



The Reception of the Words Approved by the Academy in the Society and Some Proposals to Make Persian a Scientific Language



Reza Yalsharzeh *

(corresponding author)

Assistant Professor, Translation studies- Azarbaijan Shahid Madani University, Tabriz. Iran

Email: r.yalsharzeh@azaruniv.ac.ir

ABSTRACT

The Academy of Persian Language and Literature has set out to translate the scientific terms of various fields of knowledge into Persian to make Persian a dynamic and scientific language. However, the large volume of foreign scientific terms in Persian and the unfavorable reception of some newly coined words by some parts of Iranian society have exposed the scientific nature of this language to many doubts. To find out the reasons for the resistance of the society against the words approved by the Academy, the present article examines the interviews of ten professors of Persian language and literature with ISNA News Agency and the interviews of the President of the Academy and the Deputy of Word Selection Section with Tasnim and Young Journalists Club. From the analysis of these conversations using the content analysis of Braun and Clarke (2006), it is concluded that "political reasons," "people's attention to the Persian language," and "weakness of the academy in word coinage" are the main reasons for this resistance. Then, with a historical, analytical, and comparative approach, while examining the underlying factors that contributed to the growth of European scientific languages, the researcher compared these factors with the intellectual order of Iranian society during the Islamic civilization and the contemporary era and concluded that the scientificization of Persian language cannot be realized by only translating foreign terms into Persian. Instead, it depends on the realization of conditions such as the expansion of science production discourse in the country and the development of the scientific spirit.

DOI: 10.22059/JFLR.2021.327341.866

ARTICLE INFO

Article history:

Received: July 18, 2021

Accepted: September 26, 2021

Available online:
winter2021

Keywords:

Persian language,
scientific language,
rationalism, science
production discourse,
Enlightenment

Yalsharzeh, R. (2021). The Reception of the Words Approved by the Academy in the Society and Some Proposals to Make Persian a Scientific Language. *Foreign Language Research Journal*, 11 (4), 697-712.

* Reza Yalsharzeh holds a Ph.D. degree in Translation Studies from the University of Isfahan. He has been an academic member of Azarbaijan Shahid Madani University since 2020. His main research areas are Sociology of Translation, Narrative Theory, and Discourse Analysis.



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Introduction

The Persian language is currently repleted with foreign words in all fields of knowledge, the main feature of which is the indiscriminate use of non-Persian terms among experts and thinkers in various sciences. Ashuri (2018) considers the reason for this to be the formation of the main concepts and elements of the modern world outside the circle of experience and social and historical life of Iranians. Mansouri (1999) considers the confrontation of Iranians with Western civilization as the basis for the emergence of the concept of the language of science in Iran and believes that most Iranian experts and thinkers selected Persian as the language of science in an effort to choose a scientific language for the country.

Concern for the scientificization of the Persian language paved the way for establishing the Academy of Persian Language and Literature in Iran. In 1314, during the first Pahlavi period, the first Persian Academy was established to propose Persian equivalents for foreign words. The Academy has continued its task of refining the Persian language from foreign words since 1314, and during its three phases of activity, it has been engaged in word coinage and enriching the Persian lexical treasury.

The intellectual endeavor of Iranians to scientificize the Persian language can be seen in the translation of technical terms of various fields into Persian. However, it seems that the words approved by the Academy are not warmly welcomed by the Iranian society, which has been shown in several studies. For example, Derakhshan (2013), in a survey to find out how much the academics of Shiraz University make use of the words approved by the Academy has concluded that the desire for foreign words is more than the terms suggested by the Academy and the words of the Academy are less welcomed. Keshavarz (2009), in a study on the use of political words approved by

the Academy in the political section of the press, has reported that out of 196 words approved, only 44 cases have been used by the participants of the study. Jamali (2011), Rostami (2014), and Khanzadeh (2015) have achieved similar results.

In this regard, in June and July 1399, the Iranian Students News Agency (ISNA), in a question entitled "Where does the joke with the words of the Academy come from?" interviewed ten professors of Persian language and literature. Tasnim news agency and the Young Journalists Club also asked the head and deputy head of the Word-Selection Section of the Academy why Iranians do not welcome the words approved by the Academy. Considering the mentioned cases and the reluctance to use some of the words suggested by the Academy, the question is whether it is possible to claim the scientific nature of the Persian language simply by translating technical and specialized words and terms; or, in trying to make the Persian language scientific, other measures need to be taken?

