

[Start] [04:10.561] [^] [38.257] \*- intro duction - \* mainpart: \*-  
[20.481] different rho eto \* language linking  
to thought \*- different rhetorical patterns \* (culturally -  
\* > \* examples from \* Oshima \* and \* Hogue) \* \*-  
\*\*\*\*\* [^] → / style difference ↑ ← ce ↓ \* ↑ ← in in in \*  
logic \* (culturayy' ally \* -> ey \* xamples) \*\*\* \*-  
conclusion [19.430] [22.068] [^] \* (\* explaining \* how that links to  
a different theory y \*) \* \* All \* Though  
Most thoughts of an abstract nature, [19.511] abstract thoughts \* \* \* with which philos  
ophy \* is concerned a re bound to language. They a cannot be thought without  
it. \* In this wa \* n this way \* Dufrenne's quote \* po  
rooves true <<<<<<<< >>>>>>>> \* \*: \* A Ancient Greek [  
11.715] was a highly inflex ive ive \* language \* [^] [^] is [^] t  
hat \* \* in which very complex \* sentences -  
and with that thoughts -  
can be expressed. Had Arist otle not lectured in the us is language  
\*, but in Spanish panish -  
or more approp \* \*-  
or more approb pat temporally appropriai ate \* the languag  
e of the North Ameri can inden \* early Azt  
early Aztec \* , \*  
, which is less inflexive, or the language of indigenous people living  
in North America around \* t that time \*, about who's language  
little is known. , hi Aristotle's theory would certainly have been s  
tructured very differently [11.354]. \* I \* . \* This \* is \*  
Os hima and Hogue (1983) argue for \* that \* differ

nt cultures, with different languages use different rhetorical strategies patterns. For them they give the example that Shapni English an English writer will use a lot a higher degree of subordination in his text, while an Arabic writer rather tends toward coordination. [18.033] In this way, the structure of a thought is influenced even by (problem) translations?!? (problem) Furthermore, Oshima and Hogue (1982) show that the cultural differences do not only extend toward a rhetoric style, but also toward logic. While in English academic writing linearity and coherence are expected, Spanish writing without any unnecessary information even encourages slight digresses within a paragraph. Asian writing differs even further in that it approaches a topic indirectly instead of the English directness. All these logical patterns influence the line of thinking both, for the one who makes a theory as he or she is bound to his or her language, and for the reader who will only learn the theory through its medium language so his thoughts will be prestructured by the text. the medium about [19.223] How The structure This influence on the thought's structure is also reflected in the thought's logic: extends [11.756] [40.315] Some thoughts can only be expressed precisely in certain languages which is a problem many translators of philosophical or other academic texts encounter. Often Aristotle's translation is always a slightly different text than its original and can never

exactly reproduce the author's theory. That's why it is so important to  
 \*\*\*\*\* [^] [^] \*i\*\* [^] \*\*be able to read ori\*gin\*al\*texts [^][^][^][^][^]  
 [^][^][^][^][^][^][^][^][^][^][^][^][^][^][^] to have a look at the original text when  
 dealing with a philosophical problem. [13.980] Often these problems arise due  
 [^][^][^] because of \*amg [^]bigious or unclear translations. \*\*\*\*\* [^] [^]  
 [^] \*\*\*\* support this \*argument \*\*\*\*\* w\* [^][^]: \*→ [^][^][^] according to them [^]  
 \*15.193] [^] \*\*\* [^]↓ \*\*\*\* [^] \* [^][^][^][^][^] \*\*\*\*\* This \*\*\*\* →→→→→→→→→→  
 [^] \*\*\*\* ←←←←←←←←←←  
 ←←←← [^] And t \*\*\*\* [^] ↓ \* [^] [^]. \*\*\*\*\* [^] [^] [^] \* [^] \*←, as well \*\*\*\* [^] \*  
 \* [^] \* [^] (translation) \*\*\*\* [^] [24.297] [^] \* " \*\*\* [^] \*\*\*\*\* " \*\*\*\* [^] [20.790] "As Pe  
 \*irce said, if Aristotrl had ←←←←← [^] →→→→→ been Mexican, his logic wo  
 uld have been different; and perhaps, by the cam [^][^][^] same token o [^][^], the wh  
 ole philosophy and our c [^]scinece would have been differe[n]t." Thi [^][^][^] \*Th  
 is quote is taken from Dufrenne (18 [^]9 \*83 [^][^]63) \*. It shows how \* language a  
 nd culture can influence thought \*\*\*\*\* [^] [^] \*\*\*\*\* [^] \*\*\*\*\* shows \*\*\*\* [^]  
 ] \*\*\*\*\* [^] [^] states \* [^][^][^][^][^] that \*\*\*\* [^] [^] may \*\*\*\*\* [^] [^] \*\*\*\*  
 an \*\* [^] or a whole philosophical theory \*. \*\*\*\*\* [^][^] \*\*\*\* and vice [^]ce [^][^] e ver  
 sa \*\*\*\*\* . \*\* [^] ↓♦♦♦-  
 ♦vice ver\*sa\*\* [^] [15.384] ♦ This ♦ \* [^][^][^][^][^] \*\*\*\*\* Ther [^][^][^][^] \*Oshima  
 ♦ and Hogue argue fo \* [^] This  
 essay shall ♦ \* dus [^][^] discuss the c [^] validity of this claim. \* [^] ↓♦♦ But of co  
 urse ♦♦, the influence ♦♦♦♦ from language ♦♦ on though also works the other w  
 ay around ♦♦, as ♦♦ Dufrene ♦♦♦♦ states as possible ♦♦. ♦♦ Had Aristotle the  
 ry - ♦ especially his theory on logic in the two a \* nalytics -  
 ♦ been ♦♦♦♦ different ♦♦♦♦♦ [^], maybe ♦ the European ♦♦♦♦♦ academic writing ♦  
 of today ♦ would be complete [^]ely changed a [^][^], as well. ♦ [15.718] We are all ♦  
 influenced by Aristotle's guidelines of argumentation ♦ to which he himself ♦ n  
 ever actually ♦♦♦♦ kept \* [^][^][^][^] paid a [^][^][^][^][^][^][^] kept \*\*\*\*\* . ♦♦♦♦ By  
 ♦ [^][^][^] And by these guidelines a [^] our thoughts ♦♦ are structured ♦♦♦♦ and thus

also the theories we produce now. It is therefore clear that not only was Aristotle clearly influenced by his cultural background, but also but we today are influenced by him. So Fudenne is certainly not right in claiming that if Aristotle had been Mexican his theory and our culture would have been quite different. However, the extent of the difference is debatably. [13.421] dea bably. With a different cultural background Aristotle may not have been as influential as he is now and someone else may have taken his place. [14.045] So Dufrenne's "perhaps" is vital in understanding his quote. [01:00.167], [18.601] vagueness [11.911], [19.204] ed is [15.030] and [28.453] . This way or her t [29.565] [Stop]