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**BIAS IN SELECTED WORKS OF EL-MESSIRI
AND FUKUYAMA: A COGNITIVE
LINGUISTIC STUDY**

A Thesis

**Submitted in Partial Fulfillment of the Requirements
of the Degree of Doctor of Philosophy in Linguistics**

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Abstract

This study analyzes *bias* from a cognitive linguistic perspective in some selected works of Abdulwahab El-Messiri and Francis Fukuyama. To accomplish this aim, the study offers a model of analysis that combines two major fields in linguistic research, **Cognitive Linguistics** (CL) and **Critical Discourse Analysis** (CDA). A contrastive analysis is undertaken of the two language varieties selected for study. Drawing on the cognitive linguistic framework of **Construal Operations**, the study provides an examination of how cases of epistemological and ideological bias are represented and interpreted in the English and Arabic texts selected for study. The study depends on data collected from Fukuyama's article *The End of History?* (1989) and his book *The End of History and the Last Man* (1992) and El-Messiri's books *dira:sa:t maʿrifiyya fil-hada:θah al-ghārbiyyah* (دراسات معرفية في الحداثة الغربية) (2006) (Epistemological Studies in Western Modernism) and *rihlati il-fikriyyah fil-buḏu:r wa-juḏu:r waθ-θamar: si:rah ghāyr ḏa:tiyya ghāyr māwḏu:ʿiyya* (رحلتي الفكرية في البذور والجذور والثمار: سيرة غير ذاتية غير موضوعية) (My Intellectual Journey: On Seeds, Roots, and Fruits– A Non-Subjective, Non-Objective Autobiography) (2006).

Key Words: bias, cognitive linguistics, construal operations, critical discourse analysis

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Reading Conventions for The Symbols Used in The Transcription of Arabic Forms

Consonants:

- [b] voiced bilabial plosive, as in /*bait*/ ‘house’
- [d] voiced denti-alveolar plosive, non-emphatic as in /*dars*/ ‘lesson’
- [f] voiceless labio-dental fricative, as in /*faʔs*/ ‘spade’
- [g] voiced velar plosive, as in /*gundi*/ ‘solider’
- [h] glottal fricative, as in /*ha:yil*/ ‘mouse’
- [ħ] voiceless pharyngeal fricative, as in /*hilm*/ ‘dream’
- [k] voiceless velar plosive, as in /*kobri*/ ‘bridge’
- [l] voiced denti-alveolar lateral, as in /*la:m*/ ‘he blamed’
- [m] voiced bilabial nasal, as in /*ma:t*/ ‘he died’
- [n] voiced denti-alveolar nasal, as in /*na:m*/ ‘he slept’
- [q] voiceless uvular plosive, as in /*qurʔā:n*/ ‘koran’
- [r] voiced alveolar flap, as in /*rāʔs*/ ‘head’
- [rr] voiced alveolar trill, as in /*gārra*/ ‘pull’
- [s] voiceless denti-aveolar sulcal fricative, non-emphatic, as in /*su:q*/ ‘market place’
- [sh] voiceless palato-aveolar fricative, as in /*sha:riʕ*/ ‘street’
- [t] voiceless denti-aveolar plosive, non-emphatic, as in /*ta:h*/ ‘he lost his way’
- [w] labio-velar semi-vowel, as in /*walad*/ ‘boy’
- [x] voiceless uvular fricative, as in /*xārāga*/ ‘he went out’
- [y] voiced palatal semi-vowel, as in /*yad*/ ‘hand’

[z] voiced denti-alveolar sulcal fricative, non-emphatic, as in /**zā:r**/ ‘he visited’

[ʔ] glotal plosive, as in /**ʔarnab**/ ‘rabbit’

[ʕ] voiced pharyngeal fricative, as in /**ʕaðra:ʔ**/ ‘virgin maid’

[gh] voiced uvular fricative, as in /**gha:li**/ ‘expensive’

[j] voiced palato-alveolar affricate, as in /**ja:ʔa**/ ‘he came’

[θ] voiceless dental fricative, as in /**θāwrāh**/ ‘revolution’

[ð] voiced dental fricative, non-emphatic, as in /**ha:ða**/ ‘this’

Emphatic Consonants:

ḍ, ṣ, ṭ, ḏ are ‘emphatic’ consonants corresponding to ‘non-emphatic’ d, s, t, z respectively, as in /**ḍārāb**/ ‘he hit’; /**ṣālā:h**/ ‘prayer’; / **ṭābu:r**/ ‘queue’; / **zā:lim**/ ‘unfair’

Vowels:

[i] half-closed to close front spread vowel, close when long or final, as in /**ṭin**/ ‘a ton’; /**ṭi:n**/ ‘mud’

[u] half-closed back to central rounded vowel, close rounded when long or final, as in /**xud**/ ‘take’; /**zu:r**/ ‘visit’

[a] front open vowel, short and long, as in /**balad**/ ‘town’

[ā] back open vowel, short and long, as in /**rāʔs**/ ‘head’; /**fā:ṭiʔ**/ ‘beach’

* Geminated consonants are indicated by doubling the consonant letter. They are pronounced longer and more tensely articulated than their single counterparts.

Symbols and Abbreviations:

(-) marks the elisions at word- junctions

(:) indicates that the preceding vowel is long

(ǐ) anaptyctic vowel

Other symbols and abbreviations will be referred to, when first introduced, in their appropriate places.

(*) Adopted from the International Phonetic Alphabet (IPA)

Chapter One

Introduction

1.1 Preliminaries and Definition of Bias

Human life consists of gestures, deeds, behaviors, incidents, and thousands of other taken-for-granted acts. Apart from involuntary functions such as breathing, every action is a significant outcome of a conscious or an unconscious choice, and reflects a person's culture and perceptions. Through the eyes of a society or individual, for example, inner defeat can transform everything into a sign of downfall, whereas for another society or individual, inner victory transforms the same objects into signs of triumph. Such an example demonstrates the significance and variance of bias.

Every human behavior is culturally significant and represents some epistemological paradigm and perspective. A paradigm is a mental abstract picture, an imaginary construct, and a symbolic representation of reality that results from mental reconstruction and deconstruction. The mind assembles some features from reality, rejecting some and keeping others, rearranging them in order of priority and in a way that corresponds to reality. The paradigm can exaggerate those elements it deems essential and underplay all others. Each paradigm is epistemological with its intrinsic and fundamental criteria, beliefs, hypotheses, and answers.

Bias, the advocacy of a particular point of view, is associated with the selective human mind and its process of perception. Bias is organically integrated with language and culture, and is language-specific, making