To answer the above question, the author will provide the reasons for the lack of popularity of the words approved by the Academy in society based on the interviews of Persian language professors with ISNA news agency, as well as interviews of the head of the Academy and the deputy Word Selection Section with Tasnim News Agency and Young Journalists Club. Then, using the theoretical concepts of modernity and Enlightenment and with an analytical-comparative approach, the researcher will study the intellectual evolution of Western man from the Renaissance to the postmodern era. By comparing this trend with rationalist and irrational intellectual movements in the Islamic world during the peak of Islamic civilization in the third and fourth centuries AH, as well as the contemporary history of Iran in the fourth and fifth centuries, the effects of the decline of the rationalist school in the Islamic world on Iranian thought, as well as the unbridled entry of Western thought through translation

into the country in the contemporary era will be examined.

Literature review

Most studies in the field of lexicography and terminology in Persian consider the issue of the language of science with a purely linguistic perspective and try to protect Persian language identity against the invasion of foreign words by providing solutions to activate the word-coinage power of the Persian language. The collection of articles of the first and second symposium on word choice and terminology issues, which was published by the Academy of Persian Language and Literature in 1999 and 2003, respectively, confirms this point. These studies have paid less attention to the issue of scientific spirit and the need to strengthen thinking among Iranians, which can be a worthy attempt to make the Persian language scientific in the country. For example, Nematzadeh (1999) used the concept of "argument" to activate word formation in Persian. While dividing the argument into different types of history, consonance, harmony, attitude, and tendency, he recommended that new words made in various sciences need to be similar to the already existing terms that are common in science. In other words, the researcher believes that newly created words should be grammatically and phonetically compatible with other words in the language.

Masoumi (2003) also emphasizes the importance of word formation and considers this process as a way to maintain the independence of the Persian language against foreign languages. He believes that if a language other than Persian is chosen as the language of science, the Iranian society becomes alienated from the scientific spirit. He also sees another weakness of this choice as separating the scientific elite from the people, which may have multiple social consequences. Samiei (1999), referring to the word-formation potentials of Persian, considers composition and derivation as two

practical tools in Persian and believes that composition and derivation are two word-formation tools available to the Persian language. He enumerates morphological and group composition, borrowing from foreign languages, borrowing from dead languages of Persian descent, and borrowing from dialects as ways of word formation in Persian.

Kafi (1994) in an article entitled *Scientific Principles of Vocabulary and Vocabulary Selection* considers the construction of the infinitive as one of the best ways of word formation in Persian, as a result of which many words can be coined. He relates the popularity of new words to the three characteristics of the Academy, namely its competence, acceptability, and influence. He believes that the general acceptance of the Academy facilitates the approval of new words by the people.

Hosseini and Komili (2010), in a study on how to translate foreign business and advertising texts into Persian, concluded that lexical borrowing of foreign words is the dominant approach in translating these texts. These researchers consider it necessary for the Academy to provide a suitable Persian equivalent for these words. Mansouri (1999), in an article entitled "*Word selection: cultural invasion or manipulation*," argued that the practice of word formation and translation of foreign terms into Persian only gives a domestic cover to foreign terms in appearance. He maintains that translating foreign words engenders foreign thought to enter the Persian language, which means accepting the Western system of thought and culture in its deepest layers.

As can be seen, most of the articles in the field of the language of science have only investigated the linguistic processes of word formation in Persian. They have paid less attention to the deeper layers of the language of science in the country. The distinguishing feature of the present research with other studies in this field is the investigation of the

historical background of the Persian language and the attempt to provide suggestions on how to make Persian a scientific language. By adopting an analytical-comparative approach, the study argues that achieving a scientific language status and improving the position of the Persian language is not possible by only examining the potentials of word formation and translation of specialized terms into Persian; rather, there are other factors involved that are less mentioned in these studies.

