Research Title: The Controversial Relationship between Identity and Language

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Abstract- The study aims at analyzing the identity question, which is considered one of the complex questions. The fact that the elements on which identity is based are often subject to a number of changes and pressures affected by multiple temporal and spatial factors. Language is one of the basic pillars of identity, and plays an important role in the formation and self-awareness. The study problem captures the language factor of the Arab individual's awareness of himself/herself because language is the tool of thinking and perception of the world around us, and here lies the statement of the problem that is reflected and will be reflected, necessarily, on the whole society. This study will attempt to identify this crisis, examine its causes, implications and consequences, and will attempt to provide answers to questions related to the crisis of awareness, identity and language, and show how linguistic self-awareness could be a previous, necessary and important stage for the advancement of societies. It adopts the analytical descriptive approach that is based on both induction and deduction. It seeks to describe the phenomenon - the subject of the study, and then aims to analyze and interpret by stating its effects and results by extrapolating the results of some practical practices in the relationship between language and identity. The findings and recommendations suggest that the sense of identity leads to the success of the group, and through that to individual improvement, and to the same extent the sense of failure is a cause for denial of identity or one of its factors, particularly if society holds one of the factors of identity responsible for its failure.

Keywords: identity, culture, Arabic language, linguistic awareness, education.

I. INTRODUCTION

The identity question appears to be one of the complex questions. The fact that the elements on which the identity is based are often vulnerable to a number of changes and pressures influenced by multiple temporal and spatial factors. Undoubtedly, such elements that constitute identity play a fundamental role in a person's understanding of himself/herself and others. Accordingly, any change that occurs to any element of the identity will have its effects on the person, and will necessarily be reflected on the "other", and thus it will have social consequences and effects that cannot be ignored, especially when examining the issue of social renaissance, self-awareness and the others.

There is no doubt that language is one of the basic identity pillars. It plays a pivotal role in the self-awareness and its formation. The language constitutes the first stage of our awareness of the world. The vocabulary items that we acquire during the first years of our lives are able to give us some understanding or perception of the life. Therefore, our knowledge of the world increases directly in accordance with vocabulary we acquire. Hence, educational studies encourage the importance of reading to children from early ages, and those studies also indicate that the mother tongue i.e. the first language is needed to be strengthened and nourished among children. Owing to the fact that the perception that comes from any conception will be more clear and closer to awareness if it stems from the mother tongue.

Based on the foregoing, it could be observed that the size of the risks and problems that lie in the identity that suffer from clear chasms concerning the "language" aspect. If the identity needs its basic elements to continue, it will be considered troubled. Most important, the language component of the Arab individual is almost absent in his/her consciousness of himself/herself, because of its absence from the focus of his/her interest, thinking and awareness of the world around him/her that will be reflected on the whole society. Perhaps, s/he will be unable to produce his/her self-conscious, and thus incapable of making any effective human contribution to the world.

This study attempts to identify this crisis, examine its causes, implications and consequences, and providing answers to questions related to the crisis of awareness, identity and language, and show how linguistic self-awareness could be a previous, necessary and important stage for the advancement of societies? The study, moreover, addresses self-identity, collective identity, and the attitude towards

language that constitutes the unique cultural identity. Consequently, the community gives awareness of its ethnic and national identity, and this will lead to talk about the cultural factors affecting the issue of identity, the most important of which are: the attitudes of community members towards their own language, changes in the field of language use, and responding to new fields and media.

The sense of identity leads to the success of the group and the individual improvement. The study believes that the sense of failure is a cause for the denial of identity or one of its components, particularly if society holds one of the identity elements that is responsible for its failure, which raises important questions about how can society with its members work to obliterate its identity by disguising one of its parts for the purpose of identifying the other in its civilization and culture in order to achieve the requirements of development and progress?

II.   SELF, CIMMUNITY, AND THE ATTITUDES TOWARDS LANGUAGE:

The problem of self-consciousness does not lie in the imprecision of the human sciences terms in the definition and explanation, as much as it lies in the fact that most researchers are preoccupied with various aspects of the problems of the personality and the human "ego", thus, it deemed difficult to adopt or prefer explanations at the expense of others. Each of which stems from different philosophical backgrounds and cognitive perspectives. However, it can be said that there are basic stages that that constitute consciousness, namely, as Hegel puts it, "individual self-consciousness, which is the awareness of the existence of the self, its similarity and its difference from other goals. The second stage: self-awareness, which assumes the emergence of relationships between individuals meaning that the person becomes aware of himself/herself and exists for the sake of another person. The third stage: general self-awareness, and this stage means that "subjects" participate in the influence due to the awareness of general principles, such as the family, the homeland, and the state. Hegel observes that the individual discovers his/her ego not through introspection, but through others in the course of contact and activity process, moving from the specific to the general. (Kuhn, Igor, 1992: 22).

