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ARTIGO

IT IS ALLOWED TO PROHIBIT: “WOKE”, “DEI” AND THE ROPE OF METAPHOR.

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ABSTRACT: The recent decline of affirmative action policies for higher education admissions in the US, both in the Supreme Court and in referendums, was preceded by a strong propaganda campaign linked to neoconservative groups. One aspect of these massive campaigns, which has made them permanent, is metaphorization. This article discusses this, particularly the cases of the terms "Woke" and "DEI." The methodology is a case study, based on documents and theoretical scrutiny. The result demonstrates the presence of inquisitional mechanisms in the process of demonizing public policies that guarantee equality, diversity, and inclusion, which operate to enforce upward redistribution within the current framework of political capitalism in the US.

Keywords: Metaphorization, USA, DEI, Woke, Inquisition.

É PERMITIDO PROIBIR: “WOKE”, “DEI” E A CORDA DA METÁFORA.

RESUMO: A queda da política de ação afirmativa para o ingresso no ensino superior nos EUA recentemente, tanto na Suprema Corte, como em plebiscitos, foi precedida por forte campanha de propaganda, vinculada a grupos neoconservadores, um dos aspectos dessas campanhas massivas feito permanência é a metaforização. O artigo discute isso, em particular os casos das palavras “Woke” e “DEI”. A metodologia é um estudo de caso, com base em documentos e num escrutínio teórico. O resultado mostra a presença de mecanismos da inquisição no processo de demonização de políticas públicas que garantem igualdade, diversidade e inclusão, que operam no sentido de fazer valer uma redistribuição para cima no quadro atual do capitalismo político nos EUA.

Palavras-chave: Metaforização, EUA, DEI, Woke, Inquisição.

ESTÁ PERMITIDO PROHIBIR: “WOKE”, “DEI” Y LA CUERDA DE LA METÁFORA.

RESUMEN: El reciente declive de las políticas de acción afirmativa para el acceso a la educación superior en Estados Unidos, tanto en la Corte Suprema como en referendos, estuvo precedido por una fuerte campaña de propaganda vinculada a grupos neoconservadores. Un aspecto de estas campañas masivas, que las ha vuelto permanentes, es la metaforización. Este artículo analiza este aspecto, en particular los casos de los términos «Woke» y «DEI». La metodología consiste en un estudio de caso, basado en documentos y análisis teórico. El resultado demuestra la presencia de mecanismos inquisitoriales en el proceso de demonización de las políticas públicas que garantizan la igualdad, la diversidad y la inclusión, que operan para imponer la redistribución ascendente en el marco actual del capitalismo político en Estados Unidos.

Palabras clave: Metaforización, EE. UU., DEI, Woke, Inquisición.

INTRODUCTION

Despite the whiteness in the world air nowadays, this semester we try to respect the people of the world equally in the classes at University of São Paulo. USP is a positive example of conviviality among different people from around the world, from Angola to Bahia, from Ilha do Marajó to England. At Bandeirão Central, the main public and republican restaurant of the university for students of every course at USP, I met a doctorate student from Angola, Carlos Mucuta, who tells me the story of the things and the names in Angola. Mucuta means the one who avenged, who did not die at birth, despite everything. Cabombo, his doctoral friend, means the one who does not lie. Are Mucuta and Cabombo metaphors? Is metaphor a word that comes from Greek? Something similar in ancient Egypt? In ancient China? In Persia? In Ethiopia? Among the Incas, the Mayans, the Aztecs? Most likely there is, we missed it because we didn't learn more meanings. Let's stick with the Greek: "The word 'metaphor' comes from the Greek 'metaphorá', which means 'transfer' or 'transport'. In Greek, 'meta' means 'beyond' or 'change', and 'pherein' means 'to carry' or 'to transport'", says Big Tech Google, itself a metaphor present in the daily lives of ordinary people, now with built-in artificial intelligence, now also with less popularity than 'bets' in Brazil, in terms of the number of entries on the internet, 'bets', called "Tigrinho", another metaphor that has invaded Brazilian daily life - one of the most unequal societies on planet Earth - and that did not exist until recently.

Mucuta continues, now in Chokwe, the language of his people, who cover eastern Angola, part of the Democratic Republic of Congo, part of Gambia, part of Mozambique, a Bantu ethnic group. He says: "Luanji musuku mahunda." and this is a strong metaphor, which inspired him to continue studying. In other words, the long rope is the one with knots that connect it. To encourage me to overcome exhaustion and kidney stones at the end of the semester and not give up on any of the subjects in order to finish a course, he said that everything that is placed inside the mutonga at the beginning of the journey from one village to another must be removed from the mutonga with everything inside at the end of the journey, in the destination village. The Greek notion itself (To do what?), also indicates the journey of the metaphor, which is what we will try to do here, I mean, a conceptual journey, possibly it went down crooked paths, but we will not tread on them, given the economy of the text. Then, let's go with the "Greek gift".

A KNOT IN POETRY AND ANOTHER IN RHETORIC

Homer's Iliad and Odyssey feature similes and metaphors in their poetry. Similes are explicit comparisons, while metaphors are more implicit. A simile can expand an idea with a visual image using "like" and "as," which are generally very well-crafted, for example, "As when as wave on the sea...so thronged the ranks of the Achaeans." Metaphors, such as "wine-dark sea," appear in both the Iliad and the Odyssey by Homer. Aristotle defines metaphor in Poetics as "Giving the thing a name that belongs to something else." and rhetoric says that it is a linguistic ornament or trope, a figure of speech. There is a convergence between the Aristotelian view and the rhetorical tradition on metaphor as a linguistic ornament or trope, based on analogy and similarity, as in "Achilles is a lion", which lends itself to persuasion, as well as to a decorative function in oratory and writing, thus a more stylistic dimension, which does not fit into a simple flattening. The theme is complex, not just a stylistic substitution to embellish or clarify an idea according to a rule of rhetoric. FIORIN (2016) explores metaphor as a figure of speech.

Assim, para Ricoeur, a relação de semelhança que fundamenta a metáfora "deve ser compreendida como uma tensão entre a identidade e a diferença na operação predicativa posta em movimento pela inovação semântica" (2000:13). Dessa forma, a retórica é a disciplina da impropriedade do sentido. Exemplifiquemos isso. Quando se diz, no capítulo XXXVII de Memórias póstumas de Brás Cubas, de Machado de Assis, que "o homem é uma errata pensante", apreende-se a metáfora, quando se observa que há uma não

pertinência em considerar que o homem é uma errata. Afinal, errata se usa para escritos. No entanto, essa predicação impertinente estabelece uma tensão entre identidade (correção de erros, aprimoramento) e diferença (em cada edição/em cada estágio da vida) e, assim, ganha pertinência. (...) Por isso, fala-se em justeza da metáfora, por exemplo. Segundo Denis Bertrand, o tropo não é a substituição de um sentido por outro, mas a intersecção entre traços semânticos produzidos pelos sentidos em questão. Por isso, é preciso apreender o tensionamento competitivo e até conflitual que lhe dá existência. (Fiorin, 2016, p. 28-29).