Renaissance, Enlightenment, and Modernism

The emergence of modern science in post-Renaissance Europe led to the creation of the infinite project in exploring the world in the West, which focused on man and his abilities. This great intellectual movement, which according to Hale (2003) was a reaction to medieval ideas, has received many influences from the Tudelo translation movement in the 13th century. According to Corrick (2006), the translation of Arabic works into European languages and the rediscovery of ancient Greek and Roman books played an essential role in the emergence of this great intellectual movement. The rise of humanism at the heart of the Renaissance movement, while reviving the study of Greek classics that Burke (1964) refers to as "new knowledge," led to the emergence of a thought that gave the man a valuable place in his capacities, actions, and achievements.

According to Corrick (2006), the Renaissance movement and the resulting humanism led to the rise of the Age of Enlightenment and Rationalism in seventeenth-century Europe, emphasizing the power of human reason and the scientific method in answering global questions. With the advent of the Industrial Revolution in the eighteenth and nineteenth centuries, the scientific spirit found a firm ground in the realm of European thought and man's attempt to control all aspects of existence

while cutting his relations with nature turned the universe and everything in it an object of human inquiry. With the passing of the Industrial Revolution, the man entered a new era of his life, namely modernism. Modernist thinking, with its naturalistic ideas, profound belief in human intellect, individualism, and skepticism (2011), emphasized human autonomy and the ability to dominate the universe. This way of thinking, which has embraced objectivism in its epistemology, is based on the ideas of Enlightenment and realism. The autonomy resulting from modern thought and the resulting scientific spirit put all worldly phenomena and objects in front of the human mind and sense, which led to human domination of nature following the Industrial Revolution. According to Ashuri (2018), in this historical process, European languages and the scientific spirit that emerged from the humanist view of human beings gradually evolved and reached the level of a scientific language.

Language of science

According to Ashuri (2018), the scientific spirit born in the West required scientific language. This language is far from the values of moral judgment and is a particular language of experts and technicians to accurately describe the objects of human identification. Ashuri (2018), in the definition of the language of science, considers this type of language as having different functions and characteristics from everyday language and considers its objectivity and logical accuracy as the difference between this language and everyday colloquial language. Ashuri further considers the language of science as a language free from the moral and social prejudices of everyday language and emphasizes its lexical precision and clarity. Zarnikhi (2003) also considers the language of science as a language equipped with specialized terminology of various sciences and mentioned its role in countries' national development. He enumerates technical jargon as components of the language of

science and considers the language of science as an essential tool for scientific development. This is precisely why the Academy of Persian Language translates specialized words into Persian to scientificize and enrich the lexical treasure of this language.

Enlightenment and anti-Enlightenment movements in the West

The emphasis on the excessive use of reason to meet society's needs provoked many reactions in Western countries. These reactions can be broadly attributed to German Romanticism (2006), 18th Century Sensualism (1999), and Postmodernism (2011). Rousseau (1762), one of the pioneers of the sentimentalist movement, saw the advancement of science and technology as man's downfall and believed that reliance on rational thought alone as a guide to truth could not lead man to true achievement. He thought that the social institutions of modern life had deprived man of his natural freedoms. However, according to Corrick (2006), the widespread attention to human emotions was not a reaction to the complete rejection of reason and the achievements of the Renaissance and the Enlightenment, which is humanism; since, according to Peter Gay (1969), Europeans saw sentimentality as the natural progression of the Enlightenment.

Beiser (2006) sees the German Romantic movement as another reaction to the Enlightenment in the West. This intellectual movement, which flourished in the eighteenth and early nineteenth centuries, emphasized the concept of *Bildung* in the sense of self-actualization, the cultivation of all human forces in the form of an individual. According to the Romantics, "not only reason but also sensuality and not only wisdom but also feelings and emotions should be trained" (2006: 73). But according to Beiser (2006), German Romantics were also pro-Enlightenment critics. They attached the most significant value to the importance of the criticism, especially the

individual's right to criticize all beliefs, which was perfectly in line with the scientific spirit of the Europeans.

According to Hicks (2011), another intellectual movement that rejected the main elements of the Enlightenment was the postmodernist movement. He believes that postmodernism rejected reason and individualism on which the whole world of the Enlightenment is based. According to the American philosopher Gary (1995: 145), "today we live in the dark ruins of the Enlightenment project, which is the dominant project of the modern age." Hicks (2011) argues that the postmodern movement, with its anti-realist metaphysics and its social subjectivist epistemology, emphasizes the constructivism of social reality and rejects modern objectivism. Many Western postmodernists, such as Derrida, Foucault, Lyotard, and Rorty, attack reason because they believe that Western civilization has trapped truth and reality in the name of reason. Lyotard (1984) equates reason with power, and Foucault (1982) diminished knowledge to a manifestation of social control.