The requirement of other elements of self-consciousness seems clear, and this indicates that the self and its consciousness do not exist except through its creation in the community or other subject. Besides, "the natural and physical components that an individual perceives internally due to the development of an organic sense of subjectivity, the self includes social components that are a source of mutual interaction with others" (Kuhn, Igor, 1992: 23).

The first processes of interaction with others for the purpose of self-awareness can only be formed through a medium that facilitates communication processes, and it is evident that this mediator is effective pertaining to the self and the group. Otherwise, it will not fulfill the requirements of individual self-awareness a stage prior to general self-awareness or with others.

It can be concluded that language is one of the most important aspects of this medium, as the psychologist (Vygotsky) theory in this regard seems reasonable, as he believes that "language plays an important role, especially in early ages, as it performs both the internal function of directing the internal thought as well as the external function of communicating the results of thinking to other individuals "(Green, Judith, 1992: 118). Apart from arguments regarding the orders of language before thought or vice versa. Some scholars, such as the linguistic thinker Sapir Whorf, argue that language occurs before thought thought. On the contrary, other scholars, such as Jean Piaget and his followers have opposite views. It can be acknowledged that the most important part here is that the self-formed human experience that emanates from the interaction of the individual with the universe and the world around him/her. The language contributes to translating it in a clear way. A person could transfer his/her own experience by adopting other methods such as the arts, but it will not be as clear as the language. Moreover, language will be the strongest factor in self-awareness in its relationship with the group.

Within this context, the language "constitutes a great force in the process of socialization, and it is likely that it is the largest. Similarly, it is considered one of the most effective independent factor in the growth of the individual personality" (Joseph, John, 2007: 73). Language contributes to building perceptions and shaping multiple concepts about the soul, the other, the world and the universe, therefore, it plays a fundamental role in building the human experience that accumulates throughout the journey of the self in exploring its surroundings. Hence, language provides "a key into the greater part of the human experience, and without it people would not be able to think in a normal way." (Chomsky, Noam, 1990: 66).

Accordingly, language works on the individual level, as it makes the subject capable of building its perceptions and consciousness, and on the collective level as self-awareness or knowledge is an important mean to communicate with others. "The feeling of others is necessary for a sense of self-awareness of oneself" (Joseph, John, 2007: 22). As a result, language - which can be seen as a social tool - gives the individual the ability to self-communication that necessarily enables him/her to build relationships with others people.

As a consequence, the individual identity, meaning "the self" or "the ego" in psychology face social forces that develop and shape it, and consequently, the group of individual identities forms the collective identity that binds its members to common characteristics. "One of the greatest discoveries of sociolinguistics is its assertion that group identities sometimes appear, above all, through common linguistic features" (Joseph, John, 2007: 52). Language spins the social fabric in a network of reconciliation relationships between members of society, its groups, and its institutions. (Ali, Nabil, 2001: 238).

Language gives the self the ability to form its unique identity in its internal exploration, and when it works in its broader social context, it makes the processes of communication that the self establishes with other selves as a distinction of its collective identity. Language and this state are two extremely dangerous levels, as they form the first features of both individual identity and collective identity alike. There is no doubt that other characteristics are also important in shaping identity, such as religion, ethnicity, and nationalism. However, language is the factor is the most closely related factor to the human experience.

