



Sermo in circulis est liberior.

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EDITORIAL

Pen Circle has been absent for a short time because of the activities that occupied the members of the Editorial Board, namely the preparations for the Study Day of Feb. 10th, 1999. Fully detailed information about this activity will be presented in the next issue. On this occasion we would like to inform our students that they could submit their remarks, suggestions and views concerning this Study Day to the Editor or to any member of the Editorial Board.

Indeed, we are happy to announce that we have received from some students some contributions to be published in Pen Circle. This translates a growing interest in this review. So we have the full right to be optimistic after a period of apprehension and waiting. It goes without saying that the good functioning of the review is conditioned by the active co-operation and interest of our students.

Pen Circle.

From Image to Message (\*)

1- Television: A Daily Religious Institution

Tony Benn MP (Labour) claims that "the Church used to control people's minds on Sunday. Now it is the media which controls people's minds every night."(1)

Establishing such similarities between television and the Church elucidates [expounds] the function of the Church throughout history as a public religious institution and its outstanding impact on people. The kinship between the Church and the public is basically sustained in accordance with compelling principles related to a divine power.

(\*) This is a part of the talk which was given by Mohamed Rakii during the last Seminar organised by the British Council in Fes (17 to 20 December 1998.)

(1) See the videotape entitled Television: Images, Messages and Ideologies. (Open University Educational Enterprises Ltd.)

If the Church considers as its primordial function the implantation of a cluster of religious teachings into the minds of its people, such a conception is seen within a purely spiritual context. Nonetheless, television as a predominant media institution shirks from such a line of argument. The news broadcast is rendered to the audience – not through clear-cut didactic self-aware channelling of events – but through a manifestly fabricated objective perspective. Is this objectivity an attempt to substantiating [corroborating] the unbiased treatment of news? Is objectivity feasible when the term message is involved as a linking channel between sender/producer and receiver? Does the intention of the sender correspond [tally] to the expectations of the audience? Any unequivocal answer may certainly distort the validity of such questions.

2- Television: A Dominant Ideology

"The news is appealing (...) in subtle ways to the stock of values that exist (...) in the audience... those values that support the ruling power." (Ibid.) News broadcast operates within a wide range of thought reception and thought manipulation and uses various [motley] spheres of interest. Any surface reading of such data bears out objectivity as an underlying component of news broadcast. The news broadcast is intimately linked with a specific terminology: political issues, socio-economic issues. These are umbrella terms which cover a wide range of specific interests. It is in this context that the producer of news attempts at achieving multiplicity in terms of views, covering different fields of interest in their diversity, and finally rendering and conferring on the product a multifaceted touch. But is objectivity equated with multiplicity? Or is multiplicity a paradigm of objectivity? What is the place/standpoint of television in relation to the following participants:

(To be followed in p. 4.)