The Baghdad translation movement and the rationalist and irrational movements in the Islamic world

During the Abbasid caliphate, a significant movement began in the Islamic world to translate Persian, Sanskrit, and Greek works into Arabic. Salamehkar (1996) considers the third and fourth centuries AH as years of hard work to translate the philosophical and scientific works of the Greeks into Arabic. Carbon (1995) considers the origin of Islamic philosophy to be ancient Greece and believes that under the influence of Greek ideas, three great philosophical movements of Islam were born: Peripatetic philosophy, Enlightenment, and Transcendent wisdom. According to Aghajanlu (2016), Greek, Iranian and Indian sciences flourished after entering the Islamic world. Thus, Ibn Rushd's commentary on Aristotle's metaphysics became essential for

understanding Aristotle's philosophy. Rosenthal (2007) also considers the process of translation during the Islamic Caliphate as translation along with correction and considers the commentary of Muslim thinkers influential in elevating these works. According to Gotas (2001), after two centuries, the translation movement entered the stage of writing independent works, and according to Fakhouri (1393), Muslims began philosophy from the place where the Greek sages had finished. Thus, during this period, the development of transferred knowledge and their critique and evaluation replaced translation.

The emergence of significant figures such as Ibn Sina, Farabi, Razi, and Abu Rihan al-Biruni in the third and fourth centuries AH, who were the great representatives of the absorption, analysis, and development of Greek thought, depicted the sprouts of the scientific spirit in the Islamic world. However, according to Ashuri (2018), the grand jihad of Abu Hamid al-Ghazali with Greeks and the domination of Ash'arite thought over the Mu'tazilite rationalist movement caused the decline of this rationalist line in the Islamic world, which led to the strengthening of irrational orthodoxies in the Islamic world. Intending to destroy philosophical reason, this extremist fundamentalist movement fought against the rationalist movement that had flourished during the translation movement, a fact that inflicted severe damages to the rationalist movement in the Islamic world.

The contemporary period: The growing influence of the West and the critical translation project

Just as the arrival of Greek ideas led to a great intellectual endeavor among Muslim scholars during the Abbasid caliphate, the arrival of Western ideas in the contemporary era also brought great advances in Iranian thought, one of the most important manifestations of which is the growing modernization of the country. However, the rampant influx of Western ideas into the

country, especially in the years before the Islamic Revolution, sparked a wave of objections. According to Abrahamian (1982), in the final years of the imperial regime, Iranian intellectuals praised the anti-imperialist spirit of the Iranian revolution. The purposeful efforts of some Iranian publishers in the 1940s and 1950s to expand the entry of Western thought into Iran can not be ignored. Thus, according to Emami (2006), Franklin Publishing companies and the Book Translation and Publishing Company purposefully translated and published Western works in the country. However, as scholars such as Mollanzar (2016) believe, in the current era, the unbridled entry of Western thought into the country and excessive attention to translation has become an obstacle to the flourishing of original and indigenous Iranian thought, which can be countered by critical translation as well as annotation, critique, reflection, and commentary on Western works.

Research method

The present article attempts to find out the reasons for the unfavorable reception of the words approved by the Academy of Persian language and literature by parts of the Iranian society. The study is a qualitative study based on expert sampling method which uses content analysis to analyze the interviews of ten Professors of Persian language and literature, conducted in June and July 2016 with ISNA news agency, as well as the conversation between the head of the Academy and the deputy Word Selection Section of this institution with Tasnim news agency and the Young Journalists Club. In order to analyze the content of the obtained qualitative data and reach the main concepts of the interviews, the theory of content analysis of Brann and Clark (2006) was used. Thus, in the first phase, the interviews of Persian language professors in response to the question "Where does the joke with the Academy's words come from?" were investigated. With several different series of analyses, three main factors were obtained

in the interviews. According to the interviews, "political reasons," "people's attention to language," and "the academy's weakness in word coinage" are three crucial factors that cause resistance against the Academy's suggested words. Then, the interview of the head of the Academy in a conversation with Tasnim news agency on September 18, 2020, in response to the question "Why do the Persian equivalents proposed by the academy not well received among the people?" was analyzed. The content analysis showed that "the problem of the coined word itself" and "negligence of the institutions using the word" are among the reasons for not accepting the words approved by the Academy. Also, the interview of the Deputy Director of the Academy of Vocabulary Selection Section with the Young Journalists Club on July 20, 2020 in response to the question, "Why do not people use the words approved by the Academy of Persian Language and Literature?" was analyzed. The analysis showed that the "advocating new words by the Radio and Television" is an effective way of accepting these words by society.