Accordingly, the discussion about self-awareness and awareness of the other have to go through talking about the extent of the group's awareness of its language and its attitude towards it? As a result, the group's awareness of its language and its attitude towards it is determined by several political, economic and social factors and ideological engines, especially those related to religion, identity, ethnicity and nationalism" (Colmas, Florian, 2000: 220). However, the value of this question manifests when we realize the seriousness of the role that language plays in our lives, and it becomes more evident when the sense of the value of language does not heighten among individuals and groups alike, leading to illuminate part of the facts related to the many crises that the Arab self is facing itself and others around it. The linguistic failure that Arab societies have and the consequent apparent defect in the awareness of the self and the community cannot be considered as the only factor responsible for the civilizational deterioration that we all suffer from. Considering that language, which is one of the most important requirements of consciousness, is turbulent and threatened, therefore, an important aspect of inner self-awareness and awareness in its relationship with the other suffers from confusion and imbalance. However, if the linguistic factor was placed in its cultural context, would undoubtedly indicate the accuracy and sensitivity of the role it plays and its implications for the crisis Arab situation.

The study assumes that crisis is divided into different factors or aspects, such as the linguistic aspect, thus, what is the appropriate method of arguing that it is one of the most dangerous and delicate aspects that we might not be aware of its sensitivity and impact of confronting the analysis of the civilizational crisis facing us. ; The linguistic factor is often absent when talking about the dilemmas afflicting the self and the group as well, and far from the attention of decision-makers and officials, as it is usually seen as marginal and confined to the academic linguistic elite in most cases. Regardless the attempts to push it to higher levels and warn of its threat, it will remain far from acting and influencing and it will not make a remarkable difference.

Consequently, the problem of language is often attributed to the failure of educational policies, and this is a subdivision and simplification that violates the whole issue. To put it differently, "it is a response to the language dilemma at the level of the marginal sides to avoid delving into the sensitive areas in which Arabic language issues overlap with our social issues, our religious matters, and our patriotic and national policy" (Ali and Nabil, 2001: 222). Within this context, the important role that language plays often neglected in shaping self-awareness and its relation in building an individual identity that is normal and consistent with the immediate surroundings in which we live, or with whom we communicate humanely, to the best of the researcher's knowledge, is the most important and dangerous role that its implications must be discussed and analyzed when confronting the problem of the Arabic language and its crisis in its current reality.

If we argue that there is a disturbance of consciousness due to language disorder, then the question that should be raised: what are the dimensions of the real crisis that the language suffers? How does the position of the individual and the group affect fueling this crisis or getting out of it?

III.   LANGUAGE CRISIS

The majority of the linguistic thinkers in the Arab world caution against "the absence of awareness of the linguistic dilemma of the decision-makers in our Arab nation, if it continues as it is, then the Arabic language will stop being a living language as it is now". That is after three generations at the latest i.e. after one century from now." (Al-Masdi, Abdul Salam, 2011: 181).

It is obvious that most of the studies that have dealt with the language crisis recently have come out of the framework of warning to conclude that the Arabic language is on the way to disappearing and is threatened with extinction! what is the plausibility of this proposition? is it overrated and a negative prognosis for the crisis? It is necessary to confirm the fact referred to by (Chomsky) that language in everyday use only requires that the terminology to be clear enough for the sake of ordinary purposes. If we want to immerse in the language, we must be careful about perceptions, refine, amend or replace them with others. (Chomsky, Noam, 1990: 65); In other words, the primary purpose of the language is to fulfill its daily communicative function. However, if we want to study language in its social, political and psychological dimensions, then it is not only as a tool for communication, but rather it performs purposes and roles that go far beyond its communicative dimension.

To answer the previous questions, some of the criteria adopted by the report prepared by the United Nations Educational, Scientific and Cultural Organization (UNESCO 2008) on the languages vitality and their endangerment will be adopted. The study seeks to reveal thr conditions that manifest the extinction of languages or the possibility of their extinction, and the extent in which these standards apply to the Arabic language in an attempt to approach the current status of the Arabic language with an objective and scientific approach.

The United Nations report supports linguistic diversity and preserves the cultural specificity of human societies because of the growing sense of danger and threat to linguistic diversity following the wave of globalization that has invaded almost everywhere. Resulting in the prevalence of almost one language, as the report indicated the necessity of sustaining the linguistic diversity of humankind, and providing support for the expression and dissemination of the languages (UNESCO 2008: 5). Next, some criteria mentioned in the report to examine Arabic language vitality and its vulnerability to its extinction will be selected:

The First Factor: the attitudes of the members of society towards their own language:
This factor tackles the attitudes of community members towards their own language, as the report indicates that when individuals' behavior is extremely positive towards their language, it can be considered a major symbol of group identity. As people appreciate family traditions, festivals, and community parties, community members might consider their language as a fundamental cultural value. It is vital to their community and ethnic identity. However, if people believe that their language is an obstacle to economic mobilization and integration in the prevailing society they might take negative attitudes towards it. Thus, societies that aspire to achieve comprehensive development are those whose social, political and economic structures are unstable because of their clash with Western institutions (UNESCO 2008: 25). That are currently subjected to far-reaching changes, it finds in the Western model a path that it must be taken and these changes are usually understood as modernization. Since economic organization and the standard of life in the West are the criteria on which development and backwardness are measured, the economic theories of development and modernization are considered as European theories. Such theories have the common belief that the countries of the third world will not be able to trace the path of effective development without adopting Western methods and values during the course of the process. Considering the general agreement that development is basically equal to Westernization despite the increasing sensitivities regarding the collapse of social structures and cultural systems as a result of the influence of Western technology and economics on traditional societies (Colmas, Florian, 2000: 60).

Other theories argue that developing countries by financial aid and technology transfer and trade have to rely on the West without deviating from the western model of society now. Accordingly, this connection had economic, social, and cultural consequences. As a result, modernization has implications for all of these areas. Consequently, modernization impacts on language not only as a cultural asset, but also as a social and political reality. To clarify, societies with developing economies begin to get rid of any attachments that hinder their ful integrating with major societies, particularly developmental economic societies (Colmas, Florian, 2000: 62). Such possessions tend to have a distinct cultural specificity or at least differentiate them from those societies, and this will leave its impact on the individual or collective identity alike, particularly on language. The problem is not merely confined on learning another universal language such as English. Bilingualism is a civilized demand, however, in the case of Arab societies it does not take place in a healthy context in which the mother tongue is the dominant one.

Bilingualism is a form of dualism in which one of the two languages exerts pressure in a frightening way on the other by virtue of its being in a much stronger position as a result of its social status or its spread at the national or international level. This means that "asymmetric dualism, among the most dominated people reduces the value of the national language by default, until it vanishes because this duality comes up against an economic and social model and its containment makes it the preferred model" (Al-Wadghiri, Abdel-Ali, 2013: 115).

The worst consequence of this situation is that parents, for one reason or another, stop rendering their language to their children, and their language is lost and substituted by another language. This same type of dualism is known as "asymmetric dualism", or "vertical or duality." that weakening and ruin the languages: "Indeed, the disappearance of a particular language always passes through one of dualism aspects, especially the vertical one. In the event of a vertical binary with the existence of other auxiliary terms and conditions, that particular language becomes threatened". This type of duality might also be called as a "negative duality," that entails a loss. as opposed to the "positive duality" that comes with a cultural or intellectual addition (Al-Wadghiri, Abdel-Ali, 2013: 116).

Learning the second language in this troubled environment makes the individual's demand for the stronger language an opportunity to share more with the members of his/her new linguistic culture more often than his/her own culture (Joseph and John 2007: 62). It is true if the individual starts learning another language from an economic and social background and seeks to identify with another language stronger economically and politically dominant. Thus, his/her language becomes as a prerequisite for joining or integrating with him/her, and this leads to the individual beginning to displace his/her language little by little from his/her levels of consciousness and become culturally and linguistically close to other societies.

As UNESCO warns against it, claiming if the external causes resulting from the economic, religious, cultural or educational dependency are combined with the internal reasons, such as the negative behavior of a society towards its own language. The risk of language extinction will reach its highest levels, and internal pressures often stem from external pressures, both of which hinder the intergenerational transmission of linguistic and cultural traditions. The majority of people who associate their deprived social status to their culture believed that their language was not worth the effort to maintain. It neglects its languages and culture in the hope of transcending excellence to achieve a livelihood and promote social mobilization or integration into the global market. (UNESCO 2008: 2).

Approaches vary to a certain extent in assessing the criteria that are believed to be necessary to transform traditional societies and make them thus subject to economic development (Colmas, Florian, 2000: 60). However, it relates to the necessity of making the catch-up of traditional societies easier and faster with the larger societies exposing the basic components of identity such as language, religion, and cultural characteristics to a real threat. They are often the components that vulnerable or civilized communities endure with their faults and pitfalls.

This clarifies how this study can evaluate the position of members of the Arab community in general towards their language between (1-2) according to the scale established by the UNESCO report. (UNESCO 2008: 25).