When citing the semantics in the soul of the relationship involving metaphor and comparison in the excerpt above, meaning enters strongly into the game of the figure of speech and rhetoric, as knowledge, is not left aside, it does not seem to be a rusty tool left in the corner by the power that uses words, the hunt for meaning, which is an invitation to curiosity and greater understanding. Are there short reins for the use of metaphor? It is necessary to further examine, without fear, the concept of metaphor.

Os tropos e as figuras, isto é, as figuras em que há alteração de sentido e aquelas em que não há, são operações enunciativas para intensificar e consequentemente também para atenuar o sentido. O enunciador, visando a avivar (ou abrandar) o sentido, realiza quatro operações possíveis, já analisada pelos retores antigos, como já se mostrou: a adjunção ou repetição com o conseqüente aumento do enunciado; a supressão com a natural diminuição do enunciado; a transposição de elementos, ou seja, a troca de seu lugar no enunciado; e a mudança ou troca de elementos. Os tropos seriam uma operação de troca de sentido. No entanto, pelo que se disse acima a respeito de que os tropos são uma pertinência semântica, que cria uma nova pertinência, não se pode considerá-los, pura e simplesmente, uma troca semântica. Na verdade, os tropos realizam um movimento de concentração semântica, que é característica da metáfora, ou um de expansão semântica, que é propriedade da metonímia.” (Fiorin, 2016, p. 31)

The meaning gives the flexibility of the metaphor's rope in the direction of semantic concentration, it can be derived from the reflection of this author, and from this step, further refine the concept.

A metáfora é, pois, o tropo em que se estabelece uma compatibilidade predicativa por similaridade, restringindo a extensão sêmica dos elementos coexistentes e aumentando sua tonicidade”. (Fiorin, 2016, p. 34)

“Metaphors can have the dimension of a word, a sentence or a text.” (Fiorin, 2016, p. 35, author’s translation). More than anything, the game of metaphor involves a context, which can range from the village where Mucuta comes from, in Angola, to the supposedly global virtual space, supposedly homogeneous and uniform to frame meanings, of social networks, artificial intelligence, Big Techs, involving infinite semiotic modalities, such as image, sound, video, photography, etc.

If meaning illuminates metaphor, whether in the village or on the internet, the Enlightenment, itself a metaphor, in rescuing and trying to unwrap the Greek gift in the eagerness to understand it, in the French 18th century, had in the teacher D’Alembert, one of the creators of the Encyclopédie, someone who pointed out with emphasis that meaning is central to the understanding of what metaphor is, perhaps one of the main scholars to do so before rhetoric and figures of speech were punished with ostracism by the academic voracity of specializations that swept the European 19th century, sweeping rhetoric into the academic corner ever since, not from power. However, let us not neglect tropes, rhetoric, so as not to be swallowed alive by the trained rhetoric of the extreme right. “Achilles is a lion”?

La métaphore (translatio, transfero) est une figure par laquelle on transporte, pour ainsi dire, la signification propre d’un mot à une autre signification qui ne lui convient qu’en vertu d’une comparaison qui est dans l’esprit. Un mot pris dans sans métaphorique perd sa signification propre, et en prend une nouvelle qui ne se présente à l’esprit que par la comparaison que l’on fait entre le sens propre de ce mot, et ce qu’on lui compare: par exemple, quand on dit que le mensonge se pare souvent des couleurs de la vérité, en cette phrase, couleurs n’a plus la signification propre et primitive; ce mot ne marque plus cette lumière modifiée qui nous fait voir les objets ou blancs, ou rouges, ou jaunes, etc.: il signifie les dehors, les apparences; et cela par comparaison entre le sens propre de couleurs, et les dehors que prend un homme qui nous en impose sous le

masque de la sincérité. Les couleurs font connaître les objets sensibles; elles en font voir les dehors et les apparences: un homme qui ment, imite quelquefois si bien la contenance et les discours de celui qui ne ment pas, que, lui trouvant les mêmes dehors, et pour ainsi dire les mêmes couleurs, nous croyons qu'il nous dit la vérité: ainsi, comme nous jugeons qu'un objet qui nous paraît blanc est blanc, de même nous sommes souvent la dupe d'une sincérité apparente; et dans le temps qu'un imposteur ne fait que prendre les dehors d'homme sincère, nous croyons qu'il nous parle sincèrement. Quand on dit la lumière de l'esprit, ce mot de lumière est pris métaphoriquement; car, comme la lumière dans le sens propre nous fait voir les objets corporels, de même la faculté de connaître et d'apercevoir éclaire l'esprit, et le met en état de porter des jugemens sains. La méthaphore est donc une espèce de trope; le mot dont on se sert dans la métaphore est pris dans un autre sens que dans le sens propre: il est, pour ainsi dire, dans une demeure empruntée, dit un ancien; ce qui est commun et essentiel à tous les tropes. ("Methaphoram quam Graeci vocant, nos tralationem, id est, domo mutuatum verbum quo utimur, inquit Verrius" Festus v. Metaphoram) [Ce que les Grecs appellent métaphora, et nous translatio, consiste en ceci: le mot que nous utilisons est tiré par emprunt hors de chez lui, dit Verrius. Festus, Commentarie du De verborum significatione de Verrius Flaccus.]

De plus, il y a une sorte de comparaison ou quelque rapport équivalent entre le mot auquel on donne un sens métaphorique, et l'objet à quoi on veut l'appliquer; par exemple, quand on dit d'un homme en colère, c'est un lion, lion est pris alors dans un sens métaphorique; on compare l'homme en colère au lion, et voilà ce qui distingue la métaphore des autres figures.

Il y a cette différence entre la métaphore et la comparaison, que dans la comparaison on se sert de termes qui font connaître que l'on compare une chose à une autre; par exemple, si l'on dit d'un homme en colère, qu'il est comme un lion. c'est une comparaison; mais quand on dit simplement c'est un lion, la comparaison n'est alors que dans l'esprit, et non dans les termes; c'est une métaphore." (Dumarsais, 1988[1769], pp. 135-136)

The gift of Greek, for this master of classical letters in action here, jumps out at you when you read slowly and slowly the brilliant passage above, in which the concept becomes very vivid, it concerns the relationship between one word and another, the transfer of meaning, the change of meaning, a word that gains a new meaning and loses its old meaning at the same time. The metaphor is for the meaning, in a particular sense, but mainly for the spirit, in a general sense, which makes the metaphor always relative, as it may make sense for a spirit, for a particular person, but have neither head nor tail for another, for another person, that is, the metaphor is inscribed in a cultural framework given by history, among other parameters, in a schemata, to use a concept highlighted by professor Elisabeth Harkott de La Taille in her classes at FFLCH-USP. The framework is so important that, to give you an idea, the word "black" in the Encyclopédie, under the hand of Voltaire, gushed its racism and its racist metaphors, when comparing the black to the animal sheep because of the wool on its head, an indelible mark of ethnocentrism.

THE COLOR OF THE TRUTH? THE NEXT KNOT

However, the above passage also speaks of the word and the metaphor of the color of truth, of the presence of the impostor, of the lie. The metaphor of the color of the word brings instability. And the word itself, the basis for the metaphor?