Pen Circle

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<p style="text-align: center;"><b>Recent Developments in Pragmatics</b> (Final part)</p> <p><i>Back to Linguistic Relativity?</i></p> <p>Finally, it perhaps remains to be said that there has also been a rebirth of interest in some branches of pragmatics in the interface between culture, thought and language, and especially in the ways cultures influence the emergence and use of knowledge of language. This is presently most apparent in cross-cultural work on linguistic politeness, which a few years ago, was done mainly on the assumption that the goal of research was to discover underlying universals of polite interaction (cf. Brown &amp; Levinson 1987).</p> <p>Today, a new generation of politeness researchers is beginning to present empirical findings from non-western cultures (mainly Asian and African Cultures) that plainly contradict the underlying assumption of the theories that have guided politeness research up to now (cf. Matsumoto 1988; Nowye 1992). The findings suggest that Western notions of self and face, and other Western psychological and social concepts previously thought to underlie polite interaction, are not necessarily universal, but rather are acquired through social interaction and reflect cultural values and behavioural expectations (cf. Watts, Ide &amp; Ehlich 1992).</p> <p>There is thus now a growing debate about the applicability of universalist approaches to politeness in</p> <hr/> <p>• by Richard Janney, University of Cologne. (in <i>The European English Messenger</i>. Vol. II, N° 2, 1993.)</p>	<p>general, and growing pressure to develop integrative, non-ethnocentric approaches to studying strategies of polite interaction in different cultures (cf. Janney &amp; Arndt 1993). This topic [was] on the agenda of the International Pragmatics Association conference in Kobe, Japan, in July 1993, and it appears that we are entering a new era of interest in linguistic relativity.</p> <p><i>Closing Remark</i></p> <p>It goes almost without saying that the developments described above are more complex and differentiated than I have suggested; moreover, they are rooted in partly contradictory assumptions, and they are products of vastly different pragmatic standpoints. Be this as it may, I think it is important to emphasize the underlying similarity that makes them worth mentioning together as parallel developments: this is their 'borderline' character, of their tendency to guide us toward interfaces between concepts and phenomena that often have been regarded as antitheses in the past. They go against the grain: the mind constructs the world; the context is a logical problem; there is no expression of thought without feeling; the search for linguistic uniformity leads to the appreciation of linguistic diversity. These hypotheses sound like paradoxes, but they are also potential starting points for a deeper way understanding of language use as a unified human activity, and for a reconsideration of the ways linguists habitually divide up the world. The most interesting development in pragmatics, I think, is this new concern with the limits of linguistic concepts.</p>	<p>Underlying our concepts, we must assume, are real processes; and at some level of analysis, these must be integrated into a unified whole if we want to account adequately for language and its many uses. But before this can be done, a point of view must be forged that does not automatically separate the parts from the whole in advance – or, to put it the other way around, a point of view that enables us to reconstruct the whole from the parts after the fact. This, in my opinion, is the common theme and the common importance of the developments discussed above, and it will be interesting now to see how pragmaticians respond to this challenge.</p> <hr/> <p><i>References:</i></p> <p>Arndt, Horst &amp; Janney, Richard W. <i>InterGrammar: Toward an Integrative Model of Verbal, Prosodic and Kinesic Choices in Speech</i>. Berlin/ New York/ Amsterdam: Mouton de Gruyter, 1987.</p> <p>Besnier, Niko. "Language and affect." <i>Annual Review of Anthropology</i>, 19 (1990): 419-451.</p> <p>Brown, Penelope &amp; Levinson, Stephen. <i>Politeness: Some Universals in Language Use</i>. Cambridge: Camb. Univ. Press, 1987.</p> <p>Duranti, Alessandro &amp; Goodwin, Charles. <i>Rethinking Context: Language as an Interactive Phenomenon</i>. Cambridge: Camb. Univ. Press, 1992.</p> <p><i>Journal of Pragmatics</i>. N°s 12, 1988 (403-26), 15, 1991 (521-49), 16, 1991 (381-97), 17, 1992 (401-33) &amp; (467-75), 18, 1992 (309-28).</p> <p>Mandler, George. <i>Mind and Emotion</i>. New York: Willey &amp; Sons 1975.</p> <p>Varela, Francisco, J. "On the conceptual skeleton of current cognitive science." in Luhmann, N, Maturana, H., Namiki, M., Redder, V., Varela, F. Eds.) <i>Beobachter: Konvergenz der Erkenntnistheorien?</i> München: Fink 1990: 13-23.</p> <p>Watts, Richard, Ide, Sachiko, &amp; Ehlich, Konrad (Eds.) <i>Politeness in Language: Studies in its History, Theory and Practice</i>. Berlin/ New York/ Amsterdam: Mouton de Gruyter, 1992.</p>