Table 1:

Degree	The attitudes of the members of the society towards their language

5	The members of the society cherish their languages and seeks to enhance it.
4	Most individuals support language preservation.
3	Many individuals support the preservation of the language compared to others who neither care nor support the language.
2	Some individuals support language preservation, while others neither pay attention nor support its change
1	Few individuals support the preservation of the language, while few people care about it or even support altering it.
0	Nobody pays attention to the language if it is neglected and the majority of people prefer using a dominant language.

What increases the severity and gravity regarding the use of colloquialisms in communication, while standard Arabic is restricted to specific areas. Undoubtedly, the literacy proportion among standard written Arabic speakers accounts for 60%. It is surrounded either by slangs that monopolize speech, but they are not written, and are absent from the cultural heritage and the field of modern science, or by a foreign language that controls everything new in science and technology, it hardly reaches the Arabic language except through translation. It has been based on its ability to survive, on the religious and national factor, and these two pillars are now targeted by the globalization system because they are the most prominent stumbling block in the way of language. It should be mentioned that Arabic is slowly losing the motives for its religious learning, as numbers indicate that two-thirds of Muslims in the world today do not know it at all! (Al-Wadghiri, Abdel-Ali, 2013: 101).

There is no doubt that the formal/colloquial binary is one of the issues affecting the society's attitude towards its language. The reason is attributed to the fact that the language that an Arab child "naturally" acquires is definitely colloquial that enables him/her to discover his/her self, along with his/her awareness of the language. It enables him/her to establish the communication and connection with the universe and the world around him/her, but it is not the written language in which cognitive and cultural communication is usually conducted, which increases, in addition to all the above, the severity and seriousness of the gap that the Arab self suffers in its awareness and appreciation of its identity.

The standard Arabic has helped the general policies, whether the state or society, towards classical Arabic, have helped in its absence, either partially or completely. That effectively contributed to push it towards the edge of cliff and the question now is to what extent is the use of Arabic, whether classical or colloquial, in various fields? How can the status of the Arabic language be assessed in its society? To answer this question, another factor that examines the use of language in various fields, which were identified by the aforementioned UNESCO report.

The second factor: the changes in the fields of using the language

Elements such as 'where' and 'with whom' the language can be used and the range of topics that speakers can address through the use of language have a direct bearing on the language's transference to the next generation. The following ratios of the risk of language extinction can be determined (UNESCO 2008: 20).

Table 2:

Degree	The Level of Language Vitality
5	Comprehensive Use
4	Parity among various languages
3	Receeding domanis
2	Limited or official domanis
1	Very limited domanis
0	Extinct

It is related to standard Arabic that is rarely used in communication, but it is also related to colloquialisms as their use are gradually decreasing, particularly in the field of education, if the use of English is commonplace in some areas of university education; for school education, in which colloquialisms were used as a tool for explanation and communication. It is not in the textbook it was

replaced by a second language, such as English or French, and this is not only in science and mathematics, but even in the subjects of sociology, history, and humanities that are taught in the second language.

Most important, the fields of using the Arabic language in communication are gradually decreasing. The previous UNESCO report standards depend on an important fact stressing that "a language will face dangers when it becomes as non-spoken language. It is used in more and fewer areas of communication, and its speakers stop using it across generations." (UNESCO 2008: 2).

As a matter of fact, most of the parents who belong to the influential elite group of the upper and middle classes are more keen and proud than ever to pick international schools for their children. Such schools are no longer satisfied with teaching foreign languages and instilling them in the minds of students. However, many of them have completely stopped teaching Arabic, (Al-Wadghiri, Abd Al-Ali, 2013: 140). One of the channels that used Arabic to communicate was boycotted because "Languages do not disappear only because of the paucity of their speakers. However, it is used in an ever-narrower range of communicative functions fade its grammar and lexicon." (Colmas, Florian, 2000: 220).

It can be said that Arabic language, whether written (classical) or spoken (colloquial), suffers from a clear decline. The language is no longer existed in the most accurate and dangerous stages of the age such as school education and family communication, due to the "keenness" of parents to enhance their children's learning of the second language indicating that Arabic oscillates according to the previous scale between (2-3). If we only conducted an assessment on Arabic language reality in education, and did not apply it to all areas. However, if we addressed the reality of using the Arabic language in new domains, the Arabic language would not be better than other domains.