People can come to imagine that they possess a "truth" to the extent just designated only through forgetfulness. If one doesn't want to content oneself with truth in the form of a tautology, that is, with empty shells, one has constantly to deal in illusions for truths. What is a word? The representation of a nerve-stimulus in sound. But it would already be the result of a false and unjustified application of the principle of sufficient reason to infer a cause outside us from the nerve-stimulus. How dare we, if truth alone had been

decisive about the genesis of language, if the criterion of certainty alone had been decisive about designations, how dare we say, “the stone is hard,” as if the word “hard” were otherwise known to us, and not only as an entirely subjective sensation! We classify things according to [grammatical] genders, we designate a tree as masculine, a plant as feminine: what high-handed figuration! How far flown beyond the canons of certainty! We speak of a “snake”: the designation matches nothing but the twistiness, so one could apply it also to a worm. What high-handed differentiations, what biased favouritism, now this now the other quality of things! The different languages, set beside one another, show that neither the truth, nor an adequate expression depends on words; for otherwise there would not be so many languages. The “thing-in-itself” (exactly that which would be a pure, inconsequential truth) is in fact entirely incomprehensible to the shapers of language, and is not in the least worth the effort. They designate only the relations of things to humans, and appropriate the most audacious metaphors to help express them. A nerve-stimulus, in the beginning figured into an image! First metaphor. The image then imitated in a sound! Second metaphor. And every time, a leap beyond one sphere into the midst of one which is entirely other and new. One can imagine a person who is entirely deaf and had never had a perception of tone or music; how such a person marvels at, say, Chladni’s sound-figures in the sand, finds their cause in the vibrations of the string, and then will swear that he must know what people call “tone”— so it is with all of us and language. We believe we know something about the things themselves if we speak about trees, colours, snow, and flowers, and yet we possess nothing but metaphors for things, which by no means correspond to the original essences. As the tone appears as the sand-figure, so the enigmatic X of the thing-in-itself appears once as nerve-stimulus, then as image, finally as sound. In any case, therefore, the origin of language did not happen logically, and the whole substance in which and with which the person of truth, the researcher, the philosopher fashion and build comes, if not from Cuckoonebulopolis, then in any case not from the essence of things. (Nietzsche, 2019[1873], pp. 4-5).

The above excerpt is challenging, as it indicates an earthquake in the tectonic plate of words, the basis for the operation of metaphor. For the author, every word is already a metaphor. Trees, colors, snow, flowers are. Therefore, for the author's critic, notions such as truth, originality, and originality are difficult to perceive outside the chain of metaphors arbitrarily constructed by humanity. Nietzsche was a professor of classical philology and Greek and Roman textual criticism at the University of Basel when he wrote this text that strongly influenced the thinking of Foucault, Derrida, and Barthes. The text was dictated by the professor to his assistant, who wrote it; it is less than twenty pages long. The professor also wrote a course on rhetoric.

If for Nietzsche every word is a metaphor, the word woman is also a metaphor (Nietzsche, yes, was a misogynist, says philosopher Scarlett Marton, a scholar of the author). Metaphorization, for the author, is a living game in an unstable semantic field.

Some time later, in an exhibition by anthropologist Fabiana Maizza “Dissensus and the practices of caring in the Indigenous Amazon”, an ethnographic speculation by the Jarauara (Jarawara or Yarauara), in the seminar “Métis Pensar!”, in auditorium 08 of FFLCH-USP, USP, São Paulo, Brazil, central building, at 2 pm, on 06/26/2025, “woman” appears. The Jarauara are an indigenous people in the southwest of the Amazon, south of Manaus and north of Porto Velho. This indigenous’ people has an interspecific kinship between plants and humans. Thus, there are Pupunha people, the soul of Pupunha. The metaphor woman, word, noun, if in the plural, becomes the metaphor women. The following appear on the slide of the presentation of Fabiana Maizza's scientific research: women of earth, women of water, women of biomes, women of spirituality, women of trees, women of seeds, women warriors of spirituality, women who are not women only, women who are not woman, because there is a greater emphasis on collective rather than individual life among the Jarauara people.

This example shows the strength of NIETZSCHE's (1873) reflection, on the one hand, and on the other, how different the semantic world could have been without colonization and ethnocentrism with its metaphors imposed down the throats of vast regions and different peoples on Earth.

For NIETZSCHE (1873), all concepts are metaphors, therefore truth is not objective, but a frozen metaphor, a figure of speech that has forgotten that it was. Words, for the author, do not reflect

essences, but are human projections on the chaos of immense natural reality. Concepts, logic and categories are metaphorical constructions masking the flow of reality. Far from being decorative, a mere linguistic decoration, the metaphor, for the author's skepticism in that paper, is foundational to thought, it is the basis of cognition, it is an epistemological mechanism.

JAKOBSON'S KNOT

Not from NIETZSCHE's genealogy (1873), but perhaps within SAUSSURE's genealogy (1917), and even more so within academic specializations, that is, within linguistics, studies will continue to discuss metaphor, sometimes touching on rhetoric.

FIORIN (2016) spoke of metonymy as semantic expansion, differentiating it from metaphor. This almost common presence of metonymy when talking about metaphor comes from the literature on linguistics. The exponent of the Prague circle Roman Jakobson, considered a structuralist, who would settle in the United States after the USP's rejection during the Cold War, when writing about aphasia, came across metaphor and metonymy in a classic text from 1956.

The type of aphasia affecting contexture tends to give rise to infantile one-sentence utterances and one-word sentences. Only a few longer, stereotyped, ready-made sentences manage to survive. In advanced cases of this disease, each utterance is reduced to a single one word sentence. While contexture disintegrates, the selective operation goes on. "To say what a thing is, is to say what it is like," Jackson notes. The patient confined to the substitution set (once contexture is deficient) deals with similarities, and his approximate identifications are of a metaphoric nature, contrary to the metonymic ones familiar to the opposite type of aphasics. Spyglass for microscope or fire for gaslight are typical examples of such quasi-metaphoric expressions, as Jackson termed them, since, in contradistinction to rhetoric or poetic metaphors, they present no deliberate transfer of meaning. (Jakobson, 1987[1956], p.107)

Considering disability for the study of metaphor, in addition to giving a different perspective to the topic, humanizes its conceptualization, as in the case of the quasi-metaphor seen above in aphasia studies, while providing an impressive empirical basis for conceptualizing metaphor in relation to metonymy and testing the strength of tropes.

The development of a discourse may take place along two different semantic lines: one topic may lead to another either through their similarity or through their contiguity. The metaphoric way would be the most appropriate term for the first case and the metonymic way for the second, since they find their most condensed expression in metaphor and metonymy respectively. In aphasia one or the other of these two processes is restricted or totally blocked—an effect which makes the study of aphasia particularly illuminating for the linguist. In normal verbal behavior both processes are continually operative, but careful observation will reveal that under the influence of a cultural pattern, personality, and verbal style, preference is given to one of the two processes over the other. (Jakobson, 1987[1956], pp. 109-110)

The author identifies the process of similarity in an empirical database on aphasia and theoretically associates it with metaphor, while he identifies the process of continuity in the same database and associates it with metonymy.

