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2.1.1.1. Topics 2.1.1.2. Biases; 2.1.1.3. Means and Ends; 2.1.1.3.0. Introduction; 2.1.1.3.1. The wage and price freeze; 2.1.1.3.2. A change of government?; 2.2. Immigrant language education; 2.2.0. Introduction: Society and migrant labor; 2.2.1. "Swedish For You" by the Swedish Radio (SR); 2.2.2. Technical language for immigrants; 2.2.2.0. Introduction. The problem and its history; 2.2.2.1. Teaching technical language: A sample; 2.2.2.2. Evaluating the FIA-texts; Chapter 3. Making a theory; 3.0. Introduction; 3.1. Wording; 3.1.1. Program language; 3.1.2. Wording or socialization? 3.2. Language's rationale 3.3. Wording and society; 3.3.0. Introduction; 3.3.1. Society's structure; 3.3.1.0. Introduction; 3.3.1.1. Division of labor; 3.3.1.2. The use of language and the division of labor; 3.3.1.3. Twisting and fetishism; 3.3.1.4. Money consciousness; 3.4. Words and commodities; 3.4.0. Introduction; 3.4.1. The commodity society; 3.4.2. Contradiction and manipulation; 3.5. Industrial wording; 3.5.0. Introduction. Advanced industrial society; 3.5.1. Industrialism and language: The theory; 3.5.1.0. Introduction. The minimax problem 3.5.1.1. Twisting and fetishizing in language use 3.5.1.2. Differences in language use; 3.5.1.2.1. Codes; 3.5.1.2.2. Deficient or different?; 3.5.1.2.3. Class language; 3.5.1.3. Language as qualification; 3.5.1.3.1. The language of prestige; 3.5.1.3.2. Functional language use; 3.5.1.4. The fetish of correctness; 3.5.2. Language and industrialism: The practice; 3.5.2.0. Introduction; 3.5.2.1. Talk-in-the-work: The language of production; 3.5.2.1.1. Industry's silent majority; 3.5.2.1.2. "Whistle while you work..."; 3.5.2.2. The language of circulation; 3.5.2.2.0. Introduction 3.5.2.2.1. Language and the circulation process

Sommario/riassunto

"For the colonized person, objectivity is always directed against him" (Frantz Fanon). Colonized persons do not live on what we call (or used to call) the "colonies" alone. In general, objective reality, or the "facts of life", are very different depending on the kind of life you can afford. This goes for language as well; and it explains both the title of this book, and gives it its "raison d'être". It deals with power in language, and asks: Who is really in command when we use "our" language? And why does it make sense to talk about a language of power (or lack of it)? The p

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