IV.   NEW FIELDS AND MEDIA

New areas of language use may arise; because the conditions of societies change, at a time when some linguistic societies succeed in expanding their language to the new field, most of them are not successful in doing so. Schools and work environments, including audiovisual media and the Internet, often lead to the expansion of existing areas of languages in danger of disappearing. If the language is traditional meaning that does not meet the challenges of modernity it becomes increasingly irrelevant. (UNESCO 2008: 22).

Table (3)

Degree	The percentage of language vitality	New Fields and Media
5	Dynamic	The language is used in the whole new fields.
4	Strong/active	The language is used in the majority of new fields.
3	Attractive	The language is used in a varity of fields
2	Adaptive	The language is used in some new fields
1	Minimum	The language is used in few new fields
0	Static	The language is not used in any field at all

It is necessary to dwell on the issue of "job loss and failure to adapt", as the domains of language use are not forever fixed, and rather as a result of social, economic, technological and political developments, new areas are constantly emerging that may become important for the survival of a particular language. The future of many languages today is in dubious, not only because of the contraction

of their functional field, but because they have not been used or adapted to the newly emerging functions that are associated from the beginning to another language. For instance, aviation has created new communication needs, and the most likely thing is that the vast majority of all languages that exist today will not be used either in modern communication fields such as law, administration, science, technology, diplomacy and education because there is no need or an opportunity to use them in communication." (Colmas, Florian, 2000: 205).

If the previous observation of new fields did not address a specific language, it stresses that the risk of failure to adapt languages to modern means of communication is in favor of Englis. However, the current Arabic language status raises the risk of its failure compared to other languages such as French language or German language that embodies a great political, economic and social system prompting it towards competition, presence and predominance against English in modern scientific and communicative channels.

It is certain that the evaluation of the degree of Arabic usage in new fields oscillates between "adaptive" and "minimum". Accordingly, the lack of functional expansion and adaptation reduce the validity of many languages, along with their used value. (Colmas, Florian, 2000: 206).

Based on the criteria laid down by the previous UNESCO report on the vitality of languages that demanded each linguistic group to ask a question about the extent of its national language vitality and to what degree it is in danger of disappearing. To answer the question if the Arabic language is threatened or on the way to extinction is that the Arabic language suffers from several dangers that are related to the possibility of its disappearance or its path towards extinction. This is not a rhetorical or constructive speech, but rather it is based on international evaluation criteria to determine the age, validity and resilience of languages. In fact, communication is considered one of the most important functions as well as its withdrawal gradually from the fields in which it was used, and it does not adapt to new areas, and this was all a reflection of the position of the individual and society towards it.

Accordingly, and based on the criteria laid down by the previous UNESCO report on the languages vitality, in which it called for each linguistic group to confront itself with the question about the extent of the vitality of its national language and to what degree it is in danger of disappearing. It can be inferred that Arabic language suffers from several barriers regarding the possibility of being disappeared or to become extinct. Such saying is based on international evaluation standards to determine the age, validity, and resilience of languages that are threatened of losing their communication that is considered one of the most important function in every language. Besides, they are no longer used in their previous fields, and they are unable to adapt with the new fields. All of which reflect the person's and community's position.

V. CONCLUSION

The bottom line in the controversial relationship between identity and language is that "if a sense of identity causes group success and to an individual improvement, then those behavior patterns that are sensitive to identity may end in reproduction and progression." (Sun, Amaratia, 2008: 43), and to the same extent the feeling of failure is a cause of denial of identity or one of its elements, particularly if society holds one of the elements of identity responsible for its failure, which raises significant questions regarding how the society works to obliterate its identity by disguising one of its parts for the sake of identifying the other in its civilization and culture in order to achieve the requirements of development and progress?

It could not be accepted internally for troubled societies to progress and to be able to interact because of the disturbances and distortions in awareness and vision, due to the fact that they do not see that true self-awareness for building a coherent identity that achieves social integration that should go through language. In other words, the majority of individuals and societies 'attitudes towards the Arabic language have contributed to the elimination of its vitality leading to disordered, unstable identities that cannot assess their own civilized question, and are unable at the same time to record an active human participation because self-awareness condition, which is an introduction to the consciousness of the other, suffers from a clear chasm due to a growing attitude of inferiority towards language and treating it as a burden that should be disposed of.

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