In manipulating these two kinds of connection (similarity and contiguity) in both their aspects (positional and semantic)—selecting, combining, and ranking them—an individual exhibits his personal style, his verbal predilections and preferences. In verbal art the interaction of these two elements is especially pronounced. Rich material for the study of this relationship is to be found in verse patterns which require a compulsory parallelism between adjacent lines, for example in biblical poetry or in the Finnic and, to some extent, the Russian oral traditions. This provides an objective criterion of what in the given speech community acts as a correspondence. Since on any verbal level—morphemic, lexical, syntactic, and phraseologies either of these two relations (similarity and contiguity) can appear each in either of two aspects, an impressive range of possible configurations is created. Either of the two gravitational poles may prevail. In Russian lyrical songs, for example, metaphoric constructions

predominate, while in the heroic epics the metonymic way is preponderant.
(Jakobson, 110-111)

The importance of the author's discovery is placed in parallel with Russian lyrical songs, the Bible, and classical epic poetry, mines for the historical presence of metaphor and metonymy, reinforcing the notion of similarity associated with metaphor and continuity associated with metonymy.

As an exercise, we can apply the framework used by Jakobson for metaphor, based on the axis of selection (paradigmatic), whose function is to replace one term with another according to similarity, used in the case of the database on aphasia, to the case of George Orwell's work, in particular his 1946 essay, "Politics and the English Language", in which he perceptively makes use of metaphor, as in "A mass of Latin words falls upon the facts like soft snow, blurring the outline and covering up all the details.", present in the essay, in a simple parallel with the simile in Homer.

Orwell vs. Homer — Jakobson's Framework

Feature	Simile	Metaphor
Structure	simile ("as")	implicit
Function	expansion, visual	critical insight, compression
Cognitive Axis	similarity (selection)	similarity (selection)
Substitution	no (Achaean are like waves)	yes (language is like snow)
Poetic Function	peripheral (less condensed)	central (metaphor: selection + substitution)

THE KNOT OF THE LABYRINTH

From the "lineage" of Nietzsche (1873), due to textual economy, two French giants deserve to be mentioned in passing, due to the importance of their works. Foucault also sees language as a discursive system of power, not as a reflection of truth. He does not study metaphor itself very directly, but draws on skepticism about the stability of meanings and truth as representation. Derrida, considered the father of deconstruction, explores both rhetoric and metaphor as a philosophical problem. He argues that philosophy is built on dead metaphors, concepts that have forgotten their figurative origins. He sees metaphors as inevitable and unstable.

The professor at the University of Bologna, Umberto Eco, who studied the European Middle Ages extensively, dialogues with Nietzsche, Saussure, Jakobson, Foucault, Derrida, Borges, the ancients, the European Middle Ages, and Jorge Luis Borges. Eco goes beyond Jakobson's framework for understanding metaphor. Eco engages metaphor through semiotics, philosophy, and medieval logic. His view is less formalistic, more interpretative and cognitive. He sees metaphor as a semantic innovation that creates new meaning by violating normal codes and forcing re-interpretation, "Metaphor is not a purely rhetorical ornament. It's a mechanism of semantic displacement and invention." (Eco, 1984); as a semiotic perturbation, as in Brecht's theater, metaphor opens interpretative processes, which could destabilize fixed signification, opening a space for negotiated meaning between text and reader; as a hermeneutic process that is tensional because it puts two distant semantic fields together forcing the reader to construct the meaning.

Umberto Eco is a reference author because in addition to theoretical reflection, he applies his perceptions on metaphor to his literary work, so that it is easier to exemplify his thinking for readers from various parts of the planet who know him through his books and films about his books. Furthermore, due to its valorization of semiotics, *The Name of the Rose*, for example, exposes the prohibition of gestures, books, images, authors, due to the Inquisition in the Middle Ages, which has a semantic horizon converging with the times of current fascism under the dominant political capitalism and its prohibitions of books, authors, words, etc.

For example, in *The Name of the Rose* (1980), the labyrinthine library is not just a setting, but it's a metaphor for the medieval world of knowledge and for interpretation. The library in the monastery is like the world, it is like the text, every door in the Library is a sign, a code, a sign to be interpreted. One can think of the blind monk George as the blindness of dogma, a metaphor for ideological rigidity. Thus, the blindness fire as a destruction of meaning and the burning of the library not as just a plot device, but a metaphor for the loss of interpretive's multiplicity of perspectives. Therefore, the metaphor of the labyrinth tells us about the knowledge as endless semiosis, which echoes Eco's theoretical view. Adso of Melk, the monk's apprentice, the narrator, reflects: "I did not then know that in the course of the next seven days I would learn so much about the sin of pride, about how we can be consumed by our knowledge, and how truth is a labyrinth from which we do not escape." (Eco, 1980). Eco extended semiotics beyond language into myth, media, literature and ideology, he saw culture itself as a system of signs, not just words, but images, gestures, architecture, etc., as presented in his book *A Theory of Semiotics* (1976), where he combined Peirce's semiotics (icon, index, symbol) with structuralist ideas. *The Role of the Reader* (1979) defends the active, interpretative reader, the book echoes his essays on aesthetics and information present in his 1962 classic, *The Open Work*.

Influenced by Peirce, Eco accepted that interpretation of signs can lead to other signs, in an endless chain (semiosis). However, unlike extreme postmodernists, he believed in constraints - nothing goes. Interpretation must be negotiated within codes and conventions. Another profound metaphor in *The Name of the Rose* is Jorge of Burgos's hatred of laughter, which he sees as destructive to truth and theological seriousness. Jorge argues that laughter is the enemy of truth and a tool of the devil. But for Eco (and for William of Baskerville), laughter becomes a metaphor for hermeneutic openness, for semiotic liberation, and the burning of Aristotle's lost book on comedy becomes symbolic of the repression. Jorge wants to suppress laughter because it unsettles rigid meaning and invites multiplicity.

Element	Function in Eco's Novel	Eco's Theory
Library = Labyrinth	Metaphor for knowledge and interpretive complexity	Sign re-coding; semantic tension
Laughter = Freedom	Metaphor for openness of interpretation	Cultural/political challenge to rigid codes
Books = Signs	Require decoding, not passive reading	Reflect Eco's view of texts as open, dialogic systems
Truth = Lost text	Always deferred, never final	Echoes Nietzsche & Derrida, but remains negotiable

However, blind Jorge also refers to Jorge Luis Borges, the writer, Umberto Eco's homage to the Argentine librarian who became blind. Jorge Borges explores the metaphor of the labyrinth and meaning in a unique way. In *The Name of the Rose*, the labyrinthine library symbolizes knowledge as a system that can both reveal and conceal. Eco's labyrinth is more semiotic and historical, it stresses the process

of interpretation, cultural codes, and negotiation of meaning. The labyrinth reflects a textual and epistemological maze, where truth is deferred and constructed, but meaningful communication is still possible. For Borges, the writer, the labyrinth is a central, recurring image symbolizing infinite complexity, paradox, and the limits of knowledge, as appears in “The Garden of Forking Paths” — a labyrinth of time and choices and in “The Library of Babel” — infinite, chaotic library representing the universe as a text; labyrinth equals universe, text, thought, it’s a metaphor for the infinite permutations of meaning and the impossibility of absolute knowledge, which evoke mystery and metaphysical puzzles. Jorge Luis Borges is often skeptical or ironic about truth.

