thief**”; fig. **expr. child**: he keeps on repairing something for the gypsies (Rais)*

(Dictionary of Written Czech – SSJČ)

LINGUISTIC DATA III

1.3 Synonyms

unmarked: (politically correct) *Rom* (EN: *Romani*)

marked, expressive:

cigoš, *cikorka* (derived from the basic form)

- *černej*, *černá svině*, *černá huba* (variations of “darkie”) etc.,
- *kofola* (a type of dark Czech nonalcoholic beverage), *briketa* (literally: briquette), *uzenáč*, *čmoudák* (both derived from smoke, smoke-curing), *topinka* (literally: toast, fried bread)
- *černoch* (Negro), *indián* (Indian), *Ital* (Italian) (etc.)

1.4 Antonym / antonyms (gypsies vs.) *the white*

LINGUISTIC DATA IV

1.5 Derivatives

cikánit – to lie

cikánovati se – to vagabond, to lack a domicile

1.6 Proper nouns

a/ anthroponyms (surnames *Cikán/Cikánová, Cikánek/Cikánková*)

b/ zoonyms (dog *Cikán* , horse *Cikán* – black colour)

c/ toponyms (*Cikánka*, quarry *Na Cikánce* – a rocky steppe in the vicinity of Radotín)

d/ chrematonyms – designations for human products, esp. dishes:

cikánské řezy (gypsy cuts), *cikánská pečeně* (gypsy roast), *kotleta po cikánsku* (gypsy-style pork chop), *cikánské řízky* (gypsy cutlets), *cikánská omáčka* (gypsy sauce), *cikánky* („female-gypsies“ – sweets)...

... motivation: black, dark coloration



cikánské řezy
(gypsy cuts)

cikánky
(„female-gypsies“, sweets)

*cikánská
omáčka*
(„Gypsy
Sauce“)



LINGUISTIC DATA V

1.7 Phraseology, Typical Collocations

black...

filthy...

ragged...

... as a cikán ('gypsy')

smoke

steal

lie

foretell ...

... as a cikán ('gypsy')

The place looks like a gypsy den

FOLKLORE EXAMPLES

- Traditional folklore
- – proverbs
 - – riddles
 - – fairy tales
 - – songs

Modern folklore – esp. jokes

2. TEXTUAL DATA (LANGUAGE CORPORA, SELECTED TEXT TYPES)

Interesting contexts of occurrence within
societal and cultural functioning of an expression
(advertising, politics etc., artistic texts or popular
music texts)

3. EMPIRICAL DATA

- ✗ Research pursued via social networks, questionnaires etc.

3 a. Diagnostic PHRASES:

e. g. BUT-TEST

Complete: *He is a **CIKÁN** ('gypsy') but...
... a decent, hardworking, ..., ...*

RESUMÉ: ANSWERS TO THE QUESTIONS:

a/ How does the expression X (*cikán*) work in the Czech sociocultural context (in “Czech speakers’ minds”)? What does the word *cikán* mean?

What are individual aspects of the stereotype in question?

b/ What is it that indicates this? What linguistic and textual data corroborate the stereotype?

The stereotypical nature is indicated by repetitiveness of certain characteristic in different statements and different contexts; the more often a trait is attributed to an object in native speakers’ spontaneous statements, the stronger it is ‘frozen’.

What are these characteristics?

A. **CIKÁN** IS BLACK

(DARK / TANNED / TAWNY)

BLACK x WHITE opposition (or THE BLACK x THE WHITE)

--- OURS x FOREIGN, DIFFERENT

+ variation: **CIKÁN** HAS BLACK (CURLY) HAIR, WHITE TEETH etc., is good-looking and erotically attractive – cf. as a counterpart as well as a stereotype of a GYPSY WOMAN (more in folklore and 19th-century romantic literature – the protagonist flees to join gypsies)

B. CIKÁN IS FILTHY

CIKÁN SMELLS BAD

CIKÁN HAS A HYGIENE

AND TIDINESS PROBLEM

CIKÁN EATS DOGS...