Then, using the theoretical concepts of modernity and Enlightenment and in an analytical-comparative approach, the development of European languages and Persian language will be discussed to find the causes of the development of these languages and the historical backwardness of the Persian language and provide suggestions for scientificization of Persian language.

Comments of university professors about the lack of acceptance of the words approved by the Academy in an interview with ISNA News Agency:

A: Political reasons

Comment of the first interviewee:

One of the reasons that cause opposition to the Academy is the person who is currently the president of the Academy. Because some parts of the society may have different

political views from those of the president of the Academy, this might influence them not to use the newly coined words approved by the Academy. Those who have such objections extend these objections to the words approved by the Academy and are reluctant to use the words. (ISNA News Agency, June 1, 2020)

Comment of the second interviewee:

Some people, who are accustomed to politicizing everything, relate the word coinage, which is a scientific and professional process, with politics, without any reason or necessity. They try to sensitize the society towards the Academy and the choice of words that no patriot and culturalist doubts about its necessity. (ISNA News Agency, June 20, 2020)

As can be seen, these two interviewees consider political reasons as one of the reasons why sections of the society dislike the words approved by the Academy. They believe that opposition to the head of the Academy and his political views may lead to resistance to the terms coined by the institution. According to these interviewees, the reasons for not accepting the approved words are, in fact, non-linguistic and stem from political issues. Thus, infecting word coinage with other extralinguistic issues sensitizes people's minds to marginal issues, ultimately damaging the acceptability of these words. Due to the existence of different and sometimes conflicting political views in the country, the words chosen by people belonging to a specific political group can lead to adverse reactions by at least some parts of the society.

B: People pay attention to language

Comment of the third interviewee:

It is sometimes ironic to talk about newly coined terms, which is a sign that people care about their language and the words approved by the Academy. It may be natural for someone to dislike the new words or to use another equivalent instead. This

argument can be made about all language words, from the words we had from ancient times to the present day. (ISNA News Agency, July 2, 2020)

Comment of the fourth interviewee:

The fact that people are making fun of the suggested words is not necessarily a bad thing in my opinion. I even think it shows that people's linguistic knowledge has increased that they pay attention to word formation and word structure processes. Previously, only a few people were concerned with the words suggested by the Academy, which were reflected in their works, and some of them criticized the suggested words. But today, this issue has become more common and these jokes show that more people are concerned about the Persian language, and I think this is a good thing. (ISNA News Agency, July 1, 2020)

Comment of the fifth interviewee:

In fact, the way these words are treated is a matter of taste. Many people's negative behaviors with these words are related to the poor performance of electronic media, which may reject good suggestions too. (ISNA News Agency, July 4, 2020)

As can be seen, these interviewees also consider people's taste and attention to language as to why some people do not favor the Academy's words. According to these interviewees, due to the increase in people's linguistic knowledge and, consequently, the word-formation processes in the Academy, people may not approve of some of the suggested words and take a stand against them. Some of the interviewees do not necessarily consider ridiculing the words of the Academy a negative act and welcome the awareness of people of the words used; because the concern of using new words has become a more general concern and shows the increase of awareness and sensitivity of people towards the language and these new words.