THE COGNITIVE SEMANTICS KNOT

We will not go any further into the study of rhetorical production. Sparsely mentioned above, cognitive semantics is the final knot in the long rope of metaphor in the economy of this paper.

One answer in the cognitive semantics literature is that meaning is based on conventionalized conceptual structures. Thus semantic structure, along with other cognitive domains, reflects the mental categories which people have formed from their experience of growing up and acting in the world. A number of conceptual structures and processes are identified in this literature but special attention is often given to **metaphor**. Cognitive linguists agree with the proposal by Lakoff and Johnson (1980), Lakoff (1987, 1993), and Johnson (1987) that metaphor is an essential element in our categorization of the world and our thinking processes. (Saedd, 2009, p. 357).

The author merely introduces metaphor into cognitive semantics and gives weight to its importance in this approach. The debate narrows further. “Metaphors allow us to understand one domain of experience in terms of another. To serve this function, there must be some grounding, some concepts that are not completely understood via metaphor to serve as source domains. (Lakoff and Turner 1989:135)” (Saedd, 2009, p. 360). In other words, there is a semantic ordering for the analysis of metaphor, there is an assumed non-metaphorical, in the direction of the delimitation of the semantic space for an analysis of metaphor.

As we will show directly, conventional metaphors are pervasive in our ordinary everyday way of thinking, speaking, and acting. We feel that an understanding of conventional metaphor and the way that metaphor structures our ordinary conceptual system will ultimately provide a new "experientialist" perspective on classical philosophical problems, such as the nature of meaning, truth, rationality, logic, and knowledge. In this present paper we can only focus on the nature and role of metaphor in our conceptual system, with a few suggestions concerning the larger implications of our account.' (Lakoff; Johnson, 1980, p. 453).

The point to highlight here is that the authors remove the supposedly aristocratic aura from metaphor studies and take the decisive step of perceiving it as present in people's ordinary lives, in everyday life, as evidenced in their book “Metaphors we live by”.

Metaphor is for most people a device of the poetic imagination and the rhetorical flourish—a matter of extraordinary rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language, but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. The concepts that govern our thought are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world, and how we relate to other people. Our conceptual system thus plays a central role in defining our everyday realities. If we are right in

suggesting that our conceptual system is largely metaphorical, then the way we think, what we experience, and what we do every day is very much a matter of metaphor. (Lakoff; Johnson, 1980, p. 454)

The strong presence of metaphor in the conceptual system is not a mere coincidence or decoration; the excerpt above draws attention to the power of metaphor in defining our realities.

For example, in the energy crisis President Carter declared "the moral equivalent of war." The WAR metaphor generated a network of entailments. There was an ENEMY, a THREAT TO NATIONAL SECURITY, which required SETTING TARGETS, REORGANIZING PRIORITIES, ESTABLISHING A NEW CHAIN OF COMMAND, PLOTTING NEW STRATEGY, GATHERING INTELLIGENCE, MARSHALLING FORCES, IMPOSING SANCTIONS, CALLING FOR SACRIFICES, and on and on. The WAR metaphor highlighted certain realities and hid others. The metaphor was not merely a way of viewing reality, but constituted a license for policy change and political and economic action. The very acceptance of the metaphor provided grounds for certain inferences: there was an external, foreign, hostile enemy (pictured by cartoonists in Arab headdress); energy needed to be given top priorities; the populace would have to make sacrifices; if we didn't meet the threat, we would not survive. It is important to realize that this was not the only metaphor available. Amory Lovins, for example, suggested the SOFT ENERGY PATH metaphor, which highlighted different facts and had entirely different inferences for action. But Jimmy Carter is more powerful than Amory Lovins. As Charlotte Linde (in conversation) has sadly observed, whether in national politics or in everyday interaction, people in power get to impose their metaphors. (Lakoff; Johnson, 1980, p.484)

Around the metaphor "WAR", in the empirical case studied by the authors, a framework emerges, analytical inferences are possible and it becomes clear that the metaphor created is part of the game of change in public policies and economic and political action, that is, the metaphor does not take shape in the clouds.

What we are suggesting, among other things, is that such a project is not workable when we are dealing with natural languages. We have tried to show that most of our everyday, ordinary conceptual system (and the literal language used to express it) is metaphorically structured. Not only are systems of concepts organized by basic orientational metaphors, but the very concepts themselves are partially defined in terms of multiple physical and structural metaphors. Concepts are not determinable in terms of necessary and sufficient conditions for their application; instead, we grasp them, always in a partial fashion, by means of various metaphorical concepts. What this suggests to us is that no account of meaning and truth can be adequate unless it recognizes and deals with the way in which conventional metaphors structure our conceptual system. Of course, this is no modest claim, for, if we are correct, it calls into question the assumption of many that a complete account of literal meaning can be given without reference to metaphor. It also calls into question, we believe, certain traditional assumptions in the Western philosophical and linguistic traditions about the nature of meaning, truth, logic, rationality, and objectivity. In a paper of this length, it is impossible even to begin to spell out and support these strong claims. We have recently completed a book-length treatment of the topic (op. cit.). Here are the major conclusions that we reach there: Metaphorical concepts provide ways of understanding one kind of experience in terms of another kind of experience. Typically this involves understanding less concrete experiences. (Lakoff; Johnson, p.485-486)

Finally, the authors conclude the paper arguing that without the presence of analysis around the metaphor, the meaning and its understanding are compromised. And that one type of experience can be understood in terms of another through metaphorical concepts.

THE EMPIRICAL KNOT OF “WOKE” AND “DEI” METAPHORS IN THE UNITED STATES

The case is public knowledge, both in the US and worldwide. An article from The New York Times dated March 7, 2025 was selected and included in its entirety in this paper below, as it contains an incomplete list of banned words, but a significant list, even if it lacks “affirmative action,” for example. Following the example of Lakoff & Johnson (1980), we sought to make some inferences, very quickly, from the article by journalists Karen Yourish, Saurab Datar, Isaac White, and Lazaro Gamio. In the larger semiotic scene, which generates the Index of forbidden words present in the list, but also of forbidden books, which in semantic terms is very reminiscent of the Inquisition present in *The Name of the Rose*, in this larger scene, there are varied semiotic dimensions, not the blindness of Jorge of Burgo, but we saw the central greeting of Nazism expelled by emissaries made dignitaries of the power on duty and, most terrifyingly, greeted by the masses in jubilant mirror of power.