UNCLEAN x CLEAN opposition

C. **CIKÁN** DOES EVIL, COMMITS CRIMES

- × **CIKÁN** destroys material values
 - × **CIKÁN** lies and manipulates
 - × **CIKÁN** steals and robs
- × **CIKÁN** attacks innocent people, behaves violently, commits crimes
- × One must beware of **CIKÁN**

D. CIKÁN REFUSES TO WORK

...lives at the expense of the majority society
(being on welfare wrongfully, abusing the
system)

E. CIKÁN IS FOUND IN GROUPS

F. **CIKÁN** HAS A LOT OF CHILDREN

(and fails to look after them)



„CIKÁNKÁ“ - FEMALE GYPSY (FOLKLORE-BASED STEREOTYPE)

**Female gypsy costume:
proving the ‘frozenness’ of the
stereotype**

- ... is black / of dark complexion, has black hair and eyes/
- ... wears colourful, flamboyant clothes with fringes, sewn-on spangles, glittering trinkets
- ... is pretty and desirable
- ... leads a nomadic life, is single
- ... has supernatural powers – can read hands, tell fortunes from cards (gypsy cards)
- ... lies, cheats, steals (e.g. chickens)
- (+ nowadays: early start of sex life, many children, is cunning, does not work, lives on welfare...)



DEFAMILIARIZATION OF STEREOTYPE Common Gypsy (**CIKÁN OBECNÝ**)

[Romus Vulgaris]

A night animal, related to a chimpanzee. Brown coloration, females potentially with light fur in the head area. Afraid of water, characterized by specific smell. Originally a steppe species, adapted to urban life. May be found all over the Czech Rep. Migratory, some individuals even migrate overseas for food.

Females breed up to several times a year. Baby gypsies suckle on welfare until death.

*The Common Gypsy (**CIKÁN OBECNÝ**) hunts helpless prey , attacking it in troops. Harmful, protected by law...*

Source: <http://www.funny.cz/vtipy/o-cikanech/o/>

... AD ↑ ...

Stereotypes often betray more about their authors than the persons or objects that they relate to.

(J. Bartmiński)

Intentional Use of Stereotypes (Social Interest)



Figurative: "A
GYPSY CLEANED
OUT MY FLAT" x
Literal: "A GYPSY
WHITEWASHED
MY FLAT"

SIMPLY THE BEST
PAINTER.

WHY JUDGE
PREMATURELY?
THOUSANDS OF ROMA ARE
CAUGHT UP BY THEIR BAD
REPUTATION, WHICH
PREVENTS THEM FROM
GETTING A JOB.

DEFENSIVE AND SELF-DEFINING FUNCTIONS OF STEREOTYPES

“black swines“, “darkies”

... but, in the Romani’s perspective, the non-Romani Czechs are viewed as “black swines”,
whiteys”

FUNDAMENTAL QUESTIONS WITH RESPECT TO EXPLORING STEREOTYPES IN SL

- What data are available in SL?
 - Languages without a written form, without the possibility to ‘freeze’ them – SL does not work as an archive, does not preserve past generations’ experience the way spoken languages do (specific “orality” – analogical to spreading “by word of mouth” – of spoken languages in the period preceding written languages (folklore) – cf. W. ONG
 - > **Sign form** (and its modifications), synonymous signs; derivatives (different signs, similar in certain components);
 - > **The Deaf folklore**
- More shall be presented in the following 3 papers and workshop

GYPSY IN CSL: SIGNS

1/ beginning with the nose, like numerous signs of negative meaning (smelly?), also in the downward direction?

2/ “filthy, dirty (face)”, or black

To what extent the stereotype of a gypsy may be inferred in CSL?

EXPLORING STEREOTYPES PRESENT IN THE (CZECH) DEAF COMMUNITY

- ✖ It may be presumed that the Deaf define themselves the most against the majority hearing community
- ✖ Consequently, we selected the stereotype of a hearing person as viewed by the Deaf to be one of the themes pursued by the international workshop
- ✖ Is it something of the sort of “hearing bastards” etc. – what aspects does this stereotype have (appearance and its attributes, behaviour, typical traits...)

PART THREE

STEREOTYPE AS A KEY

TO THE WORLDVIEW OF THE CZECH DEAF



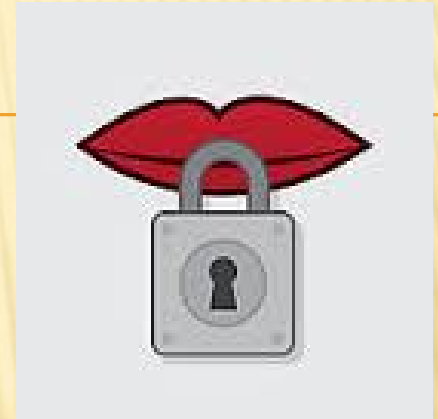
KEY: DOUBLE MAPPING



Iconicity + metaphorical nature

Iconicity + metonymical nature

WILCOX, Phyllis Perrin (2004): A cognitive key:
Metonymic and metaphorical mappings. *ASL.
Cognitive Linguistics*, 15, p. 197 – 222.