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<p><b>The Poet's Corner</b></p>	<p><i>Some names in Greek Mythology</i></p>
<p>For practical reasons, any kind of publication should be submitted to the Department (Pen Circle box) before the 15<sup>th</sup> of each month. Such writings should be printed, otherwise written in handwriting as clear as possible. Attempts, either published or not, will not be returned.</p>	<p><u>Greek Divinities:</u>  <i>Zeus:</i> Son of Cronos, husband of Hera (Junon), and God of heaven.  <i>Athena:</i> Daughter of Zeus, and protector of Greeks and Odysseus in particular.  <i>Aphrodite:</i> or Venus, Goddess of love and mother of Eros.  <i>Apollo:</i> Son of Zeus, and God of light and arts.  <i>Dionysus (Bacchus):</i> Son of Zeus, and God of Wine.  <u>Names of Places:</u>  <i>Argus:</i> Capital of the Argolid (in the Peloponnesus). <i>Argus</i> is also a monster with a hundred eyes; hence the adjective 'Argus-eyed' for 'vigilant.'  <i>Athens:</i> Capital of the Attic.  <i>Corinth:</i> City in northeast Peloponnesus.  <i>Cyprus:</i> Island in the eastern Mediterranean, south of Turkey.  <i>Cythera:</i> Greek island near which Aphrodite is said to have arisen full-grown.  <i>Delphi:</i> City in Phocis, on the slopes of Mt. Parnassus.  <p style="text-align: right;">Amal Bakkali (Mellali graduate.)</p> </p>
<p style="text-align: center;"><b>East and West</b></p> <p>Oh, East is East, and West is West, and              [never the twain shall meet,          Till Earth and Sky stand presently at God's              [great Judgment Seat;          But there is neither East nor West, Border,              [nor Breed, nor Birth,          When two strong men stand face to face,              [though they come from the ends              [of the earth.</p> <p style="text-align: right;">Rudyard Kipling  <i>From The Ballad of East and West.</i></p>	<p style="text-align: center;"><b>NEWS NEWS NEWS NEWS NEWS</b></p> <ul style="list-style-type: none"> <li>▼ The English Department of Cadi Ayyad University at Beni Mellal has organized on Feb. 10<sup>th</sup>, 1999 a Study Day on the following topic: <b>Reflexions on Language, Literature and Art.</b> In the next issue we will give an account on the different talks and the various reactions of our students to this Study Day.</li> <li>▼ On 10-13 March 1999, the African Literature Association (USA) will be holding its 25 Annual Conference at Jnane Fes on <b>Continental North-South and Diaspora Connections and Linkages.</b></li> <li>▼ The English Department of Ibn Tofail University will organize an Inter-University Conference (V) on 22-24 April 1999, around the topic: <b>To Test What, How &amp; Why at University Level?</b></li> <li>▼ <b>Pen Circle</b> is ready to cover the cultural and scientific activities in other universities, or cultural centers. (Publications, book reviews, seminars, visits, conferences, etc.) Our hope is then to receive clear and sufficient information about them from colleagues in other Universities.</li> </ul>
<p style="text-align: center;"><b>On Music</b></p> <p>"Music is but a fart that's sent          From the guts of an instrument"  <p style="text-align: right;">Anon.  <i>Wit and Drollery</i>, 1645</p> <p>"Music helps not the toothache."  <p style="text-align: right;">George Herbert (1593-1633)  <i>Jacula Prudentum</i></p> <p>"All singers have this fault: if asked to sing among friends they are never so inclined; if unasked, they never leave off."  <p style="text-align: right;">Horace (65-8 BC)</p> <p>"To flute-players, nature gave brains there's no              [doubt,          But alas! 'tis in vain, for they soon blow them out."  <p style="text-align: right;">Old Greek proverb.</p> <p>"Opera is when a guy gets stabbed in the back and instead of bleeding he sings."  <p style="text-align: right;">Ed. Gardner (1905-1963)</p> <p>"Music-hall songs provide the dull with wit..."  <p style="text-align: right;">W. Somerset Maugham  <i>A Writer's Notebook</i>, 1892.</p> <p>"Nonsense!"  <p style="text-align: right;">Pen Circle</p> </p></p></p></p></p></p></p>	<p style="text-align: center;">Pen Circle</p>