These Words Are Disappearing in the New Trump Administration

By Karen Yourish, Annie Daniel, Saurabh Datar, Isaac White and Lazaro Gamio March 7, 2025

As President Trump seeks to purge the federal government of “woke” initiatives, agencies have flagged hundreds of words to limit or avoid, according to a compilation of government documents.

accessible	climate crisis	enhance the diversity
activism	climate science	enhancing diversity
activists	commercial sex worker	environmental quality
advocacy	community diversity	equal opportunity
advocate	community equity	equality
advocates	confirmation bias	equitable
affirming care	cultural competence	equitableness
all-inclusive	cultural differences	equity
allyship	cultural heritage	ethnicity
anti-racism	cultural sensitivity	excluded
antiracist	culturally appropriate	exclusion
assigned at birth	culturally responsive	expression
assigned female at birth	DEI	female
assigned male at birth	DEIA	females
at risk	DEIAB	feminism
barrier	DEIJ	fostering inclusivity
barriers	disabilities	GBV
belong	disability	gender
bias	discriminated	gender based
biased	discrimination	gender based violence
biased toward	discriminatory	gender diversity
biases	disparity	gender identity
biases towards	diverse	gender ideology
biologically female	diverse backgrounds	gender-affirming care
biologically male	diverse communities	genders
BIPOC	diverse community	Gulf of Mexico
Black	diverse group	hate speech
breastfeed + people	diverse groups	health disparity
breastfeed + person	diversified	health equity
chestfeed + people	diversify	hispanic minority
chestfeed + person	diversifying	historically
clean energy	diversity	identity



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immigrants	multicultural	racism
implicit bias	Mx	segregation
implicit biases	Native American	sense of belonging
inclusion	non-binary	sex
inclusive	nonbinary	sexual preferences
inclusive leadership	oppression	sexuality
inclusiveness	oppressive	social justice
inclusivity	orientation	sociocultural
increase diversity	people + uterus	socioeconomic
increase the diversity	people-centered care	status
indigenous community	person-centered	stereotype
inequalities	person-centered care	stereotypes
inequality	polarization	systemic
inequitable	political	systemically
inequities	pollution	they/them
inequity	pregnant people	trans
injustice	pregnant person	transgender
institutional	pregnant persons	transsexual
intersectional	prejudice	trauma
intersectionality	privilege	traumatic
key groups	privileges	tribal
key people	promote diversity	unconscious bias
key populations	promoting diversity	underappreciated
Latinx	pronoun	underprivileged
LGBT	pronouns	underrepresentation
LGBTQ	prostitute	underrepresented
marginalize	race	underserved
marginalized	race and ethnicity	undervalued
men who have sex with men	racial	victim
mental health	racial diversity	victims
minorities	racial identity	vulnerable populations
minority	racial inequality	women
most risk	racial justice	women and
MSM	racially	underrepresented

Notes: Some terms listed with a plus sign represent combinations of words that, when used together, acknowledge transgender people, which is not in keeping with the current federal government's position that there are only two, immutable sexes. Any term collected above was included on at least one agency's list, which does not necessarily imply that other agencies are also discouraged from using it.

The above terms appeared in government memos, in official and unofficial agency guidance and in other documents viewed by The New York Times. Some ordered the removal of these words from public-facing websites, or ordered the elimination of other materials (including school curricula) in which they might be included.

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In other cases, federal agency managers advised caution in the terms' usage without instituting an outright ban. Additionally, the presence of some terms was used to automatically flag for review some grant proposals and contracts that could conflict with Mr. Trump's executive orders.

The list is most likely incomplete. More agency memos may exist than those seen by New York Times reporters, and some directives are vague or suggest what language might be impermissible without flatly stating it.

All presidential administrations change the language used in official communications to reflect their own policies. It is within their prerogative, as are amendments to or the removal of web pages, which The Times has found has already happened thousands of times in this administration.

Still, the words and phrases listed here represent a marked — and remarkable — shift in the corpus of language being used both in the federal government's corridors of power and among its rank and file. They are an unmistakable reflection of this administration's priorities.

For example, the Trump administration has frequently framed diversity, equity and inclusion efforts as being inherently at odds with what it has identified as "merit," and it has argued that these initiatives have resulted in the elevation of unqualified or undeserving people. That rhetorical strategy — with its baked-in assumption of a lack of capacity in people of color, women, the disabled and other marginalized groups — has been criticized as discriminatory.

Indeed, in some cases, guidance against a term's usage has arrived alongside directives intended to eliminate the concept itself. Federal diversity, equity and inclusion initiatives are one example; the Gulf of Mexico is a very different one.

That shift is already apparent on hundreds of federal government websites. A New York Times analysis of pages on federal agency websites, before and after Mr. Trump took office, found that more than 250 contained evidence of deletions or amendments to words included in the above list.

Here are some notable examples. Words that have been removed are shown in ~~red with strikethroughs~~, and words that have been added are in green with underlines.

Federal Aviation Administration's job page

Working at FAA offers a unique opportunity to experience a career where your impact not only reaches throughout the aviation industry but around the world as well. You'll be a part of a diverse workforce utilizing the latest technology and systems dedicated to maintaining the safety and integrity of our civil airspace.

National Park Service's Stonewall National Monument web page

Before the 1960s, almost everything about living openly as a lesbian, gay, bisexual (LGB), transgender, or queer (LGBTQ+) person was illegal. The Stonewall Uprising on June 28, 1969 is a milestone in the quest for LGB TQ+ civil rights and provided momentum for a movement.

2021 Head Start memo

The last year has brought significant challenges to the Head Start workforce. The COVID-19 pandemic has had a disparate impact on under-resourced communities including many of those served by Head Start programs. There has also been heightened attention to racial injustice in our country, which has led to calls for major reforms to address long-standing societal inequities. These are particularly important concerns for OHS and the Head Start workforce. All staff have been impacted by COVID-19. Further, 60% of Head Start teaching staff are Black, Indigenous and people of color, and 30% have a primary language other than English. As such, OHS is committed to a culture of wellness that includes holistic support for the entire Head Start workforce.

Key topics page of State Department's Office of Global Change

The climate crisis knows no boundaries, and both the challenge and its solutions range from local to global in scale. Because of this, international cooperation and collaboration through negotiation and implementation of

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~~international agreements are essential.~~ The Negotiations Team represents the United States in negotiations under ~~the Paris Agreement and the~~ United Nations Framework Convention on Climate Change (UNFCCC), and in many other international fora that address climate change, including the International Civil Aviation Organization (ICAO), International Maritime Organization (IMO), G7, G20, and others.

The total number of web pages identified by The Times as having changed is an undercount. The analysis involved searching for changes on more than 5,000 total pages, but it did not capture the entire universe of the federal government’s web presence. In addition, the pages were captured for comparison in early February, and more changes may have been made between then and now.

The president and some of his closest advisers, including Elon Musk, have frequently portrayed themselves as champions of free speech. One of the executive orders Mr. Trump signed on his first day back in office decried what it described as a pressure campaign by the Biden administration to stifle First Amendment rights “in a manner that advanced the Government’s preferred narrative about significant matters of public debate,” by way of putting pressure on tech platforms. “Government censorship of speech is intolerable in a free society,” it continued.

Indeed, the office of the presidency carries with it a tremendous power to drive the discourse. But the pattern of vanishing words established here suggests Mr. Trump and his administration may be more interested in chilling the national conversation — at least when it comes to their own disfavored topics — than in expanding it.

Are you a federal worker? We want to hear from you.

The Times would like to hear about your experience as a federal worker under the second Trump administration. We may reach out about your submission, but we will not publish any part of your response without contacting you first.