C: Criticism of the Academy and suggestions for word coinage

Comment of the sixth interviewee:

Given the poor structure of the Academy - with respect to the authorities who are there - it cannot catch up with the new terms and meanings that are current in society and among the younger generation. Therefore, we see that the Academy generally lags behind introducing new words, tools, and concepts in Persian. (ISNA News Agency June 10, 2020)

Comment of the seventh interviewee:

Care should be taken in coining words for public use so that the words are welcomed by the people and may not be a joke, and people do not show sensitivity to them. (ISNA News Agency, June 27, 2020)

Comment of the eighth interviewee:

The Academy may not have done well in the word-coinage process in some aspects. The problem with the Academy is that they paid excessive attention to the word's root when they wanted to coin a word. The Academy's emphasis on communication with the people through the state media proved inefficient. (ISNA News Agency June 15, 2020)

Comment of the ninth interviewee:

In my opinion, it is wrong to make word-coinage a governmental act, and instead, the Academy shall consider itself in charge of this work. Language is gradually constructed in the communication between people. There is no need for anyone from above to guide them and forcefully impose a word. (ISNA News Agency, July 1, 2020)

Comment of the tenth interviewee:

Suppose we are going to have an academy. In that case, it should be a scientific assembly in which the academics should be involved in the appointment of its president, not that its chairman is elected by someone's decree, which is not a good thing because this position is not a governmental position.

It is scientific. This has led to a kind of resistance to the activities of the Academy. (ISNA News Agency June 20, 2020)

The above interviewees consider the inefficiency of the Academy in word coinage and the lack of effective communication with the audience as the reasons for the failure of the Academy's words in society. The professors of the Persian language and literature believe that political reasons are one of the factors for the people's resistance to the terms coined by the Academy. Because of some people's opposition with the president of the Academy and his political views, the words approved by the academy are reacted against in society. Also, another reason for resisting the use of Academy's words is the sensitization of the people to the Persian language. According to these professors, as people's linguistic knowledge expands, their curiosity about word-selection processes increases, and therefore not every word may be welcomed by people. The poor structure of the Academy and the lack of effective communication between this institution and the people are other factors that prevent the people from accepting the words of the Academy. These professors suggest the communication of the Academy with people through informal channels such as social media to be effective in increasing the acceptance of approved words.

Discussion

By examining the anti-Enlightenment and irrational movements in the West, the difference between these movements and the irrational movement in the Islamic world becomes clear. In fact, the common feature of all anti-Enlightenment movements in the West is the emphasis on the concept of humanism and man's ability to answer all the questions of modern life. Emphasis on the individual's right to think independently and the importance of critical spirit in challenging the dominant beliefs in the world is the common element in all anti-intellectual movements in the West. This is

precisely why the Western world, despite its solid irrational inclinations, continues to cultivate man's scientific spirit and critical ability, which led to the rapid growth of science in the Western world and the flourishing of European languages.

However, a comparison of the intellectual developments of the Islamic world with the Western world shows that anti-enlightenment inclinations in the Islamic world, unlike their Western counterparts, caused the decline of thought and scientism in Eastern man, an issue that caused the Islamic world to lag behind the West. This historical backwardness that led to the mental passivity of Eastern man affected his agency and activism in the contemporary era. Therefore, rationalist and anti-rationalist movements in the East and the West have a substantial difference that has led to different results in these two worlds. The decline of the spirit of scientific progress deprived the Persian language of a proper context for scientific development, an issue that has made it difficult to become a scientific language.

According to the author, the issues mentioned above clarify why the language of science in Iran remains an unresolved challenge. The above studies show that the decline of rationalist movements during the heyday of Islamic civilization in the third and fourth centuries AH and the arrival of Western thought in the country in the contemporary era, which has deprived Iranians of the motivation and opportunity to think, paved the way for the separation of the Persian language from science. And this language has faced significant lexical and grammatical difficulties. The scientific spirit and motivation of the progress and unceasing efforts of the Europeans from the Renaissance onwards have led to the development of the Western language in the midst of these developments. The language of science is not formed at once and does not create its potential suddenly. In other words, the formation of scientific thought and spirit, and consequently scientific

language, is the product of a long cultural development experience. Therefore, the Persian language, which historically lacked suitable grounds for scientific growth and development, cannot be scientific only by translating Western terms by the Academy. What gave Western languages a scientific status was the proper context for Western man's scientific and intellectual development, with the help of which these languages flourished and evolved. Now, the Persian language, which reflects the whole historical situation of the Iranian people, cannot be blamed for its inability to answer the issues of modern life; because this language lacks the contexts that have emerged in the life of Western man.