A key in the scenario of unlocking and opening:
metaphorical and metonymical expansion of meaning

Attempted reflections

- ● on the manners of constructing stereotypes
 - ● on expansion of meaning
 - ● on double mapping in name signs

KEY: ST. PETER'S ATTRIBUTE

→ THE SIGN FOR *St. Peter*

→ THE NAME SIGN *Peter*



SIGNS FOR THE SAINTS

- old Christian signs, used also as signs for names
- **Marie** (Mary) • **Petr** (Peter) • **Jiří** (George) • **Štěpán** (Stephen) ...

double metonymic transfer

iconic-metonymic mapping

currently: lost motivation – felt as arbitrary

STEREOTYPES AND MANNERS OF PRODUCING NAME SIGNS

- Iconic-metonymic mapping
- Iconic–metaphoric mapping
- Types of motivation / types of metonymic and metaphoric transfers and of their combinations

MAJOR PERSONALITIES IN CZECH SL

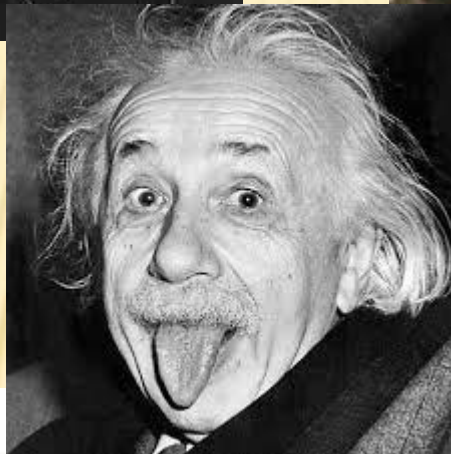
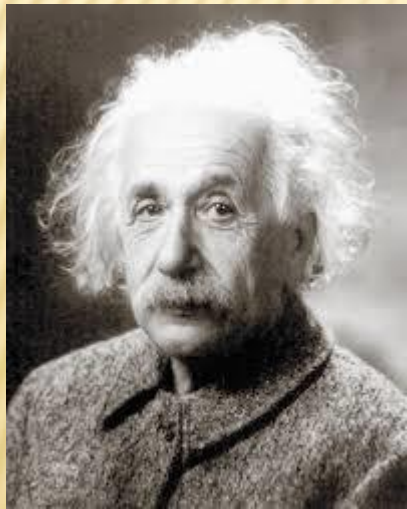
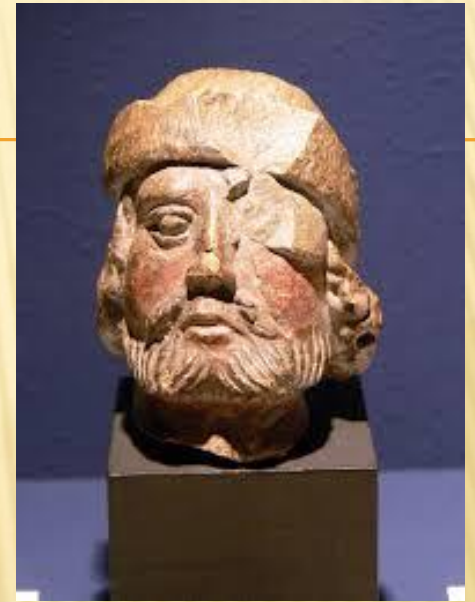
Motivation of signs and forming of stereotypes

Types of signs (→ stereotypes) from the following point of view:

A/ motivation by distinctive physical attributes:

- **beard, moustache** (V. I. Lenin, J. V. Stalin, A. Hitler, J. A. Comenius)
- distinctive **hair** (A. Einstein)
- **eye patch** (Jan Žižka) ...

STEREOTYPES



B/ motivation by a significant event, a personality's activity or behaviour, or by a part of their life “scenario”

Signs designating Saints

- key (St. Peter)
- stones landing on a chest (St. Stephen)
- strangling with a scarf (St. Ludmila)
- spearing (St. George)

VÁCLAV HAVEL – “V” GESTURE



C/ calques – motivation by the meaning of the appellative component of a proper noun in Czech

- Bedřich Smetana (sign for “smetana” – cream)
- John Huss (sign for “husa” – goose)



CONCLUSION

- General applicability – regarding construction of meaning in SL (and possibly in languages in general)
- And possibly also regarding functioning of stereotypes (metonymy: a part, an aspect replacing the whole – which part / connection tends to be selected and why it is possibly the case; metaphor: less frequently – why)

FOLLOW-UP:

special presentation + workshops focused on studying stereotypes in sign languages

- **national** stereotypes
 - stereotype of a **hearing person**
- stereotypes/ prototypes connected with **colours**

THANK YOU FOR YOUR ATTENTION!