Which federal agency or department do you work in? *

Tell us a little bit about your role.

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0 words

What changes, if any, have you seen within your workplace during the Trump administration?

0 words

What is your name?

What is your email address?

How would you like us to contact you?

If you prefer to be contacted some other way (such as by phone or Signal), please let us know here.

Anything else we need to know?

0 words

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Methodology: To find federal web pages with changes that reflected the list of discouraged words, Times journalists extracted the text from over 5,000 snapshots of federal web pages — landing pages of major agency and department websites, as well as pages to which they linked — from before and after Mr. Trump's inauguration. We employed a large-language model to search the extracted text for changes, specifically looking for words highlighted by agencies as no longer in use. The large-language model helped us identify changes that were thematically similar to the list of discouraged words. It also surfaced changes made to pages in languages other than English. We then manually reviewed each passage to determine the meaning and relevance of each change.

Reporting was contributed by Julian Barnes, Christopher Flavelle, Dylan Freedman, Apoorva Mandavilli, Katrina Miller and Nicholas Nehamas.

For a quick analysis, it is important to note the presence of metaphors in the article above. WOKE appears right away, below the title of the article: “(...) seeks to purge the federal government of “woke” initiatives.” Then, DEI, the thirteenth word that appears in the second column of prohibited words, is also inferred from the following excerpt: “(...) has frequently framed diversity, equity and inclusion”. With these, we begin. A preliminary step is to check the meaning of these words as they appear on ordinary people's cell phones in a simple search on Google, now equipped with artificial intelligence, due to the theoretical point of the presence of metaphors in ordinary life, highlighted by cognitive semantics. First with WOKE.

"Woke" é um termo com raízes na língua inglesa que tem ganhado popularidade e, por vezes, conotações controversas. Originalmente, "woke" é a forma passada do verbo "wake" (acordar) e, no contexto afro-americano, passou a significar estar consciente ou alerta para questões de injustiça social e racial. No entanto, o termo evoluiu para um significado mais amplo, frequentemente usado para descrever uma postura progressista ou de esquerda em relação a questões como igualdade racial, social, de gênero e direitos LGBTQIA+. Essa postura pode incluir a defesa de causas como o multiculturalismo, o uso de pronomes de gênero neutro e o ativismo ambiental. Apesar de sua origem em movimentos de justiça social, o termo "woke" tem sido alvo de críticas, especialmente por aqueles que o veem como excessivamente politizado ou como uma forma de imposição de ideias progressistas sobre outras pessoas. Críticos frequentemente questionam os métodos utilizados por aqueles que se identificam como "woke", como o cancelamento (boicote social e profissional) de indivíduos que expressam opiniões consideradas ofensivas. Em resumo, "woke" é um termo que carrega consigo uma carga de significado que varia dependendo do contexto e da perspectiva de quem o utiliza. Pode ser visto como um sinônimo de consciência social e luta por igualdade, mas também como um termo associado a posições políticas e ideológicas específicas. (fonte: google, www.google.com.br, acessado em 05.08.2025)

Artificial intelligence information already distinguishes metaphor from non-metaphor, while revealing the porosity for metaphor in this medium. Next up is DEI.

The major issue with DEI as a concept is its naturally discriminatory. By creating clubs/programs that “support” one particular immutable characteristic (queer, black, Muslim etc) that naturally discourages/excludes people who don't meet those criteria. DEI stands for Diversity, Equity, and Inclusion. It's a concept and set of practices used by organizations to promote representation and participation of individuals from various backgrounds and identities. It emphasizes creating a welcoming and respectful environment where everyone has the opportunity to thrive. Here's a breakdown of each term: **Diversity:** Refers to the presence of differences in a group, including race, ethnicity, gender, sexual orientation, socioeconomic status, religion, age, and other characteristics. **Equity:** Focuses on ensuring fair and just allocation of resources and opportunities, recognizing that not everyone starts from the same place and may need different levels of support to succeed. **Inclusion:** Involves creating a culture where everyone feels valued, respected, and has a sense of belonging, regardless of their background. In essence, DEI initiatives aim to create a more equitable and inclusive environment where everyone can contribute their unique talents and perspectives. (Idem).

Again, it keeps hitting both camps, the metaphorical and the non-metaphorical. The porosity of the medium for metaphor screams here: “naturally discriminatory”.

The point, already crucial, is that in the search for non-metaphor from the WOKE and DEI metaphors, to establish the relationship between the two fields, it is evident that the new mass media, artificial intelligence, already echoes what is in theory, as in LAKOFF & JOHNSON (1980) when they talk about the power to impose metaphors or even as it appears in the New York Times “(...) Indeed, the office of presidency carries with it it tremendous power to drive the discourse”. Therefore, a quick look at Wikipedia already helps in decanting the non-metaphor from the metaphor..

Diversity, equity and inclusion Diversity, equity and inclusion is a term used to describe policies and programs that promote the representation and participation of different groups of individuals. DEI encompasses people of different ages, races, ethnicities, abilities, disabilities, genders, religions, cultures and sexual orientations.⁹ de ago. de 2024 In the [United States](#), **diversity, equity, and inclusion (DEI)** are organizational frameworks that seek to promote the fair treatment and full participation of all people, particularly groups who have historically been underrepresented or subject to [discrimination](#) based on [identity](#) or [disability](#).ⁱⁱ These three notions ([diversity](#), [equity](#), and [inclusion](#)) together represent "three closely linked values" which organizations seek to institutionalize through DEI frameworks.^{iv} The concepts predate this terminology and other variations sometimes include terms such as **belonging**, **justice**, and **accessibility**. As such, frameworks such as **inclusion and diversity (I&D)**,^v **diversity, equity, inclusion and belonging (DEIB)**,^{vi} **justice, equity, diversity and inclusion (JEDI or EDIJ)**,^{vii} or **diversity, equity, inclusion and accessibility (IDEA, DEIA or DEAI)**^{viii} exist. In the [United Kingdom](#), the term **equality, diversity, and inclusion (EDI)** is used in a similar way. (fonte: Wikipedia, 05.08.2025)

The origin of the metaphor WOKE, one could say, is the twist-inversion of the word woke, which comes from the street, from social movements, from activists, it comes from Woke-UP, but it can have a semiotic dimension: music and cinema.

WOKE and DEI are hand-picked metaphors, with a very high power of semantic concentration, of enormous semantic density, simple and direct like a traffic light in everyday life, capable, at the limit, of awakening dialogue in the unconscious of the masses with DEVIL.

The newspaper's article also reveals, as a metaphorical anchor, MERTT, another important metaphor. In other words, the two main metaphors, fruits of the twisting of reality, are anchored in another metaphor, inspired by the abstract field of ideal ideas.

In conclusion, each and every one of the forbidden words can also be taken as metaphors, since they are projected into everyday life as cursed words, which, like the two main views, transported meaning from one semantic port to another, under the power of the inquisitorial type of political capitalism dominant in the USA. Peter Burke analyzed the prohibition of books and words in the Inquisition.