**Creative Pens**

*In Europe There is a Land for the Asking*

It was a sunless day, and the low clouds were obscuring the tops of the hills and the threatening rain. He stood alone, bent his head, and buried his face in his hands. He deliberately tried to think of nothing, to let his mind go dark. But thoughts pushed their way in: what should he do? Where could he go? He had worked his fingers to the bone for a bright future in order to take care of his poor large family. He, alone, understood the heavy burden of responsibility. He felt sick at heart and helpless whenever he remembered this through the night; it beat in his head like a drum. This was an impulse for him to deploy all his efforts and read a lot. He believed that studies would bless him with happiness and prosperity, and dreams of a new beginning. Really, no one could deny that his family's dependence on him was the source of his strength. It was what he lived for. But when he finished his studies, his dream of a new beginning stopped. It is the curse of being an idle man. He felt as much as prisoner as if he had been cast behind iron bars. He looked as if he had the troubles of the world on him. He lost faith in everything, even in himself. He had the impression that he was no more than a streak of misery at the mercy of wild animals and insects. He knew it like the back of his hand. Suddenly, he exploded like a bomb, and, resolving that the young must make their own dream come true, uttered several words:

"It is my life, let me be its own master... In Europe, there is a land for the asking."

**Said Ridaoui.**  
(2<sup>nd</sup> year, G. II.)

**Dedication:** I dedicate this short story to every graduate who has been without work until now.

*From Image to Message* (from p. 1)

television and government, television and audience, producer-government-audience, government audience, and the ruling power and the audience. Thus, news broadcast's attempt at multiplicity does not dispel out ambiguities and uncertainties inasmuch as it casts new doubts as to the incognito affiliation of news broadcasting to the dominant political system. Hence, television – as a cluster of images and messages – becomes par excellence a mere mono-vision reflecting its subjective biased image proper.

(To be continued)

**Fate**

He had escaped from the hell of war to find himself in an endless desert. While trudging aimlessly on the sand, his heart was full of weird fear. Going short of water, he sat on a soft dune. Where could he get water in such a world? Once the tempest was over, he feasted his eyes on a far oasis without caring about the wild wind that was slapping his weary face. He ran towards it with a loud tread. But once he was nearby, his hopes vanished... It was nothing but the mirage. Gloom mixed up with the scary whispering sounds of the night falling down. But the strange man was still wending his way till his life came to a fatal end.

Si Mohamed Elbaghazzaoui (4<sup>th</sup> year.)

**CROSSWORDS (N°3)**

	A	B	C	D	E	F	G	H	I	J
0										■
1										■
2			■						■	
3							■			
4				■			■		■	
5		■						■		
6	■		■						■	
7					■		■			
8			■			■				
9		■								

**0-** Of the reign of James I. **1-** A rich dreamland. **2-** Saint – A T.V. series hero- Old interjection for: 'Look! See!' **3-** Principles & doctrines – A rowing rod. **4-** Poetic form for 'anger' (reversed) – Tool for cutting wood. **5-** Those who lie (!) – The 7 great industrial countries (reversed). **6-** A slant. **7-** It has no place in the starry night – A kind of vehicle. **8-** Company – All Correct – Not more than (adj.) **9-** They will have to look for a job.

**A-** Joker – A football team in Morocco. **B-** To change – In such place the lion is no longer king. **C-** Compact Disc - Nothing. **D-** To flow slowly – Negative form of an auxiliary. **E-** A dirty house – A European kingdom (reversed). **F-** If you lend them to somebody, you may understand him/her – To use oars. **G-** Trouble-Another word for 'aspen' – A pronoun. **H-** A frequent answer – Domestic cattle – Poetic form for 'evening'. **I.** Los Angeles – Magic is the black ... **J-** Australian indigenous people.

**Solution for N° 2:**

**1-** Homer – If. **2-** Heretic. **3-** Old – HMSO. **4-** Ole! – i.e.- id. **5-** Fir – Ale. **6-** UN. **7-** Shafts – Or. **8-** Oaks.

**A-** Hoof - So. **B-** Hellish. **C-** Order – Al. **D-** Me – If. **E-** Ethic – To. **F-** Rime - USA. **G-** C. S. – An. **H-** Oil – So. **I-** FM – Deer.