In addition, the objectivism and realism of modernity demanded a precise language free from cultural and social prejudices so that Western man could investigate the objects of his inquiry in a clear and expressive language. However, with the decline of rationalist thought in the Islamic world, the Iranian people were removed from the scientific mentality, and the Persian language also ceased to move towards a clear and precise language. In the contemporary era, the vast translation of Western thought has deprived the Iranian people of the opportunity for genuine and pure thinking. This historical trend has caused the Iranian mind to transform from a precise and clear mind, which is a necessity of the modern world, to a metaphorical and pragmatic mind; as a result, its language is unable to accurately express the profound concepts of the modern world and does not recognize many of its conceptual nuances.

The Academy of Persian Language has coined Persian terms for foreign words to solve this problem. These efforts are valuable to preserve the identity of the Persian language and make it scientific. However, in the opinion of the author, the attempt to scientificize the Persian language by simply translating foreign words is a reductionist approach to the issue of the language of science; because it conveys the

idea that by translating foreign words into Persian, the Iranian society has reached the core of science and has understood all its different aspects. The emergence of European scientific languages shows that these modern languages could not grow and develop apart from the scientific spirit and mentality.

It seems that in the present era, the experience of the Baghdad translation movement and their particular view of translation, which advocates the critique, correction, and evaluation of foreign ideas, can foster the scientific and critical spirit in Iran. By awakening the agency of the Iranian man, western opinion assessment promotes the scientific mentality in him, and by explicitly pointing out the weaknesses and strengths of his thought, puts him on the path of scientific and intellectual progress.

Conclusion

The Academy of Persian Language and Literature translates specialized terminology into Persian to make this language scientific. However, these words do not receive a warm reception by Iranian society and, in most cases, remain unused. However, simply translating Western terminology does not make Persian a scientific language; because Western languages have not reached the status of a scientific language all at once by translating Latin words. Instead, during the social life of Western man from the Renaissance onwards, they have grown amid scientific advances and scientism and have gradually evolved and become scientific.

The spirit of rationalism in the West did not decline despite the irrational movements in the history of western civilization. To put in simply, all these anti-rationalist trends affirmed the skeptical spirit of modern man and his ability to look critically at world affairs, which revived the scientific spirit and motivation to know the whole world in the western man. However, in trying to find a relationship with Western thought, the

Iranian man realizes that the strong anti-rational trends in the Islamic world and the fundamentalist movements whose main goal was to fight against human reason blocked the way for the Mu'tazilite rationalist thought to flourish in the Islamic world. It destroyed the rationalist thinking that was represented by thinkers such as Ibn Sina, Razi, Kharazmi, and Abu Rihan al-Biruni. The Iranian mentality distanced itself from the scientific spirit from this period, and the Persian language remained a premodern language. Now, by acknowledging the fact that Western ideas have a strong presence globally, critical translations of Western works can help reduce the mental inactivity of Iranian men against Western thought by helping to develop an independent mentality. In this case, the Persian language, which is an inevitable reflection of the natural and historical backwardness and subjugation of the Iranian man, finds the opportunity to modernize itself in line with the dynamics of Iranian thought and gradually rise to the status of a scientific language.

Therefore, in the opinion of the present researcher, what makes Persian a scientific language is nothing but cultivating scientific spirit among Iranians, motivating him to know the universe, expanding the discourse of producing knowledge, and genuine interest in learning.

The present study can be considered in line with Mollanzar (2016) and Shoghi Jalal (2016) that critical translation of Western works can preserve Iranian thinking against Western thought. This research also encourages other studies mentioned in the literature review to move beyond a purely linguistic view of the language of science and address the deeper layers of the issue. Future research can examine the experience of other premodern languages in the face of Western civilization, their solutions to modernity, and their linguistic challenges in meeting modern-day needs.

Future research can examine the role of Iranian nationalist sentiments and national identity in the preference of Persian words to foreign terms. Future research can also explore Iranian history, such as the years before the victory of the Islamic Revolution, when Iranian intellectuals resorted to a form of nativism and a return to self and called for a full-scale rejection of modernity with the weapon of tradition. What is the effect of nationalist sentiments at specific points, from a linguistic point of view, on the selection and use of Persian words by political elites and the general public? Future studies can examine different social classes to find out whether the more traditional classes of Iranian society, such as the traditional middle class, necessarily prefer Persian words, or do members of this class prefer to use foreign words, like other social classes? And is the reason the lack of linguistic awareness among a particular social class? Or is it ignorance of the importance of using native words? Or is there another reason?

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