El sistema de censura más famoso y difundido durante este período fue el de la Iglesia católica, asociado con el Índice de libros prohibidos. Éste era un catálogo impreso —tal vez sería preferible describirlo como un «anticatálogo»— de los libros que los fieles católicos tenían prohibido leer. En realidad, hubo muchos índices locales, aunque los realmente importantes fueron los publicados por la autoridad papal, con carácter vinculante para toda la Iglesia. Al parecer, el Índice fue introducido como un antídoto del protestantismo y de la imprenta. Con ocasión de la Reforma, los protestantes pretendían que el conocimiento estaba de su parte. El inglés John Foxe, por ejemplo, autor de un famoso «Libro de los mártires», afirmó que «o el Papa tiene que prescindir del conocimiento y la imprenta o, a la larga, la imprenta tiene que desterrarlo a él». El Índice fue una respuesta a esta pretensión. Representó una misma especie de lucha contra la imprenta sirviéndose de la imprenta, de «control de la población del libro». El modelo del Índice, publicado en 1564, empezaba con un conjunto de reglas que prohibían tres tipos principales de libros: los heréticos, los inmorales y los relacionados con la magia. Seguía a continuación una lista alfabética de autores y títulos; la de autores distinguía los de «primera clase» (los escritos de estos autores quedaban prohibidos en su totalidad) y los de «segunda clase» (cuando la prohibición se refería sólo a determinados escritos de un autor). El sistema de la censura era complejo, y en Roma había tres instituciones rivales que competían por

controlarlo. Impresores, libreros y lectores se opusieron a él, a menudo con éxito. Eso tal vez fue contraproducente, porque en realidad excitó la curiosidad de los fieles. De cualquier modo, el Índice impidió la circulación del conocimiento en el mundo católico. La mayor parte de los libros que figuraron en la lista de la Iglesia fueron obras de teología protestante, aunque la lista incluyó también algunos libros sobre otros temas cuando sus autores fueron herejes. Por ejemplo, en 1572 un profesor de medicina de la Universidad de Padua tuvo dificultades para hacerse con una copia de la famosa enciclopedia de Zwinger por tratarse de una obra escrita por un protestante y, en 1618, en Madrid un librero se vio en apuros por parecidas razones después de haberse encontrado en su tienda un ejemplar del tratado de Gesner sobre los peces. De idéntica manera, *Acta Eruditorum* de Leipzig, uno de los periódicos eruditos más famosos del siglo XVII, resultó sospechoso porque sus editores eran protestantes. La Iglesia católica no fue la única que se preocupó de controlar la lectura de los libros. La censura protestante empezó ya en la década de 1520 en Estrasburgo, Zurich y Sajonia, y entre las obras prohibidas no estaban únicamente los libros de los polemistas católicos, sino también los de reformadores radicales, como los anabaptistas. También en Ginebra hubo un sistema de censura, y los autores de libros tenían que obtener un permiso de impresión del consejo de la ciudad o posteriormente del comité que velaba por la educación, los «escolarcas». El hecho de que la censura protestante esté virtualmente olvidada, mientras se sigue recordando la censura católica, se ha debido, probablemente, a que los protestantes tenían una organización descentralizada, por no decir dividida, de manera que sus intentos de suprimir ciertas clases de libros resultaron necesariamente menos eficaces. Como las Iglesias, y siguiendo el modelo de éstas, los Estados de comienzos de la edad moderna organizaron un sistema de censura de la palabra impresa porque temían la «sedición» tanto como las Iglesias la herejía. Incluso las naciones más tolerantes de Europa, como Venecia, la República holandesa e Inglaterra, impusieron ciertos límites a la libertad de comunicación. Por ejemplo, el *Tractatus theologico-politicus* de Spinoza fue prohibido por las autoridades holandesas en 1674. En Inglaterra, durante el reinado de la reina María, el gobierno reguló el comercio inglés de libros estableciendo la Compañía de Papeleros, a la que tenían que pertenecer todos los impresores. Durante el reinado de su sucesora, la reina Isabel, las imprentas no pudieron instalarse fuera de Londres, Oxford y Cambridge con el fin de poder controlarlas de manera más eficaz. A pesar de todo, es posible comparar los sistemas relativamente abiertos de información que estuvieron vigentes en la República holandesa y en Inglaterra con aquellos otros relativamente cerrados de España, Austria y Rusia. Francia ocupó en este punto una posición intermedia. El caso de la República holandesa, una estructura política descentralizada en una zona urbanizada con predominio de los comerciantes ofreció las condiciones adecuadas para que la información circulase con extraordinaria libertad por medio de la palabra hablada, de los escritos y de la imprenta. La diplomacia holandesa ha sido descrita como «notoriamente pública», a pesar de que frecuentemente se vendieron documentos confidenciales a extraños. Algunos visitantes extranjeros de esta República coincidieron en señalar la facilidad con que habían podido obtener información acerca de la tecnología holandesa. En Inglaterra, el control de la prensa desapareció a mediados del siglo XVII bajo la República, pero se impuso de nuevo con las Leyes de Tolerancia. Según la Ley de 1662, los libros de derecho tenían que ser inspeccionados por el jefe de la administración de justicia de Inglaterra y Gales y presidente de la Cámara de los Lores —es decir, por el lord canceller (chancellor)—; los libros de historia, por un secretario de Estado; y, la mayor parte del resto de libros, por el arzobispo de Canterbury y el obispo de Londres. La derogación de la Ley de Tolerancia en 1695 terminó no sólo con la censura, sino también con el control de la imprenta a través de la Compañía de Papeleros. Este último control había durado unos ciento cuarenta años. Ahora la prensa quedaba libre del control previo a la publicación. En otras palabras, «todo el mundo era libre de publicar lo que le gustase, aunque ateniéndose a las consecuencias». (Burke, 2013, p. 174-176).

FINAL CONSIDERATIONS

Prohibition generates the anti-catalogue, both in the Catholic and Protestant Inquisitions, as Peter Burke argues above. The anti-catalogue is affirmed by royal authorities who blend divine and earthly powers. The anti-catalogue is the semantic realm of demonized metaphors. When current governments approach royalty, when churches occupy a central role in civil governments, the present time approaches the past. Throughout the geographic area of command, as in areas of colonizing conquest, the inquisitorial creed is imposed across vast territories and populations. The Inquisition, whether Catholic or Protestant, leaves as a legacy the scale and operational mechanisms of prohibition.

Nowadays, a kind of metaphorization on a large scale, and therefore devastating, is amplified by the power and massive capillarity of artificial intelligence in cell phones in the USA and around the world.

In the first week of July 2025, the budget was approved by the US Congress, cutting and eliminating resources for public policies informed by the forbidden words before the metaphorization, confirming the theoretical hypothesis of Lakoff & Johnson (1980). Many public policies had already been eliminated by the ink of the executive branch. In the same July, people died in floods caused by global warming, by climate change in the state of Texas. But the metaphorization says that this is not the case. The forbidden words announce new tragedies. Like a Dante Ex-Machina the large number of metaphors suggests not only the colors of the devil, but the hell in the daily life of terrible social inequalities while hiding the heaven for the happy feel, benefited by the metaphorization and by the upward redistribution of wealth.

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O autor declara que não há conflito de interesse com o presente artigo.

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